LEVI.
SIMEON.
RVBEN.
PETER.
ANDREWE
IAMES.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI.
BARTHOLO:
GAD.
MATHEWE.
ASHER.
THOMAS.
ISACAR.
IAMES.
ZABVLON.
SIMON.
MATHEW.
MARC.
LVKE.
IOHN.
IOSEPH.
BENIAMIN.
MATTHIAS.
IVDE.
THE
BIBLE:
THAT IS,
THE HOLY SCRIP-
tures conteined in the Old and
New TESTAMENT.
Translated according to the Ebrew and Greeke, and conferred with
the best Translations in diuers Languages.
With most profitable Annotations vpon all hard places,
and other things of great importance.
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Manet in Æternum
Cum Priuilegio.

UMI

To the Christian Reader.

BEsides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) wee thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that wee haue by all meanes endeuoured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in theireares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ⁂, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first originall, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common sorte. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein peruised and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no descriptiō they could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a.b.c &c. atteine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also we haue added certaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memory of diuers places and countreys, partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other conteining all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.& 49 10.reue.21.16. and 22.17. Ierem.33.15. psal.119.160. reue.2.7.and 22.2.psal.119. 142,144. Iohn 6.35.	HEre is the Spring where waters flow, to quench our heat of sinne: Here is the Tree where trueth doth grow, to leade our liues therein: Here is the Iudge that stints the strife, when mens deuices faile: Here is the Bread that feeds the life, that death can not assaile.
Luke 2.10.	The tidings of Saluation deere, comes to our eares from hence:
Ephes.6.16.	The fortresse of our Faith is heere, and shield of our defence.
Matth.7.6.	Then be not like the hogge, that hath a pearle at his desire,
2.Pet.2.22.	And takes more pleasure in the trough and wallowing in the mire.
Matth.6.22.	Reade not this booke, in any case, but with a single eye:
Psal.119.27, 73.	Reade not, but first desire Gods grace, to vnderstand thereby.
Iude 20.	Pray still in faith, with this respect, to fructifie therein,
Psal.119.11.	That knowledge may bring this effect, to mortifie thy sinne.
Iosbua 1.8. psal.1.1,2.	Then happy thou, in all thy life, whatso to thee befalles:
Psal.94.12,13.	Yea, double happy shalt thou be, when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

How to take profit by reading of the holy Scriptures.

Who soeuer mindeth to take profite by reading scriptures, must

1. Earnestly and vsually pray vnto God that he wil vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commaundements.

   Psal.119.

2. Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, so that
   - At the least, twise euery daye this exercise be kept. — Deu.11.v.19
   - The time once appointed hereunto after a good entrie, be no otherwise employed. — Luke.9.v.62.
   - Superstition be auoyded. — Esa.29.v.36.
   - At one other time that be done, which is left vndone at any time. — Ephe.5.v.16.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teache, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.
   - Instruct, that wee may be setled in the way of well doing.
   - Comfort, that in trouble we may be confirmed in patient hope.

   2.Tim.3.ver. 16.& 17. — Rom.15.v.4.

4. Remember that Scriptures conteine matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghost.
     - The state of mankinde, by
       - 1.Creation.
       - 2.fall and sinne.
       - 3.regeneration in Christ.
     - The Church and the gouernment thereof.
       - Before Christ.
       - Since Christ.
     - The word of God written in the Testament
       - Olde.
       - Newe.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The ende and generall iudgement of the
       - Good.
       - Wicked.
   - Common wealthes and gouernments of people, by
     - Magistrates
       - Good.
       - Euill.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiectes
       - Quiet.
       - Disordered.
   - Families and things that belong to household, in which are
     - Husbands.
     - Wiues.
     - Parents.
     - Children.
     - Masters.
     - Seruants.

     Godly blessed. / Vngodly plagued.
   - The priuate life and doings of euery man in
     - Wisedome and follie.
     - Loue and hatred.
     - Soberneste and incontinencie.
     - Mirth and sorrowe.
     - Speach and silence.
     - Pride and humilitie.
     - Couetousneste and liberalitie
   - The common life of all men as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idleneste.

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Maner of speach proper to the Scriptures.
   4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
   - Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iosh ua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The Bookes called Apocrypha.

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The Song of the three children	
Tobit	14	The story of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1. Maccabees	16
Wisedome	19	2. Maccabees	15
Ecclesiasticus	51		

The Books of the New Testament.

Mathew	28	1. Timotheus	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romans	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	1
1. Thessalonians	5	Reuelation	22
2. Thessalonians	3		

¶ The

THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should ouercome Satan, death and hell. Secondly, that the wicked vnmindful of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, & to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might bee onely attributed to God, Moses sheweth by the example of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God created the the heauen and the earth, 3 The light and the darknesse, 8 The firmament. 9 He separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 He createth the fish, birds, beasts. 26 He createth man and giueth him rule ouer all creatures, 29 And prouideth nouriture for man and beast.

IN the [a] beginning *God created the heauen & the earth.

2 And the earth was [b] ‖ without forme and voyd, and [c] darkenesse *was* vpon the † deepe, and the Spirit of God [d] mooued vpon the † waters.

3 Then God sayd, * Let there be light: And there was [e] light.

4 And God saw the light that it was good, and God separated † the light from the darkenesse.

5 And God called the light, Day, and the darknesse, he called Night. " † So the euening and the morning were the first day.

6 ¶ Againe God said, * Let there be a [g] firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were [f] vnder the firmament, from the waters which were * aboue the firmament: and it was so.

8 And God called the firmament, [g] Heauen. " So the euening and the morning were the second day.

9 ¶ God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, [h] Let the earth bud foorth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruite according to his kinde, which hath his seede in it selfe vpon the earth: and it was so.

12 And the earth brought foorth the bud of the herbe, that seedeth seede according to his kind, also the tree that beareth fruite, which hath his seed in it selfe according to his kind: and God [i] saw that it was good.

13 " So the euening and the morning were the third day.

14 ¶ And God said, * Let there be [k] lights in the firmament of the heauen, to [l] separate the day from the night, and let them bee for [m] signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lightes in the firmament of the heauen to giue light vpon the earth: and it was so.

16 God then made two [n] great lightes: the greater light to [o] rule the day, and the lesse night to rule the night: he *made* also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darknesse: and God saw that it was good.

19 " So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

[a] First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal. 33.6. & 136.5. Eccles. 18.1. Acts 14.15. and 17.24.

[b] As a rude lumpe and without any creature in it: for the waters couered all.

‖ Or, waste.

[c] Darknesse couered the deepe waters, for as yet the light was not created.

† Ebr. face of the deepe.

[d] He maintained this confused heap by his secret power.

† Ebr. face of the waters.

* Rob. 11.3.

[e] The light was made before either Sunne or Moone was created: therefore wee must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God.

† Ebr. between the light, and between the darknesse. " The first day. † Ebr. So was the euening, so was the morning. * Psal. 33.6. and 136.5. Iere. 10.12. & 51.15.

‖ Or, spreading ouer, and aire.

[f] As the sea and riuers from those waters that that are in the clouds, which are vpholden by Gods power, least they should ouerwhelme the world. * Psal. 148.4.

[g] That is the region of the aire, and all that is aboue vs. " The second day. * Psal. 33.7. and 89.11. and 136.6. Iob 38.4.

[h] So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

[i] This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory and to the profit of man: but for sinne they were accursed, yet to the elect, by Christ they are restored and serue to their wealth.

" The third day. * Psal. 136.7. deut. 4.19.

[k] By the lights he meaneth the Sunne, the Moone, and the Starres.

[l] Which is the artificiall day, from the sunne rising to the going downe.

[m] Of things appertaining to naturall and politicall order: and seasons.

[n] To wit, the Sunne and the Moone: and here hee speaketh, as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus.

[o] To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. * Iere. 31.35. " The fourth day.

foorth in abundance *euery* p creeping thing that hath † life: and let the foule flie vpon the earth in the † open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mooueing, which the q waters brought foorth in abundance according to their kind, and euery feathered foule according to his kind: and God saw that it was good.

22 Then God r blessed them, saying, Bring foorth fruite and multiply, and fill the waters in the seas, and let the foule multiply in the earth.

23 " So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring foorth the † liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kind: and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, and euery creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, * t Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: hee created them * male and female.

28 And God u blessed them, and God said to them, * Bring foorth fruit, and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * *that* shall be to you for meat.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe *shall be* for meate, and it was so.

31 * And God sawe all that he had made, and loe, it was very good. " So the euening and the morning were the sixt day.

p As fish and wormes which slide, swimme, or creepe.
† *Ebr. the soule of life.*
† *Ebr face of the firmament.*
q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods wil, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
" The fift day.
† *Ebr. soule of life.*
* *Chap.5.1.and 9.6 1.cor.11.7.col.3.10.*
t God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make: signifying, that God taketh counsell with his wisedome and vertue purposing to make an excellent worke aboue all the rest of his creation.
t This image and likenesse of God in man is expounded, Ephes.4.24. where it is written that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisdome, truth, innocencie, power, &c.
* *Psal.2.23. eccles.17.1.*
* *Matth.19.4.*
u The propagation of man is the blessing of God, Psal.128. * *Chap.8.17.and 9.7.*
x Gods great liberality to man, taketh away all excuse of his ingratitude. * *Chap.9.3.*
* *Exod.31.17.ecclus 39.16.marke 7.37.* " The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 Hee setteth man in the garden. 22 He createth the woman. 24 Mariage is ordained.

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his work which hee had made, * and the seuenth day hee b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day, that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the fielde, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither *was there* a man to till the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man * of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lorde God to growe euery tree pleasant to the sight, and good for meate: the g tree of life also in the mids of the garden, h and the tree of knowledge of good and euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one *is* * Pishon: the same compasseth the whole land i of Hauilah, where is gold.

12 And the golde of that land is good: there *is* ‖ Bdelium, and the Onyx stone.

13 And the name of the second riuer *is* Gihon: the same compasseth the whole land of ‖ Cush:

14 The name also of the third riuer *is* ‖ Hiddekel: this goeth toward the Eastside of ‖ Assiur: and the fourth riuer is ‖ Perath)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that hee might k dresse it and keepe it.

16 And the Lord God l commanded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for ‖ in that day that thou eatest thereof, thou shalt die the m death.

18 Also the Lorde God sayd, It is not good that the man should be himselfe alone: I wil make him an helpe † meete for him.

19 So the Lorde God formed of the earth euery beast of the fielde, and euery foule of the heauen, and brought *them* vnto the n man to see how he would call *them*: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found hee not an helpe meete for him.

21 ¶ Therefore the Lorde God caused an heauie sleepe to fall vpon the man, and hee slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lorde God had taken from the man, † made he a o woman, and brought her to the man.

23 Then the man sayd, * This now is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of man.

24 * Therefore shal man leaue p his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not q ashamed.

a That is the innumerable abundance of creatures in heauen & earth. * *Exod.20.11. and 31.17 deut.5.14. hebr.4.4.*
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed into be kept holy, that man might therin consider the excellencie of his workes and Gods goodnesse toward him. ‖ *Or, the originall and beginning.* ‖ *Or, grew, as chap 21.15.*
d God onely openeth the heauens & shutteth them, bendeth drought and raine according to his good pleasure.
‖ *Or, formed.*
e He sheweth whereof mans body was created, to the intent that man should not glory in the excellencie of his own nature. * *1.Cor.15.45.*
f This was the name of a place, as some thinke in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God. * *Ecclus.24.29.*
i Which Hauilah is a countrey ioyning to Persia Eastward, and enclineth toward the West.
‖ *Or, precious stone, or pearle. Plinie saith it is the name of a tree.*
‖ *Or, Ethiopia.*
‖ *Or, Tygris.*
‖ *Or, Assyria.*
‖ *Or, Euphrates.*
k God would not haue man idle though as yet there was no need to labour.
l So ye man might know there was a soueraigne Lord, to whom he owed obedience.
† *Ebr. Eating thou shalt eate of.*
‖ *Or, whensoeuer.*
m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
† *Ebr. before him.*
n By mooueing them to come and submit themselues to Adam.
† *Ebr. built.*
o Signifying that mankind was perfite, when the woman was created, which before was like an vnperfite building.
* *1.Cor.11.8.*
‖ *Or, Manesse, because she commeth of man: for in Ebrew Ish is man, and Ishah the woman.*
requireth a great loue to our parents.
* *Mat.19.5.mar.10.7.1.cor.16.6.ephes.5.31.* p So that mariage ought to be vnto vs more than other wives we are bound to loue.
q For before sinne entred, all things were honest and comely.

THE

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THE SITVATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the riuer that watered the garden, wee must note that Euphrates and Tygris, called in Hebrew, Perath and Hiddekel, were called but one riuer where they ioyned together, els they had foure heads: this is, two at their springs, and two where they fall into the Persian sea. In this countrey and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is sayde that Pishon compasseth the land of Hauilah, it is meant of Tygris, which in some countreys, as it passed by diuers places, was called by sundrie names, as some time Diglitto, in other places Pasitygris, and of some Phasis or Pishon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates (which were but two riuers, and sometime when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers riuers.

Armenia the great.

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The gulfe of the Persian sea.

CHAP. III.

1 The woman seduced by the serpent, 6 entiseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOw * the serpent was more a subtill then any beast of the field, which the Lord God had made: and he b said to the woman, Yea, hath God indeede said, Ye shall not eat of euerie tree of the garden?

2 And the woman said vnto the serpent, We eat of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Yee shall not eat of it, neither shall ye touch it, c lest ye die.

4 Then * the serpent said to the woman, Yee shall not d † die at all,

5 But God doth know that when ye shall eat thereof, your eyes shalbe opened, and yee shall bee as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did * eat, and gaue also to her husband with her, and he f did eat.

7 Then the eyes of them both were opened, and they g knew that they were naked, and they sewed figge tree leaues together, and made themselues † breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife h hid themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voice in the garden, and was afraid: because I was i naked, therefore I hid my selfe.

11 And hee said, Who tolde thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12 Then the man said, The woman which thou k gauest to *be* with mee, shee gaue me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, l The serpent beguiled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattell, and aboue enery beast of the field: vpon thy belly shalt thou goe, and n dust shalt thou eat all the dayes of thy life.

15 I will

* *Wisd.2.24.*
a As Satan can change himselfe into an Angel of light, so did he abuse the wisdome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument & to speake in him.
c In doubting of Gods threatnings, thee yeelded to Satan.
* *2. Cor.11.3.*
d This is Satans chiefest subtilte, to inuite vs not to feare Gods threatnings.
† *Heb. die the death.*
e As though he should say, God doth not forbid you to eate of the fruit, since that he knoweth that if ye should eat thereof, yee should be like to him.
* *Eccles.25.26.1. Tim.2.14.*
f Not so much to please his wife, as moued by ambition at her persuasion.
g They began to feele their miserie, but they sought not to God for remedy.

† *Heb. thing to gird about them to hide their priuities.*
‖ *Or, winde.*
h The sinfull conscience fleeth Gods presence.

i His hypocrisie appeareth in that hee hid the cause of his nakednesse, which was the transgression of Gods commandement.
k His wickednesse and lacke of true repentance appeareth in this, that he blameth God with his fault, because he had giuen him a wife.
l In stead of confessing her sinne, she increaseth it by accusing the serpent.

m Hee asked the reason of Adam and his wife, because hee would bring them to repentance, but hee asketh not the serpent, because hee would shew him no mercie.
n As a vile and contemptible beast, Esa.65.25.

o He chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promise of the blessed seede, and also punisheth the body for the sinne, which the soule should haue beene punished for, that the spirit hauing conceiued hope of forgiuenesse, might liue by faith.
* 1.Cor.14.34.
s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruits of the earth, but proceede of the corruption of sinne.
u Or gaue them knowledge to make themselues coates.
x By their derision hee reprocheth Adams miserie, whereunto hee was fallen by ambition.

15 I will also put enmitie betweene o thee and the woman, and betweene thy seed and her seede. He shal breake thine p head, and thou shalt q bruise his heele.

16 ¶ Vnto the woman he said, I will greatly increase thy r sorrowes, and thy conceptions. In sorrow shalt thou bring foorth children, and thy desire *shalbe subiect* to thine husband, and he shal * rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eate of it) s cursed *is* the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life.

18 t Thornes also and thistles shall it bring foorth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shal thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God u make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, x Beholde, the man is become as one of vs, to know good and euill. Now lest hee put foorth his hand, and y take also of the tree of life, and eat, and liue for euer,

23 Therefore the Lord God sent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus hee cast out man, and at the East side of the garden of Eden hee set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

y Adam deprived of life, lost also the signe thereof.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

a Mans nature, the estate of marriage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.
b That is, according to the Lords promise, as Chap. 3.15. some reade, To the Lord, as reioycing for the sonne which shee had borne, whom shee would offer to the Lord as the first fruites of her birth.
c This declareth that the father instructed his children in the knowledge of God, and also how God gaue them sacrifices to signifie their saluation, albeit they were destitute of the sacrament of the tree of life. * Heb.11.4. d Because hee was an hypocrite, and offered onely for an outward shew without sincerite of heart. e Both thou and thy sacrifice shalbe acceptable to me.

A Fterward the man knewe Heuah his wife which a conceiued and bare Kain, and said, I haue obteined a man b by the Lord.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel, and to his offering.

5 But vnto Kain and to his offering hee had no d regard: wherfore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be e accepted? and if thou doest not well, sinne lieth at the

f Sinne shall still torment thy conscience.
g The dignitie of the first borne is giuen to Kain ouer Habel.
* *Wisd.10.30.mat.23.35.1.ioh.3.12. iude 11.*
h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despight him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it self crieth for vengeance.
k The earth shall be a witnesse against thee, which mercifully receiued that blood which thou most cruelly shedde st.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m He burdeneth God as a cruell iudge because he d d punish him so sharply.
‖ *Or, my sinne is greater then can be pardoned.*
† *Ebr. from off the face of.*
n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement that others should feare thereby.
p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him
q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
‖ *Or, first inuentor.*
‖ *Or, flutes and pipes.*
r His wiues seeing that all men hated him for his cruelties, were afraid therefore he braggeth that there is none so lustie that were able to resist, although he were alreadie wounded.

5 He mocked u Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet gaue him licence to murther others. t In these dayes God began to moone the hearts of the godly to restore religion, which a long time by the wicked had beene suppressed.

CHAP. V.

1 The genealogie. 3 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the a likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name b Adam in the day that they were created.

3 ¶ Nowe Adam liued an hundred and thirtie yeeres, and begate a childe in his owne c likenesse after his image, and God called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres, and he died.

6 And d Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after he begate Enosh, eight hundreth and seuen yeeres, and begate sonnes and daughters:

8 So all the dayes of Sheth were e nine hundreth and fiue yeeres: and he died.

9 ¶ Also Enoch liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundreth and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after hee begate Mahalaleel, eight hundreth and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie and fiue yeeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Iered liued an hundreth sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundreth yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundreth sixtie and two yeeres: and he died.

21 ¶ * Also Henoch liued sixtie and fiue yeres, and begate Methushelah.

22 And Henoch f walked with God, after hee begate Methushelah, three hundreth yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundreth sixtie and fiue yeeres.

24 And Henoch walked with God, & he was no more *seene*: for g God tooke him away.

25 Methushelah also liued an hundreth eightie and seuen yeeres, and begate Lamech.

26 And Methushelah liued, after hee begate Lamech, seuen hundreth eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundreth sixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a sonne,

29 And called his name, Noah, saying, This same shall h comfort vs concerning our worke and sorow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fiue hundreth ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundreth seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth.

‖ *Or, the fall of the stocke.*

a Read Chap. 1.26.

b By giuing them both one name, he noteth the inseparable conjunction of man and wife.

c Aswell concerning his creation, as his corruption.

* *1.Chron.1.1.*

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multiplicatiõ of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

* *Eccles.44.16. Hebr.11.5.*

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became is meere curiositie.

h Lamech had respect to the promise, Chap.3.15. and desired to see the deliuerer which should be sent and yet saw but a figure thereof, hee also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 8 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the a sonnes of God saw the daughters b of men that they were a faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lorde sayde, My spirit shall not alway d striue with man, because hee is but flesh, and his dayes shalbe an hundreth and twenty yeeres.

4 There were ‖ giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in olde time were men of renoume.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart *were* onely euill † continually,

6 Then it e repented the Lorde, that hee had made man in the earth, and hee was sorie in his heart.

7 Therefore the Lorde sayde, I will destroy from the earth the man, whom I haue created, from man h to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah i found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah: Noah was a iust and vpright man in his time: *and* Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with k crueltie.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ crueltie † through them: and behold, I will destroy them with the earth.

14 ¶ Make the an Arke of † pine trees: thou shalt make † cabines in the Arke, and shall pitch it within and without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shalt bee three hundreth cubites, the breadth of it fiftie cubites, and the height of it

a The children of the godly, which begane to degenerate.

b Those that came of wicked parents as of Kain.

c Hauing more respect to their beautie, and to worldly considerations then to their maners and godlinesse.

‖ *Or, had chosen.*

d Because man could not bee wonne by Gods lenitie and long sufferance, whereby he strone to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1.Pet.3.20.

‖ *Or, tyrants.*

f Which vsurped authoritie ouer others, and did degenerate from that simplicitie, wherein their fathers liued.

* *Chap.8.21. mat. 15.19.*

† *Ebr. euery day.*

g God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were did disauow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beast.

i God was merciful vnto him. ‖ *Or, historie.* k Meaning to the contempt of God, and oppression of their neighbours. *mankind.* ‖ *Or, oppression and wickednesse.* † *Ebr. from the face of them.* † *Ebr. Gopher.* † *Ebr nests.* ‖ *Or, of this measure.*

thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] low, second, and third *roome*.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe *them* aliue with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe *them* aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 *Noah therefore did according vnto all, that God commanded him: *euen* [n] so did he.

A B. The length three hundreth cubites.
B C. The bredth fiftie.
D E. The height thirtie.
F. The windowe 1 cubite long. G. The doore. H I K. The three heights.

l That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith fail not.

* *Hebr.* 11.7.

n That is, he obeied Gods commandement in all points, without adding or diminishing.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The floode destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this ‖age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I wil cause it to raine vpon the earth fourtie dayes and fourtie nights, and all the substance that I haue made, will I destroy from of the earth.

5 *Noah therefore did according vnto all that the Lord commanded him.

6 And Noah *was* sixe hundreth yeere olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wiues with him into the Arke, because of the waters of the flood.

8 ¶ Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

* 2.Pet.2.5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

‖ *Or, generation.*

b Which might be offred in sacrifice, whereof sixe were for breed and the seuenth for sacrifice.

* *Mat.*24.37. *Luke* 17.26. 1.*Pet.*3.20.

9 There [c] came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kind, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] ‖ shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 [h] Then all flesh perished that moued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breath, whatsoeuer they were in the dry land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOwe God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2.19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflow, and also the clouds powred downe.

f Euery liuing thing that God would haue to be preserued on earth came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters.

‖ *Or, shut it vpon him.*

† *Hebr. waxed very mightie.*

* *Wisd.* 10.4. *Ecclus.* 27.28.

h That is, God.

i Learne what it is to obey God only, and to forsake the multitude, 1.Pet.3.20.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.

b If God remember euery brute beast, what ought to be the assurance of his children?

c Which conteined part of September and part of October.

‖ *Or, stayed.*

‖ *Or, Armenia.*

5 And the waters were going and decreasing vntil the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So † after fortie dayes, Noah opened the window of the Arke which he had made,

7 And sent forth a " rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a " doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue founde no rest for the sole of her foot: therfore she returned vnto him into the Arke (for the waters *were* vpon the whole earth) and he [e] put forth his hand, and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euening, and lo, in her ‖ mouth *was* an [f] oliue leafe that she had pluckt: wherby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundred and one yeere, in the first *day* of the [g] first moneth, the waters were dryed vp from off the earth: and Noah remoued the couering of the Arke, and looked, and behold, the vpper part of the ground was drie:

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 Then God spake to Noah, saying,

16 [h] Goe foorth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring foorth with thee euery beast that is with thee, of all flesh, *both* foule and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, * and bring foorth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery fowle, all that mooueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane fowle, nd offered burnt offerings vpon the altar.

21 And the Lord smelled a ¶ [k] sauour of rest, and the Lord sayd in his heart, I wil hencefoorth curse the ground no more for mans cause: for the imagination of mans * heart *is* euill, *euen* from his youth: neither wil I smite any more al things liuing, as I haue done.

22 Hereafter [l] seed time and harueſt, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie ouer all creatures. 3 Permission of meats. 6 The power of the sword. 14 The rainbow is the signe of Gods promise. 21 Noah is drunken, and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

AND God [a] blessed Noah and his sonnes, and sayd to them, * Bring forth fruit, and multiply, and replenish the earth.

2 Also the [b] feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery [c] thing that moueth and liueth, shall be meat for you: as the * greene herbe, haue I giuen you all things.

4 * [d] But flesh with the life thereof, *I meane*, with the blood thereof, shall ye not eat.

5 [e] For surely I wil require your blood, wherein your liues *are* at the hand of euery beast will I require it: and at the hand of man, *euen* at the hand of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, [f] by man shall his blood be shedde: * for in the [g] image of God hath he made man.

7 But bring ye forth fruit ond multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah, and to his sons with him, saying,

9 Beholde, I, euen I establish my [h] couenant with you, and with your [i] seed after you,

10 And with euery liuing creature that is with you, with the fowle, with the cattell, and with euery beast of the earth with you from all that go out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from hencefoorth all flesh shall not bee rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God sayd, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue sent my [k] bow in the cloud, and it shall be for a signe of the couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shall be seene in the cloud,

15 Then wil I remember my [l] couenant which is between me and you, and betwene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and remember the euerlasting couenant betweene God and euery liuing thing, in all flesh that is vpon the earth.

17 God sayd yet to Noah, [m] This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the [n] whole earth ouerspread.

20 ‖ Noah also began *to be* an husbandman and planted a vineyard.

21 And hee drunke of the wine, and was [o] drunken, and was vncouered in the middes of his tent.

22 And when Ham the father [p] of Canaan saw the nakednesse of his father, [q] hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backeward, and couered the nakednesse of their

a God increased them with fruit, and declared vnto them his counsell as touching the replenishing of the earth.
* *Chap.1.28. & 8.17.*

d Which was the moneth of December.

† *Or, at the end of forty dayes.*

" The rauen is sent forth & returneth.

" He sende h the doue.

e It is like, that the rauen did flie to and fro resting on the Arke, but came not into it, as the doue that was taken in.

‖ *Or, bill.*

f Which was a signe that the waters were much diminished: for the olives grow not on the high mountaines.

g Called in Ebrew Abib, conteining part of March and part of April.

h Noah declareth his obedience, in that he would not depart out o the Arke without Gods expresse commandement, as he did no entee in without the same: the Arke being a signe of the Church wherein nothing must be done without the wo d of God.
* *Chap.1.22. and 9.1.*

i For sacrifices which were as an exercise of their faith, wherby they vsed to give thanks to God for his benefits.

‖ *Or, a sweet sauour.*

k That is, therby he sheweth him selfe appeased, and his anger to rest.
* *Chap.6.5. Matt. 15.19.*

l The order of nature destroyed by the flood, is restored by Gods promise.

b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serue to his vse therby.

c By this permission man may with a good conscience vse the creatures of God for his necessitie.
* *Chap.1.29.*
* *Leuit.17.14.*

d That is, liuing creatures, and the flesh of beastes that are strangled: and hereby all cruelty is forbidden.

e That is, I will take vengeance for your blood.

‖ *Or, neighbour.*
* *Matt.26.52.*
Deuel.13.10.

f Not only by the magistrate, but oftimes God raiseth vp one murtherer to kill another.
* *Chap.1.27.*

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the world shalbe no more destroyed by a flood.

i The children which are not yet bo ne are comprehended in Gods couenant made with their fathers.
* *Isai.54.9.*

k Hereby we see that signes or sacraments ought not to be separate from the word.
* *Eccluc.43.12.*

l When men shall see my bow in the heauen they shall know that I haue not forgotten my couenant with them.

m God doeth repeat this the oftener, to confirme Noahs faith so much the more.

n This declareth what was the vertue of Gods blessing, when he sayd, Increase and bring forth, Chap.1.28.

‖ *Or, Noah began againe.*

o This is set before our eyes to shew what an horrible thing drunkennesse is.

p Of whom came the Canaanites, that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

father with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And sayd, [r] Cursed *be* Canaan: a [f] seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed *be* the Lord God of Shem, and let Canaan be ‖ his seruant.

27 God ‖ [t] perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundred and fiftie yeeres.

29 So all the dayes of Noah were nine hundred and fiftie yeeres: and he died.

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: so Ham and his posteritie were accursed.
f That is, a most vile slaue.
‖ Or, their.
‖ Or, inlarge, or cause to returne.
t He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should bee ioyned to the same by the perswasion of Gods spirit and preaching of the Gospel.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countreys and nations.

NOw these are the [a] generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth *were* Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the [c] yles of the Gentiles diuided into their lands, euery man after his tongue, *and* after their families in their nations.

6 ¶ Moreouer, the sonnes of Ham *were* [d] Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah *were* Sheba and Dedan.

8 And Cush begate Nimrod, who began to be [e] mightie in the earth.

9 Hee was a mightie hunter before the Lord. Wherefore it is sayd, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, & Erech, and Accad, and Calneh, in the land [g] of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the ‖ city Rehoboth, and Calah:

12 Resen also betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begate [h] Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, & Casluhim (out of whom came the Philistims and ‖ Caphtorims.)

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vnto Azzah, and as thou goest vnto Sodom & Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys *and* in their nations.

21 ¶ Vnto [i] Shem also the father of all the sons of [k] Eber, and elder brother of Iapheth were children borne.

22 * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Vz, and Hul, and Gether and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth [l] diuided: and his brothers name *was* Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierah,

27 And Adoram, and Vzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these *were* the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

a These generations are here recited, partly to declare the marueilous increase in so small a time, and also to set foorth their great forgetfulnesse of Gods grace towards their fathers.
b Of Madai & Iauan came ‖ Medes and Greekes.
c The Iewes so cal all countreys which are separated from them by sea, as Grecia Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning a cruell oppressor and tyrant.
f His tyrannie came into a prouerbe, as hated both of God and man: for he passed not to commit cruelties euen in Gods presence.
g For there was another citie in Egypt, called also Babel.
‖ Or, the streetes of the city.
h Of Lod came the Lydians.
‖ Or, the Cappadocians.
i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.
k Of whom came the Ebrewes or Iewes.
* 1. Chron. 1. 17.
l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.
‖ Or, of these came diuers nations.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language and one speech.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke and burne it in the fire. so they had bricke for stone, and slime had they in stead of morter:

4 Also they sayd, Goe to, let vs [e] build vs a citie and a tower, whose top *may reach* vnto the heauen, that we may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lorde [f] came downe, to see the citie and tower which the sonnes of men builded.

6 And the Lord sayd, [g] Beholde, the people *is* one, and they all haue one language, and this they begin to do, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 Come on, [h] let vs goe downe, and [i] there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem *was* an hundred yeere old, and begate Arpachshad two yeere after the flood.

* Wisd. 10. 5.
a In the yeere an hundred and thirty after the flood.
b To wit, Nimrod and his company.
c That is, from Armenia where the Arke stayed.
d Which was afterward called Caldea.
e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honor.
f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doth neither ascend nor descend
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he tooke counsell with his owne wisedome and power: to wit, with the Sonne and holy Ghost:
i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory. ‖ Or, confusion. * 1. Chron. 1. 17. k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which Moses principall purpose.

signifying the greatnesse and certeintie of the punishment.

11 And Shem liued after hee begate Arpachshad fiue hundreth yeeres, and begate sonnes and daughters.

12 And Arpachshad liued fiue and thirty yeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued after hee begate Eber foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeres, and begate Peleg.

17 So Eber liued after hee begate Peleg foure hundreth and thirtie yeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeeres, and begate Reu.

1.Chron.1.25. 19 * And Peleg liued after he begate Reu two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued after hee begate Serug two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued after hee begate Nahor two hundreth yeeres, and begate sonnes and daughters.

*1.Chro.1.26. Ios.24.2. l He maketh mention first of Abram, not because hewas the first borne, but for the historie, which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old: for in the destruction of Sodom, he was 99. And it was destroyed 52. yeres after the confusion of tongues. †Ebr. Casdim.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after hee begate Terah an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Chaldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Iscah.

m Some thinke that this Iscah was Sarai. n Albeit the oracl of God came to Abram, yet the honour is giuen to Terah because he was the father. *Ios.24.2.nehe. 9.7.iudeth.5.7. acts 7.4. o Which was a citie of Mesopotamia.

30 But Sarai was barren, *and* had no child.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Chaldees, to * goe into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 *Abram by Gods commandement goeth to Canaan.* 3 *Christ is promised.* 7 *Abram buildeth Altars for exercise and declaration of his faith among the infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

FOr the Lord had sayde vnto Abram, * a Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto b the land that I will shew thee.

*Acts 7.3. a From the flood to this time were foure hundreth twentie and three yeeres. b In appointing him no certaine place, hee prouoketh so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be c a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeeres olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the d soules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram e passed through the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the f Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and sayd, Vnto thy seede will I giue this land. And there builded he g an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing h thence vnto a mountaine Eastward from Beth-el hee pitched his tent hauing Beth-el on the West side, and Haai on the East: and there he built an i altar vnto the Lord, and called on the Name of the Lord.

9 k Againe Abram went foorth going and iourneying toward the South.

10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt to soiourne there: for there was a great famine in the land.

11 And when hee drewe neere to enter into Egypt, hee sayd to Sarai his wife, Beholde nowe, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kil me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my m sister, that I may fare well for thy sake, and that my † life may be preserued by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire:

15 And the princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was n taken into Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe, and beeues, and hee asses, and men seruants, and maid seruants, and shee asses, and camels.

17 But the Lord o plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayde, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why sayedst thou, Shee is my sister, that I should take her to bee my wife? Nowe therefore behold thy wife, take *her* and goe thy way.

20 And Pharaoh gaue men p commandement concerning him: and they conueyed him foorth, and his wife, and all that he had.

c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam. d Meaning, as well seruants as cattell. e He wandred to and fro in the land before he could finde a setling place: thus God exercisith the faith of his children. ‖ Or, oke grouc. f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise. g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe. h Because of the troubles that he had among that wicked people. i And so serued the true God, and renounced all idolatrie. k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse. l This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another. m By this we may learne not to vse vnlawfull meanes, not to put others in dangers to saue our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith. † Or, that my soule may liue. n To be his wife. o The Lord tooke the defence of this poore stranger against a mighty king: and as he is euer carefull ouer his, so did he preserue Sarai. p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 *Abram departeth out of Egypt.* 4 *He calleth vpon the Name of the Lord.* 11 *Lot departeth from him.* 13 *The wickednesse of*

of the Sodomites. 14 The promise made to Abram is reuiued. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *was* very rich in cattel, in siluer, and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had beene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the land could not [c] beare them, that they might dwell together for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the herdmen of Abrams cattell, and the herdmen of Lots cattell (and the [d] Canaanites and the Perizzites dwelled at that time in the land:)

8 Then Abram sayd vnto Lot, Let there bee no [e] strife, I pray thee, betweene thee and me, neither betweene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from mee: if thou wilt [f] take the left hand, then will I goe to the right: or if thou goe to the right hand, then will I take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where. (*for* before the Lord destroyed Sodom and Gomarah, *it was* as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom *were* wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the plaine where thou art, Northward, and Southward, and Eastward, and Westward.

15 For all * the land, which thou seest, will I giue vnto thee and to thy seed for [l] euer.

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke throw the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

AND in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the [b] nations:

2 *These men* made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in the mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to En-mishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamer.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 *To wit*, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the [e] vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitailes, and went their way.

12 They [f] tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, ‖ he brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.

15 Then hee and his seruants diuided themselues against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of † Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer and of the kings that were with him, came the king of Sodom foorth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek king of Shalem [h] brought foorth bread and wine: and he was a Priest of the most hie God.

19 Therefore he blessed him, saying, Blessed *art thou* Abram, of God most high possessour of heauen and earth,

20 And blessed *be* the most high God, which hath deliuered thine enemies into thine hand. * And *Abram* gaue him tithe of all.

21 Then the king of Sodom sayd to Abram, Giue me the † persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, ‖ I haue

a His great riches gotten in Egypt, hindred him not to follow his vocation.

b He calleth the place by that name, which was after giuen vnto it, Chap 28.19. *Chap. 12 7.

c This commoditie came by their riches, which brake friendship and as it were the bond of nature. *Chap. 36.7.

d Who seeing their contention, might blaspheme God and destroy them.

e He cutteth off the occasion of contention, therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2.10.

h This was done by Gods prouidence, that onely Abram and his seede might dwell in the land of Canaan.

i Lot thinking to get paradise, found hell.

k The Lord comforted him lest he should haue taken thought for the departure of his nephew. *Chap. 12.7. & 15.7, 18. & 26.4 deut. 31.4.

l Meaning, a long time, and till the coming of Christ, as Exod 12.14, and 21.6. deut. 15.17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

a That is, of Babylon: by kings here, meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

c Ambition is the chiefe cause of warres among princes.

‖ *Or, of the labourd fields.*

d Called also the dead sea or the lake Asphaltite neere vnto Sodom and Gomorah.

‖ *Or, Gyants.*

‖ *Or, plaine.*

‖ *Or, destroyed.*

e And afterward was ouerwhelmed with water, and so was called the salt sea.

‖ *Or, were discomfited.*

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioine with Abram, and preserued him from their idolatry and superstitions.

‖ *Or, armed.*

† *Ebr. Dammesek.*

* *1. Sam. 18.18.*

* *Hebr. 7.1.*

h For Abram and his souldiers refection, and not to offer sacrifice.

i In that Melchizedek fed Abram, he declared himselfe to represent a king: and in that he blessed him, the hie Priest.

* *Hebr. 7.8.*

† *Ebr. soules.*

‖ *Or, I haue sworne.*

haue lift vp mine hand vnto the Lorde the most high God possessour of heauen and earth.

23 † That I will not take of all that is thine, so much as a thread or shoe latchet, least thou shouldest say, I haue made Abram rich,

24 k Saue onely that, which the young men haue eaten, and the partes of the men which went with me, Aner, Eshcol, and Mamre: let them take their partes.

CHAP. XV.

1 The Lorde is Abrams defence and reward. 6 Hee is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things the ‖ word of the Lord came vnto Abram in a * vision, saying, Feare not, Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram saide, a O Lorde God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house *is* this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seede: wherefore loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lorde came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreouer he brought him footh, and said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And *Abram* * beleeued the Lord, and hee counted that to him for righteousnesse.

7 Againe he saide vnto him, I am the Lord, that brought thee out of * Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, b whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeres old, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So he tooke all these vnto him, and c diuided them in the middes, and laid euery peece one against another: but the birds diuided he not.

11 Then foules fell on the carkases, and Abram droue them away.

12 And when the sunne went downe, there fell an heauy sleepe vpon Abram: and loe, † a very fearefull darknesse fell vpon him.

13 Then he said to Abram, * Know for a suretie, that thy seed shall be a stranger in a land that is not theirs, * d foure hundreth yeeres, and shall serue them: and they shall intreat them euil.

14 Notwithstanding, the nation whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, *and* shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the e wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darknes: & behold, a smoking furnace, and a firebrand, which went betweene those pieces.

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy seed haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer † Euphrates,

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram, 4 Which conceiueth and despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 Shee calleth vpon the Lord, whom shee findeth true.

Now a Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai sayd vnto Abram, Behold now, the Lord hath b restreined me from child-bearing. I pray thee go in vnto my maid: ‖ it may be that I shall † receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued: and when she saw that she had conceiued, her dame was c despised in her eyes.

5 Then Sarai said to Abram, † Thou doest me wrong. I haue giuen my maide into thy bosome, and she seeth that shee hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maid *is* in thine ‖ hand: doe with her as it pleaseth thee. Then Sarai delt roughly with her: wherfore she fled from her.

7 ¶ But the d Angel of the Lord found her, beside a fountaine of water in the wildernesse by the fountaine in the way to Shur,

8 And he saide, Hagar Sarais maide, whence commest thou? and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lorde saide to her, e Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lorde sayd vnto her, I will so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angell of the Lord said vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall be a wilde ‖ man: his hande *shall be* against euery man, and euery mans hand against him, * and f he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord that spake vnto her, Thou God lookest on me: for she said, g Haue I not here also looked after him that seeth me?

14 * Wherefore the Well was called, ‖ Beerlabai-roi: loe, *it is* betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name which Hagar bare, Ishmael.

16 And Abram *was* foure score and sixe yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision

† *Ebr. If I take from thee a thread, &c. reade 1. Sam. 14. 44.*

k His feare was that his liberalitie should be hurtfull vnto others.

‖ *Or, the Lord spake to Abram.*

* *Num. 12. 6.*

† *Psal. 16. 6.*

a His feare was not onely least he should not haue children, but least the promise of the blessed seed should not be accomplished in him.

* *Rom. 4. 18.*

* *Rom. 4. 3. Galat. 3. 6. Iames 2. 23.*

* *Chap. 11. 28.*

b That is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezekiah.

c This was the old custome in making couenants, Iere. 34. 18. to the which God added these conditions, that Abrams posteritie should be as one in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.

† *Ebr. A feare of great darknesse.*

* *Acts. 7. 6.*

* *Exod. 12. 40.*

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‖ *Or, after foure hundreth yeeres.*

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

* *Chap. 12. 7. and 13. 15. and 26. 4. deut. 4. 5.*

* *1. King. 4. 21. 2. chron. 9. 26.*

† *Ebr. Perath.*

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her old age.

‖ *Or, peraduenture.*

† *Ebr. be builded by her.*

c This punishment declareth what they gaine that attempt any thing against the word of God.

† *Ebr. mine iniurie is vpon thee.*

‖ *Or, power.*

d Which was Christ, as appeareth verse 13. and chap. 18. 17.

e God reiecteth none estate of people in their misery, but sendeth them comfort.

‖ *Or, fierce and cruel, or, as a wild asse.*

* *Chap. 25. 18.*

f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people.

g She reboketh her owne dulnesse, and acknowledgeth Gods graces, who was present with her euery where.

* *Chap. 24. 62.*

‖ *Or, the well of the liuing, and seeing me.*

cision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yere old and nine, the Lorde appeared to Abram, and saide vnto him, I am God ‖ all sufficient. *walke before me, and be thou † vpright.

2 And I will make my couenant betweene me and thee, and I will multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I *make* my couenant with thee, and thou shalt be a [a] father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be [b] Abraham: * for a father of many nations haue I made thee.

6 And I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall proceed of thee.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant to be God vnto thee, and to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art art a stranger, *euen* all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God saide vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 [c] This is my couenant which ye shall keepe betweene mee and you, and thy seede after thee, * Let euery man childe among you bee circumcised:

11 That is, ye shal circumcise the [d] foreskin of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, as well he that is borne in *thine* house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskin is not circumcised, euen that person shalbe cut off from his people, *because* he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah *shalbe* her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and shee shall be *the mother* of nations: Kings *also* of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere old, beare?

18 And Abraham sayd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shal beare thee a sonne indeed, and thou shalt call his name Izhak: and I will establish my couenaunt with him for an [g] euerlasting couenant, *and* with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiplie him † exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, *that is*, euery man childe among the men of Abrahams house, and [h] hee circumcised the foreskinne of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres old and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about the heat of the day.

2 And hee lift vp his eyes, and looked: and loe, three [a] men stood by him, and when he sawe *them*, he ranne to meet them from the tent doore, and bowed himselfe to the ground.

3 And hee sayd, [b] Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and [c] wash your feete, and rest your selues vnder the tree.

5 And I will bring you a morsell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are yee come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made hast into the tent vnto Sarah, and said, Make ready at once three † measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And hee tooke butter and milke, and the calfe, which he had prepared, and set before them, and stoode himselfe by them vnder the tree, and [e] they did eat.

9 ¶ Then they sayd vnto him, Where is Sarah thy wife? And he answered, Behold, *she is* in the tent.

10 And he said, * I will certainly come againe vnto thee according to the time of [f] life: and lo, Sarah thy wife shal haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah *were* olde and striken in age, *and* it ceased to be with Sarah after the maner of women)

12 Therefore Sarah [g] laughed within her selfe, saying,

‖ Or, Almightie.
* Chap.5.22.
‖ Or, without hypocrisie.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom.4.17
b The changing of his name is a seale to confirme Gods promise vnto him.
* Rom.4.17.
* Chap.13.16.

c Circumcision is called the couenant, because it signifieth the Couenant, & hath the promise of grace ioyned to it: which phrase is common to all Sacraments.
* Acts 7.8.
d That priuie part is circumcised to shew that all that is begotten of man is corrupt, & must be mortified.
* Rom.4.11.

e Albeit women were not circumcised, yet were they partakers of Gods promise, for vnder the mankind all was consecrated: and here is declared, that whosoeuer contemneth the signe, despiteth also the promise.
‖ Or, dame, or princesse.
f Which proceeded of a sudden ioy, and not of infidelitie.
* Chap.18.10. and 21.2.
g The euerlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
† Ebr. greatly, greatly.

* Chap.21.2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the wil of God.

* Heb.13.2.
‖ Or, oke grout.

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for he thought they had bin men.
c For men vsed because of the great heate to goe bare footed in those parts.
d As sent of God, that I should doe my duetie to you.
† Ebr. Seim.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.
* Chap.17.19.21. and 21.2. rom.9.9.
f That is, about this time when she shall be aliue, or when the child shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promise of God.

saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am now old?

14 (Shall any thing bee ‖* hard to the Lord? at the time appointed will I returne vnto thee, *euen* according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And hee sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall bee in deede a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him [i] that hee will command his sonnes and his houshould after him, that they keepe the way of the Lord to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lorde sayd, Because the crie of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I will [k] goe downe now, and see whether they haue done altogether according to that [l] cry, which is come vnto mee: and if not, *that* I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drewe neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And hee sayd, If I finde there fiue and fourtie, I will not destroy it.

29 And hee yet spake to him againe, and sayd, What if there shall bee found fourty there? Then he answered, I will not doe it fourties sake.

30 Againe he sayd, Let not my Lord now bee angry that I speake, What if thirtie bee found there? Then hee sayd, I will not doe it, if I finde thirtie there.

31 Moreouer he sayd, Behold now, I haue begun to speake vnto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then hee sayd, Let not my Lord bee now angry, and I will speake but this [o] once, What if ten be found there? And hee answered, I will not destroy it for tens sake.

33 ¶ And the Lorde went his way when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot sawe *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in nowe into your seruants house, and tarie all night, and * wash your feete, and yee shall rise vp early and goe your wayes. Who sayde, Nay, but we will abide in the streete all night.

3 Then [b] he preassed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they [c] did eate.

4 But before they went to bed, the men of the citie, *euen* the men of Sodom compassed the house round about, from the yong euen to the old, [d] all the people from *all* quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not *so* wickedly.

8 Behold now, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: [f] for therefore are they come vnder the shadow of my roofe.

9 Then they sayde, Away hence: and they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will nowe deale worse with thee then with them. So they preassed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindnes, both small and great, so that they were weary in † seeking the doore.

12 ¶ * Then the men sayd vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we [g] wil destroy this place, because the * crie of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which ‖ maried his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife & thy two daughters † which are here, lest thou be destroyed in the punishment of the citie.

16 And *as* he [h] prolonged the time, * the men caught both him & his wife, and his two daughters

* 1.Pet.3.6.

‖ Or, hid.
* Zech.8.6.

† Ebr. No.

h Iehouah the Ebrew worde which we ca l Lord, sheweth that this Angel was Christ: for this word is only applied to God.
* Chap.12.3. and 22.18.
i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.
l For our sinnes crie for vengeance though none accuse vs.

† Ebr. doe iudgement.
m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not only fifty, but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake.
n Hereby we learne, that the neerer we approch vnto God, the more doth our miserable state appeare, & the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more wil he grant the prayers of the godly for the afflicted Church?

a Wherein we see Gods prouident care in preserving his: albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, and Abraham three.
* Chap.18.4.

b That is, he prayed them so instantly.
c Not for that they had necessitie, but because the time was not yet come that they would reueale themselues.
d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e Hee deseruetb praise in defending his ghests, but he is to be blamed in seeking vnlawful meanes.
f That I should preserue them from all iniurie.

* 2.Pet.2.7.

* Wisd.19.16.

† Ebr. finding.

g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.
* Chap.18.20.
‖ Or, should marrie.

† Ebr. which are found.
h The mercie of God striueth to ouercome mans slownes in following Gods calling.
* Wisd.10.6.

ters by the hands (the Lord being mercifull vnto him) and they brought him foorth, and set him without the citie.

17 ¶ And when they had brought him out, *the Angel* sayd, Escape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou bee destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto mee in saiuing my life: and I cannot escape in the mountaine, lest *some* euill take me, and I die.

20 See nowe this citie here by to flee vnto, which is a little one: Oh let me escape thither: is it not a [k] little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued † thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can doe [l] nothing till thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lorde [*] rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising vp early in the morning, *went* to the place where he had stood before the Lord.

28 And looking towarde Sodom and Gomorah, and toward all the way of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ And Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder sayd vnto the younger, Our father is old, and there is not a man in the [p] earth to come in vnto vs, after the manner of all the earth.

32 Come, wee will make our father [q] drinke wine, and lie with him, that we may preserue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morow the elder sayde to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou *and* lie with him, that we may † preserue seed of our father.

35 So they made their father drinke wine that night also, and the yonger arose, & lay with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were [r] both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and shee called his name Moab: the same is the father of the [s] Moabites vnto this day.

38 And the yonger bare a sonne also, and shee called his name [t] Ben-ammi: the same is the father of the Ammonites vnto this day.

i He willed him to flee from Gods indgements, and not to be sory to depart from that rich countrey, and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

† *Ebr. thy face.*

l Because Gods commandement was to destroy the citie, and to saue Lot.

m Which before was called Bela, Chap. 14. 2.

* *Deut. 29. 23. isa. 13. 19. iere. 50. 40. ezek. 16. 49. hos. 11. 8. amos 4. 11. luke 17. 29. iude 7.*

n As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercie, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey, which the Lord had now destroyed.

q For except he had beene ouercome with wine, he would never haue done that abominable acte.

† *Ebr. keepe alive.*

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodom could not ouercome.

s Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked. That is, sonne of my people: signifying, that they rather reioyced in their sinne then repented for the same.

t Ben-ammi: signifying, that they rather reioyced in their sinne.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproueth the king,* 9 *and the king Abraham.* 11 *Sarah is restored with great gifts.* 17 *Abraham prayeth, and the king and his are healed.*

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadesh and [a] Shur, and soiourned in Gerar.

2 And Abraham sayd of Sarah his wife, [b] She is my sister. Then Abimelech king of Gerar sent, and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, [c] thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euen [d] the righteous nation?

5 Sayd not he vnto me, She is my sister? yea, and she herselfe sayd, He is my brother: with an vpright [e] minde, and [f] innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I knowe that thou didlest this euen with an vpright mind, and I [g] kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a [h] Prophet, and hee [i] shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruaunts, and tolde all these things † vnto them, and the men were sore afrayd.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee, and on my [k] kingdome *this* great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought *thus*, Surely the [l] feare of God *is* not in this place, and they will slay me for my wiues sake.

12 Yet in very deede she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused mee to wander out of my fathers house, I sayd then to her, This is thy kindnes that thou shalt shew vnto mee in all places where we come, * Say thou of mee, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Beholde, my land *is* ‖ before thee: dwell where it pleaseth thee.

16 Likewise

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans infirmitie.

c So greatly God detesteth the breach of mariage.

d The infidels confessed that God would not punish but for iust occasion: therefore, whensoeuer hee punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to do any man harme.

g God by his holy Spirit reteineth them that offend by ignorance, that they fall not vnto greater inconuenience.

h That is, one, to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force towards God.

† *Ebr. in their eares*

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honesty can be hoped for, where the feare of God is not.

m By sister, hee meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrewes vse these words.

* *Chap. 12. 13.*

‖ *Or, is at thy commandement.*

16 Likewise to Sarah he sayd, Beholde, I haue giuen thy brother a thousand pieces of siluer: behold, he is the [n] vaile of thine eyes to all that are with thee, and to all *others*: and she was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women seruants: and they bare children.

18 For the Lord [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Ismael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham calleth vpon the Lord.

NOw the Lord visited Sarah, as hee had sayde, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his [a] olde age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his son, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundreth yeere olde, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah sayd, God hath made mee to reioyce: all that heare, will reioyce with me.

7 Againe shee sayd, [b] Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) [c] mocking.

10 Wherefore she sayd vnto Abraham, * Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not bee heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bondwoman: in all that Sarah shal say vnto thee, heare her voice: for in Izhak shall thy seede bee [d] called.

13 As for the sonne of the bondwoman, I wil make him [e] a nation also, because hee is thy seede.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe *also*, and [f] sent her away: who departing wandered in the wildernesse of Beer-sheba.

15 And when the water of the bottell was spent, shee cast the child vnder a certaine tree.

16 Then shee went and sate her ouer against *him* afarre off about a bow shoote: for shee said, I will not see the death of the childe. And she sate downe ouer against *him*, and lift vp her voice, and wept.

17 Then God [g] heard the voice of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes: and shee saw a well of water: so shee went and filled the bottell with water, and gaue the boy drinke.

20 So God was [i] with the childe, and hee grewe and dwelt in the wildernesse, and was an ‖ archer.

21 And hee dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God [u] with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not † hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast beene a stranger, according to the kindnesse that I haue shewed thee.

24 Then Abraham said, I will [k] sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruaunts had violently taken away.

26 And Abimelech sayd, [l] I knowe not who hath done this thing: also thou toldest mee not, neither heard I *of it* but this day.

27 Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand *these* seuen lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-sheba, because there they both sware.

32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is figure of Christ. 20 The generation of Nahor Abrahams brother, of whom commeth Rebekah.

AND after these things God did * proue Abraham, and sayd vnto him, Abraham. Who answered, † Here am I.

2 And he sayd, Take now thine onely sonne Izhak whom thou loueſt, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines, which I wil shew thee.

3 Then Abraham rose vp earely in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offring, and rose vp and went to the place, which God had told him.

4 ¶ Then

n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathen King to reproue her because shee dissembled, seeing that God had giuen her a husband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.

* *Chap.* 17.19. *and* 18.10.
* *Matth.* 1.2. *actes* 7.8. *galat.* 4.23. *hebr.* 11.11.
a Therefore the miracle was greater.

* *Chap.* 17.12.

b She accusseth her selfe of ingratitude that she did not beleeue the Angel.

c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4.29.
* *Galat.* 4.30.

d The promised seede shalbe counted from Izhak, and not from Ismael, Rom. 9.7. hebr. 11.18.
e The Ismaelites shall come of him.
f True faith renounceth all naturall affections to obey Gods Commandement.

g For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.
i As touching outward things God caused him to prosper.
‖ *Or, shot in the bow, and was an hunter.*

† *Hebr. deale falsely with me, or lie.*

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sincerite.
l Wicked seruants doe many euils vnknowen to their masters.

‖ *Or, well of the othe, or of seuen, meaning lambes.*
m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.
n That is, he worshipped God in all points of true Religion.

* *Hebr.* 11.17.

† *Hebr. Lo, I*

a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
b Herein stood the chiefest point of ostentation, seeing he was commanded to offer vp him, in whom God had promised to bless all the nations of the world.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,
5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and [c] come againe vnto you.
6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.
7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?
8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.
9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and [e] bound Izhak his sonne [*] and laide him on the altar vpon the wood.
10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.
11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.
12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I [f] know that thou feareſt God, seeing for my sake ‖ thou hast not spared thine † onely sonne.
13 And Abraham lifting vp his eyes, looked, and beholde, there was a ram behind *him* caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him vp for a burnt offring in the stead of his sonne.
14 And Abraham called the name of that place, ‖ Iehouah Iireh: as it is said this day, In the mount will the Lord [g] be seene.
15 ¶ And the Angel of the Lorde cryed vnto Abraham from heauen the second time,
16 And saide, [*] By [h] my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,
17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the ‖ gate of his enemies.
18 [*] And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voice.
19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt in Beer-sheba.
20 ¶ And after these things one told Abraham, saying, Behold Milcah, shee had also borne children vnto thy brother Nahor:
21 *To wit*, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram.
22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.
23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.
24 And his [i] concubine called Reumah, shee beare also Tebah, and Gahan, and Thahash, and Maachah.

c He doubted not, but God would accomplish his promise, though he should sacrifice his sonne

d The onely way to ouercome all tentations is to rest vpon Gods prouidence

e For it is like that his father had declared to him Gods commandement, whereunto he shewed himselfe obedient.

* *Iames* 2.21. 1.*Mac*.2.52.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine onely sonne from me.*

† *Ebr. thy sonne, thine onely sonne.*

‖ *Or, the Lord will see or prouide.*

g The name is changed to shew that God doeth both see and prouide secretly for his, and also euidently is seene, and felt in time conuenient.

* *Psal*.105.9. *eccles*.44.21. *luke* 1.73. *hebr*.6.13.

h Signifying, that there is no greater then he.

‖ *Or, holds.*

* *Chap*.12.3. *and* 18.18. *eccles*.44.22. *act*.3.25. *gala*.3.8.

‖ *Or, of the Syrians.*

i Concubines oftentimes taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field, to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and seuen yeere olde († so long liued shee)
2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.
3 ¶ Then Abraham [a] rose vp from the sight of his corps, & talked with the † Hittites, saying,
4 I am a stranger, and a sureiner among you: giue me a possession of buriall with you, that I may burie my dead out of my sight.
5 Then the Hittites answered Abraham, saying vnto him,
6 Heare vs, my lord: thou art a prince [b] of God among vs: in the chiefest of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead *therein*.
7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.
8 And he communed with them, saying, If it be † your minde, that I shall burie my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,
9 That he would giue me the caue ‖ of Machpelah, which he hath in the ende of his fielde, that he would giue it mee for as much † money as it is worth, for a possession to burie in among you.
10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, saying,
11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: *euen* in the presence of the sonnes of my people giue I it thee, to burie thy dead.
12 Then Abraham [d] bowed himselfe before the people of the land,
13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou *wilt giue it*, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.
14 Ephron then answered Abraham, saying vnto him,
15 My lorde, hearken vnto mee: the lande *is worth* foure hundreth [e] shekels of siluer: what *is* that betweene mee and thee? burie therefore thy dead.
16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, what he had named, in the audience of the Hittites, *euen* foure hundreth siluer shekels of currant money among marchants.
17 ¶ So the fielde of Ephron *which was* in Machpelah, and ouer against Mamre, *euen* the field and the caue that was therein, and all the trees that were in the field, which were in al the borders round about, was made sure
18 Vnto Abraham for a possession, in the sight of the Hittites, *euen* of all that ‖ went in at the gates of his citie.
19 And after this, Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.
20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall [f] by the Hittites.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak, in his owne kinred. 12 The seruant prayeth to God.

33 His

† *Ebr. the yeeres of the life of Sarah.*

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

† *Ebr. the sonnes of Heth.*

b That is godly or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie commeth of God.

† *Ebr. in your soule.*

‖ *Or, double caue, because one was within another.*

† *Ebr. in full siluer.*

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20 pence, so these 400. shekels mount to 33. pound 6. shillings and 8 pence after 5. shillings sterling the ounce.

‖ *Or, citizens.*

f That is, all the people confirmed the sale.

33 His Kinsfolke towned his master. 50 The friends of Rebekah commit the matter to God. 58 They take her consent, and she agreeth. 67 And is married to Izhak.

NOw Abraham was old, *and* †stricken in yeres, and the Lorde had blessed Abraham in all things.

2 Therfore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *[a] Put now thine hand vnder my thigh,

3 And I will make thee [b] sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

4 But thou shalt go vnto my [c] countrey, & to my kinred, and take a wife vnto my sonne Izhak.

5 And the seruant saide to him, What if the woman will not come with me to this land? shal I bring thy son againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne [d] thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, * Vnto thy seed will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my son from thence.

8 Nuertheless if the woman will not follow thee, then shalt thou bee † discharged of this mine othe: only bring not my sonne thither againe.

9 Then the seruant put his hande vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for hee *had* all his masters goods in his hand:) *and* to he arose, and went to ‖ Aram Naharaim, vnto the [e] citie of Nahor.

11 And he made his camels † to lie down without the city by a well of water, at euentide about the time that *the women* come out to draw *water*.

12 And he said, O [f] Lord God of my master Abraham, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water whiles the mens daughters of this city come out to draw water.

14 [g] Grant therefore that the mayd, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may be shee that thou hast ordained for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yet hee had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the mayde was very faire to looke vpon, a virgine and vnknowen of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drink, I pray thee, a little water of thy pitcher.

18 And she sayd, Drinke † sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, shee sayd, I will draw water for thy camels also vntill they † haue drunken inough.

20 And she powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden † abillement of ‖ halfe a *shekel* weight, and two bracelets for her hands, of ten shekels weight of gold:

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender inough, & roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And sayd, Blessed *be* the Lord God of my master Abraham, which hath not withdrawen his mercy [m] and his trueth from my master: *for* when I was in the way, the Lord brought me to my masters brethrens house.

28 And the mayd ranne and told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earerings & the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, [n] he stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 ¶ Then the man came into the house, and [o] he vnsadled the [p] camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feet that were with him.

33 Afterward the meate was set before him: but he said, I [q] will not eate, vntill I haue sayd my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath [r] blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, and beeues, and siluer, and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [f] Canaanites, in whose land I dwell.

38 But thou shalt goe vnto my [t] fathers house and to my kinred, & take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou bee discharged of [u] mine othe, when thou commest to my kinred: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayd,

† *Ebr. come into dayes.*

* *Chap. 47. 29.*
a Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.
b This sheweth that an oth may be required in a lawfull cause.
c He would not that his sonne should marrie out of the godly family: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.
d Lest he shou'd lose the inheritance promised.
* *Chap. 12. 7. & 13. 15. and 15. 18. and 26. 4.*
† *Ebr. innocent.*

‖ *Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.*
e That is, to Charran.
† *Ebr. to bow their knees.*
f He groundeth his prayer vpon Gods promise made to his master.
‖ *Or, cause me to meete.*
g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.
h God giueth good successe to all things that are vndertaken for the glory of his name and according to his word.
i Here is declared that God euer heareth the prayers of his and graunteth their requests.

† *Ebr. my lord.*

† *Ebr. haue made an end of drinking.*

‖ *Or, earring.*
k God permitted many things both in apparel & other things which are now forbid: specially when they appertaine not to our mortification.
l The golden shekel is here meant and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban.
p The gentle intertainement of strangers vsed among the godly fathers.
q The fidelity that seruants owe to their masters, causeth them to preferre their masters busines to their owne necessitie.
r To blesse, signifieth here, to enrich, or increase with substance as the text in the same verse declareth.
f The Canaanites were accursed, and therfore the godly could not ioyne with them in marriage.
t Meaning, among his kinsfolkes, as verse 40.

u Which by mine authoritie I caused thee to make.

O Lord, the God of my master Abraham, if thou now prosper my ‖ iourney which I goe,

43 Behold, z I stand by the wel of water: when a virgine commeth forth to draw water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also drawe for thy camels, let her bee the wife, which the Lorde hath ‖ prepared for my masters sonne.

45 And before I had made an end of speaking in mine a heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her *shoulder*, and sayd, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands.

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale z mercifully and truely with my master, tell mee: and if not, tell me, that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and sayd, b This thing is proceeded of the Lorde: wee cannot therefore say vnto thee, *neither* euill nor good.

51 Behold, Rebekah *is* ‖ before thee, take *her* and goe, that she may be thy masters sonnes wife, euen as the Lord hath ‖ said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eat and drinke, *both* he, and the men that were with him, and taried all night, and when they rose vp in the morning, hee said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayd abide with vs, at the least † ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lorde hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the mayd, and aske her † consent.

58 And they called Rebekah, and sayde vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to e pray in the fielde toward the euening: who lift vp his eyes and looked, and behold, the camels came.

64 Also Rebekah lift vp her eyes, and when she sawe Izhak, shee lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that commeth in the fielde to meete vs? and the seruant had sayde, It is my master) So she tooke a vaile, and couered her.

66 And the seruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers *death*.

CHAP. XXV.

1 *Abraham taketh Keturah to wife, and getteth many children.* 5 *Abraham giueth all his goods to Izhak.* 8 *He dieth.* 12 *The genealogie of Ishmael.* 25 *The birth of Iaakob and Esau.* 26 *Esau selleth his birthright for a messe of pottage.*

NOw Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Assburim, and Letushim, and Leummim.

4 And the sonnes of Midian *were* Ephah, and Epher, and Hanoch, and Abida, and Eldaah: all these were the sonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue giftes, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fiue yeeres.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the caue of Machpelah, in the fielde of Ephron the sonne of Zoar the Hittite, before Mamre.

10 Which * fielde Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds, the † eldest sonne of Ishmael *was* Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: *to wit*, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeeres, and he yeelded the spirit, and died, and was gathered vnto his f people.)

18 And

* Verse 13.

‖ Or, way.

‖ Or, shewed.

z Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

a He sheweth what is our duetie when we haue receiued any benefit of the Lord.

† Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide elsewhere.

b So soone as they perceiue that it is Gods ordinance they yeeld.

‖ Or, as thy commandement.

‖ Or, ordained.

* Verse 58. and 59.

† Ebr. dayes, or ten.

c This sheweth that parents haue not authoritie to marry their children without consent of the parties.

† Ebr. her mouth.

d That is let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

* Chap. 16. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was that the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.

‖ Or, had left mourning for his mother.

a While Sarah was yet aliue.

* 1. Chron. 1. 32.

† Ebr. All that he had.

b For by the vertue of Gods word he had not onely Izhak, but begate many moe.

c Reade Chap. 22. 24.

d To auoid the dissension that else might haue come because of the heritage.

e Hereby the auncients signified that man by death perished not wholly, but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.

* Chap. 23. 16.

* Chap. 16. 14. and 24. 62.

* 1. Chron. 1. 29.

† Ebr. first borne.

f Which dwelt among the Arabians and were separate from the blessed seede.

18 And they dwelt from Haulah vnto Shur, that is towardes Egypt, as thou goest to Asshur. *Ishmael* ‖ dwelt g in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak.

20 And Izhak was fortie yeeres olde when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, *and* sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ stroue together within her: therefore shee said, Seeing *it is* so, why am I h thus? wherefore shee went i to aske the Lord.

23 And the Lord said to her, Two nations *are* in thy wombe, and two maner of people shall be diuided out of thy bowels, and the one people shal be mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes *were* in her wombe.

25 So he that came out first, was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand helde Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeeres olde when *Rebekah* bare them.

27 And the boyes grew, and Esau *was* a cunning hunter: and † liued in the fields: but Iaakob was a ‖ plaine man, and dwelt in tents.

28 And Izhak loued Esau, for † venison *was* his meat, but Rebekah loued Iaakob.

29 Now Iaakob sod pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iaakob, ‖ Let me eat, I pray thee, of that *pottage* so red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob said, Sell mee euen nowe thy birthright.

32 And Esau said, Loe, I almost dead, what *is* then this k birthright to me?

33 Iaakob then said, Sweare to me euen now. And he sware to him, * and l sold his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eat and drinke, and rose vp, and went his way: So Esau contemned *his* birthright.

CHAP. XXVI.

1 *God prouideth for Izhak in the famine.* 3 *He reneweth his promise.* 9 *The king blameth him for denying his wife.* 14 *The Philistims hate him for his riches,* 15 *stop his welles,* 16. *and driue him away.* 24 *God comforteth him.* 31 *Hee maketh alliance with Abimelech.*

AND there was a famine in the a land besides the first famine that was in the daies of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, b Goe not downe into Egypt, *but* abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreys: and I will performe the oath which I sware vnto Abraham thy father.

4 Also I will cause thy seed to multiply as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be * blessed,

5 Because that Abraham c obeyed my voice, and kept mine † ordinance, my commandements, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he said, She is my sister: for hee feared to say, Shee is my wife, lest, *said he*, the men of the place should kill me, because of Rebekah: for shee was beautifull to the eye.

8 So after he had beene there long time, Abimelech king of the Philistims looked out at a window, and loe, hee saw Izhak e sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and saide, Loe, shee is of a suretie thy wife, and why saydest thou, Shee is my sister? To whome Izhak answered, Because I thought *this*, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mightie, and † still increased, till he was exceeding great.

14 For he had flockes of sheepe, and heards of cattell, and a mightie housholde: therefore the Philistims had g enuie at him,

15 Insomuch that the Philistims stopped and filled vp with earth all the wels, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech saide vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the h valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of liuing water.

20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well ‖ Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and hee called the name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called hee the name of it, ‖ Rehoboth, and said, Because the Lord hath now made vs roome, wee shall increase vpon the earth.

23 So he went vp thence to Beer sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake.

‖ *Or, his lot fell.*
g Hee maketh that his lot fell to dwell among his brethren, as the Angel promised. Chap. 16. 12.

‖ *Or, Syrian of Mesopotamia.*

‖ *Or, hurt one another.*
h That is, with childe, seeing one shall destroy an other.
i For that is the onely refuge in all our miseries.
* *Rom. 9. 12.*

* *Hose. 12. 3. matth. 1. 2.*

† *Ebr. a man of the field.*
‖ *Or, simple and innocent.*
† *Ebr. venison in his mouth.*

‖ *Or, feede me quickly.*
k The reprobate esteeme not Gods benefites, except they feele them presently, & therefore they preferre present pleasures.
* *Hebr. 12. 16.*
l Thus the wicked preferre their worldly commodities to Gods spiritual graces: but the children of God doe the contrarie.

a In the land of Canaan.

b Gods prouidence alwayes watcheth to direct the wayes of his children.
* *Chap. 13. 15. and 23. 18.*

* *Chap. 12. 3. & 15. 18. & 18. 18. & 12. 18. and 28. 14.*
c He commendeth Abrahams obedience, because Iakob should be the more readie to follow the like for as God made this promise of his free mercie, so doth the confirmation thereof proceede of the same fountaine.
† *Ebr. my keeping.*
d Whereby we see that feare and distrust is found in the most faithfull.
e Or shewing some familiar signe of loue, whereby it might be known that shee was his wife.
f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.
‖ *Or, an hundred measures.*

† *Ebr. he went forth going and increasing.*

g The malicious enuie alwayes the graces of God in others.

h The Ebeewe word signifieth a flood, or valley, where water at any time runneth.

‖ *Or, springing.*

‖ *Or, contention, strife.*

‖ *Or, hatred.*

‖ *Or, Largenesse, roome.*

i God assureth Izhak against all feare, by rehearsing the promise made to Abraham.

25 Then hee built an altar there, and called vpon the Name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whom Izhak said, Wherefore come yee to mee, saying ye hate me and haue put mee away from you?

28 Who answered, Wee saw certainely that the Lord was with thee, and wee thought *thus*, Let there be now an oth betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, *doe thus*.

30 Then hee made them a feast, and they did eat and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and tolde him of a well which they had digged, and said vnto him, We haue found water.

33 So hee called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Esau was fortie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon, an Hittite *also*.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

l The Ebreewes in swearing beginne commonly with If, and vnderstand the rest, that is, that God shall punish him that breaketh the oth: here the wicked shew that they are afraide lest that come to them which they would doe to other.

¶ *Or, oth.*
‖ *Or, the well of the oth.*

* *Chap. 27. 46.*
‖ *Or, disobedient and rebellious.*

CHAP. XXVII.

Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob and threatneth his death. 43 Rebekah studeth Iaakob away.

AND when Izhak was olde, and his eyes were dim (so that he could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, † I am here.

2 Then he said, Beholde, I am now olde *and* know not the day of my death:

3 Wherefore now, I pray thee, take thine instruments, thy quiuer and thy bowe, and get thee to the fielde, that thou mayest † take mee some venison.

4 Then make mee sauoury meate, such as I loue, and bring it me, that I may eat, *and* that my [a] soule may blesse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Behold, I haue heard my father talking with Esau thy brother, saying,

7 Bring me venison, and make mee sauourie meat, that I may eat and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voice in that which I command thee.

9 [b] Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meat of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shall eat, to the intent that hee may blesse thee before his death.

11 But Iaakob saide to Rebekah his mother, Beholde, Esau my brother *is* rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme † to him to be a ‖ mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, ‖ [c] Vpon me *be* thy curse, my sonne: onely heare my voice, and goe and bring me *them*.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands and the smooth of his necke with the skinnes of the kiddes of the goats.

17 Afterward shee put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am heere: who art thou, my sonne?

19 And Iaakob said to his father, [d] I am Esau thy first borne, I haue done as thou badest mee, arise, I pray thee: sit vp and eat of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickely my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come nere now, that I may feele thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and said, The [e] voice *is* Iaakobs voice, but the hands *are* the hands of Esau.

23 (For he knew him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe he said, Art thou that my sonne Esau? Who answered, † Yea.

25 Then said he, Bring it me hither, and I will eat of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward, his father Izhak said vnto him, Come neere now, and kisse me, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Beholde, the smell of my sonne *is* as the smell of a fielde, which the Lord hath blessed.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people bee thy seruants, and nations bow vnto thee: bee lord ouer thy brethren, and let thy mothers children honour thee. Cursed *be be* that curseth thee, and blessed *bee bee* that blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarse gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And hee also prepared sauourie meat, and brought it to his father, and said vnto his father, Let my father arise and eat of his sonnes venison, that thy soule may blesse me.

32 But

† *Ebr. Loe I.*

† *Ebr. hunt.*

a The carnall affection which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

b This subtiltie is blame worthie because she should haue tarried till God had performed his promise.

† *Ebr. before his eyes.*
‖ *Or, as though I would deceiue him.*
‖ *Or, I will take the danger on me.*

c The assurance of Gods decree made her bold.

d Although Iaakob was assured of his blessing by faith, yet he did euill to seeke it by lies, and the more because he abuseth Gods name thereunto.

e This declareth that he suspected something, yet God would not haue his decree altered.

† *Ebr. I am.*

* *Hebr. 11. 20.*

32 But his father Izhak sayde vnto him, Who art thou? And he answered, I am thy sonne, *euen* thy first borne Esau.

33 Then Izhak was f stricken with a marueilous great feare, and sayde, Who, *and* where *is* he that hunted venison, and brought it mee, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the words of his father, he cryed out with a great crie and bitter, out of measure, and sayd vnto his father, Blesse me, *euen* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he saide, Was hee not iustly called g Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Beholde, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse mee, ‖ *euen* me also, my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and saide vnto him, Beholde, the fatnesse of the earth shalbe thy dwelling place, and *thou shalt haue* of the dewe of heauen from aboue.

40 And i by thy sworde shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Esau her elder sonne, and she went and called Iaakob her yonger sonne, and sayd vnto him, Beholde, thy brother Esau m is comforted against thee, *meaning* to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then will I send and take thee from thence: why should I be n deprived of you both in one day?

46 Also Rebekah said to Izhak, * I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what availeth it mee to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob and a blessed him, and charged him, and sayde vnto him, Take not a wife of the daughters of Canaan.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ‖ all sufficient blesse thee, and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, *euen* to thee and to thy seede with thee, that thou mayest inherite the lande (wherein thou art a b stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeied his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael and tooke ‖ vnto the wiues *which he had*, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-sheba, and went to Haran,

11 And he came vnto a *certaine* place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and layde vnder his head, and slept in the same place.

12 Then he dreamed, and beholde there stood a d ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And beholde, the Lord stoode aboue it, and sayde, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, e will I giue thee and thy seede.

14 And thy seede shall bee as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, and to the North, & to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

15 And loe, I am with thee, and will keepe thee whithersoeuer thou goest, and wil bring thee againe into this land: for I will not forsake thee vntill I haue performed that that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was f affraid, and said, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and tooke the stone that he had layd vnder his head, and g set it vp as a * pillar, and powred oyle vpon the top of it.

19 And he called the name of that place ‖ Bethel: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If h God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

21 So

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.
‖ *Or, sufficiently.*
g In the Chap. 25 he was so called because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister and Prophet of God.
‖ *Or, I am also (thy sonne.)*
* *Heb.* 12 17.
i Because thine enemies shalbe round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.
* *Obadi.* 1.10.
l Hypocrites one by abstaine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.
n For the wicked sonne will kill the godly, and the plagne of God will afterward light on the wicked sonne.
* *Chap.* 26.35.
o Which were Esaus wiues.
p Heereby shee perswaded Izhak to agree to Iaakobs departing.
a This second blessing was to confirme Iaakobs faith lest hee should thinke that his father had giuen it without Gods motion.
* *Hose.* 12.12.
* *Chap.* 24.10.
‖ *Or, almightie.*
b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.
‖ *Or, beside his wiues.*
c Thinking hereby to haue reconciled himselfe to his father, but al in vaine: for he taketh not away the cause of the euill.
d Christ is the ladder whereby God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, and we by him ascend into heauen.
* *Cha.* 35.1. & 48.3.
e He felt the force of this promise only by faith: for all his life time he was but a stranger in this land.
* *Deut.* 12.20. *and* 19.14.
* *Chap.* 12.3. *and* 18.18. *and* 22.18. *and* 26.4.
f He was touched with a godly feare and reuerence.
g To be a remembrance only of the vision shewed vnto him.
* *Chap.* 31.13.
‖ *Or, house of God.*
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie and poynteth to be a thanke-offe.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp *as* a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and seruetb seuen yeres for Rahel. 23 Leah brought to bis bed in stead of Rahel. 27 He seruetb seuen yeres moe for Rahel. 23 Leah conceiueth & beareth foure sonnes.

THen Iaakob [a] lift vp his feete and came into the † East countrey.

2 And as he looked about, behold, there was a well in the fielde, [b] and loe, three flockes of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakob sayde vnto them, My [c] brethren, whence be ye? And they answered, We are of Haran.

5 Then he sayd vnto them, Knowe ye Laban the sonne of Nahor? Who saide, We know him.

6 Againe he said vnto them, [d] Is he in good health? And they answered, *He is* in good health, and beholde, his daughter Rahel commeth with the sheepe.

7 Then he said, Loe, *it is* yet hie day, neither *is it* time that the cattell should bee gathered together: water ye the sheepe and goe feede *them*.

8 But they sayde, We may not vntill all the flocks be brought together, and *till men* roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was her fathers ‖ brother, and that hee was Rebekahs sonne) then she ranne and tolde her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ran to meete him, and embraced him, and kissed him, & brought him to his house: and he tolde Laban [e] all these things.

14 To whom Laban sayde, Well, thou art my [f] bone, and my flesh, and he abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what *shalbe* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeres for Rahel, and they seemed vnto him but a [g] fewe dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue *me* my wife, that I may goe in to her, for my † terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But [h] when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his made Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherfore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the [i] maner of this place to giue the yonger befor the elder.

27 Fulfill seuen yeeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so hee gaue him Rahel his daughter to *be* his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide *to be* her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres moe.

31 ¶ When the Lord sawe that Leah was despised, he † made her [k] fruitfull: but Rahel *was* barren.

32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the [l] Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.

33 And she conceiued againe & bare a sonne, and saide, Because the Lord heard that I was hated, he hath therefore giuen mee this *sonne* also, and she called his name Simeon.

34 And she conceiued againe & bare a sonne, and said, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe and bare a sonne, saying, Nowe will I ‖ praise the Lord: * therefore she called his name Iudah, and † left bearing.

CHAP. XXX.

4.9. Rahel and Leah being both barren, giue their maides vnto their husbands, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27. Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled against Rahel, & he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she sayd, Behold my maide Bilhah, go in to her, and she shall beare vpon my [b] knees, and † I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued & bare Iaakob a sonne.

6 Then sayd Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called shee his name, Dan.

7 And Bilhah Rahels maide conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With † [c] excellent wrestlings

a That is, went forth on his iourney.
† *Ebr. to the land of the children of the East.*
b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.
c It seemeth that in those dayes the custome was to call men strangers, brethren.
d Or, is he in peace? by the which word the Ebrewes signifie all prosperitie.
‖ *Or, nephewes.*
e That is, the cause why he departed from his fathers house and what he saw in the way.
f That is, of my blood and kinred.
‖ *Or, bleare eyed.*
g Meaning after that the yeeres were accomplished.

† *Ebr. my dayes are full.*
h The cause why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when she was brought to her husband, in signe of chastitie and shamefastnesse.
i Hee esteemed more the profite that he had of Iaakobs seruice then either his promise or ‖ maner of the countrey, though he alleaged custome for his excuse.
† *Ebr. opened her wombe.*
k This declareth that oftimes they which are despised of men, are fauoured of God.
l Hereby appeareth that she had recourse to God in her affliction.
m For children are a great cause of mutuall loue between man and wife.
‖ *Or, confesse.*
* *Matth. 1. 2.*
† *Ebr. stood from bearing.*
a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.
b I will receiue her children on my lap, as though they were mine owne.
† *Ebr. I shalbe builded.*
† *Ebr. wrestlings of God.*
c The arrogancie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

lings haue I wrestled with my sister, and haue gotten the vpper hand: and shee called his name Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her maid, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a son.

11 Then said Leah, [d] A company commeth: and she called his name Gad.

12 Againe, Zilpah Leahs maide bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me: and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harvest, and found [e] mandrakes in the fielde, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayde Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and said, Come in to me, for I haue † bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceiued, and bare vnto Iaakob the fift sonne.

18 Then sayd Leah, God hath giuen *me* my reward, because I gaue my [f] maide to my husband. and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah sayd, God hath endowed mee with a good dowrie: now will mine husband dwell with mee, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.

23 So shee conceiued and bare a sonne, and sayd, God hath taken away my [g] rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob sayd to Laban, Send me away, that I may goe vnto my place and to my countrey.

26 Giue *mee* my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, *tary*: I haue ‖ perceiued that the Lord hath blessed me for thy sake.

28 Also he sayd, Appoint vnto me thy wages, and I will giue it *thee*.

29 But he said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath bene ‖ vnder me.

30 For the litle that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall [h] I trauell for mine owne house also?

31 Then he sayd, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feede, *and* keepe thy sheepe.

32 I will passe thorow all thy flocks this day, *and* ‖ separate from them all the sheepe with little spots and great spots, and all ‖ blacke lambes among the sheepe, and the great spotted, and little spotted among the goats: [i] and it shall be my wages.

33 So shall my [k] righteousnesse answere for me hereafter, when it shall come for my reward before thy face, *and* euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe | theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the he goats that were particoloured and with great spots, and all the she goates with little and great spots, *and* all that had white in them, and all the † blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob [l] tooke rods of greene popular, and of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heat when they came to drinke)

39 And the sheepe ‖ were in heat before the rods, and *afterward* brought forth yong of particolour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards *these lambes* particoloured, and all maner of blacke, among the sheepe of Laban: so he put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] stronger sheepe, Iaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commaundeth him to returne to his countrey. 13. 24 The care of God for Iaakob. 19 Rahel stealeth her fathers idols. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw hee heard the [a] words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iaakob beheld the countenance of Laban † that it was not towardes him as in times past:

3 And the Lord had sayd vnto Iaakob, Turne againe into the lande of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fathers countenance, that it is not toward me † as it was woont, and the [b] God of my father hath beene with me.

6 And ye know that I haue serued your father with all my might.

7 But

d That is, God doth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49. 19.

e Which is a kinde of herbe, whose roote hath a certaine likenesse of the figure of a man.

† Heb. *lying I haue bought.*

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

‖ Or, *made her fruitfull.*

g Because fruitfulnesse came of Gods blessing, who sayd, Increase and multiplie: barrennesse was counted as a curse.

‖ Or, *tried by experience.*

‖ Or, *with me.*

† Heb. *at my foote.*

h The order of nature requireth, that euery one prouide for his owne familie.

‖ Or, *separate thou.*

| Or, *red.*

i That which shall hereafter be thus spotted.

k God shall testifie for my righteous dealing by rewarding my labours.

| Or, *counted theft.*

‖ Or, *Laban.*

‖ Or, *red, or browne.*

l Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter, verse 9. and 11.

‖ Or, *conceiued.*

m As they which tooke the ramme about September, and brought forth about March: so the feebler in March, and lambs in September.

a The children vttered in words, that which the father dissembled in heart, for the couetous thinke that whatsoeuer they cannot snatch, is pluckt from them.

† Heb. *and loe, not he with him, as yesterday, and yer yesterday.*

‖ Heb. *as yesterday, and before yesterday.*

b The God whom my father worshipped.

7 But your father hath deceiued me, & changed my wages ‖ ten times: but God suffered him not to hurt me.

‖ Or, many times.

8 If he thus sayd, The spotted shal be thy wages, then all the sheepe bare spotted: and if he said thus, The particoloured shall be thy reward, then bare all the sheepe particoloured.

9 Thus hath c God taken away your fathers ‖ substance, and giuen it me.

c This declareth that the thing which Iaakob did before, was by Gods commendement, and not through deceit.
‖ Or, cattell.

10 ¶ For in ramming time I lifted vp mine eyes, and saw in a dreame, & behold, the he goates leaped vpon the she goates that were particoloured with litle and great spots spotted.

11 And the Angel of God sayde to mee in a dreame, Iaakob. And I answered, Lo, I am here.

12 And he sayd, Lift vp now thine eyes, and see all the hee goats leaping vpon the shee goates that are particoloured, spotted with litle & great spots: for I haue seene all that Laban doeth vnto thee.

13 d I am the God of Beth-el, where thou* anoyntedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey, & returne vnto the land where thou wast borne.

d This Angel was Christ, which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.
*Chap. 28. 18.

14 Then answered Rahel and Leah, and sayd vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath e solde vs, and hath eaten vp and consumed our money.

e For they were giuen to Iaakob in recompense of his seruice: which was a kinde of sale.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then, whatsoeuer God hath sayd vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee caried away all his flocks, and all his substance which he had gotten, *to wit*, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers f idoles.

f For so the word here signifieth, because Laban called them gods, verse 30.

20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for he told him not that he fled.

‖ Or, went away priuily from Laban.

21 So fled he with all that he had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

‖ Or, Euphrates.

22 And the third day after was it told Laban that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

‖ Or, kinsefolks and friends.
‖ Or, ioined with him.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob † ought saue good.

† Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban *also* with his brethren pitched vpon mount Gilead.

26 Then Laban sayde to Iaakob, What hast thou done? ‖ thou hast ‖ stolen away mine heart, and caried away my daughters as though they had bin taken captiues with the sword.

‖ Or, conueyed thy selfe away priuily.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing *so*.

29 I am † able to doe you euil: but the g God of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

† Ebr. power is in mine hand.
g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way, because thou greatly lõgedst after thy fathers house, *yet* wherefore hast thou stollen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.

32 *But* with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue *of thine*, and take it to thee, (but Iaakob wist not that Rahel had stollen them)

‖ Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found *them* not.

‖ Or, straw, or saddle.

35 Then sayd she to her father, † My lord, be not angry that I can not rise vp before thee: for the custome of women *is* vpon mee: so hee searched, but found not the idoles.

† Ebr. let not anger bee in the eyes of my lord.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered, and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of al thine houshold stuffe? put it here before my brethren, and thy brethren, that they may iudge betweene vs both.

38 This twenty yeere haue I bene with thee: thine ewes & thy goats haue not ‖ cast their yong, and the rammes of thy flocke haue I not eaten.

‖ Or, bene barren.

39 † Whatsoeuer was torne *of beasts*, I brought it not vnto thee, *but* made it good my selfe: * of mine hand diddest thou require it, *were it* stollen by day, or stollen by night.

† Ebr. the torne, or taken by praye.
*Exod. 22. 12.

40 I was in the day consumed with heat, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖ Or, I slept not.

41 Thus haue I beene twenty yeeres in thine house, and serued thee foureteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had beene with mee, surely thou haddest sent mee away now emptie: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yesternight.

h That is, the God whom Izhak did feare and reuerence.

43 Then Laban answered, and sayd vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore i come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp *as* a pillar.

46 And Iaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

‖ Or, the heape of witnesse.

47 And Laban called it ‖ Iegar-sahadutha, and Iaakob called it k Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the

the name of it Galeed.

49 Also *he called it* ‖ Mizpah, because he sayd, The Lord [l] looke betweene mee and thee, when we shalbe ‖ departed one from another,

50 If thou shalt vexe my daughters, or shalt take[m] wiues beside my daughters: *there is* no man with vs, behold, God *is* witnesse betweene me and thee.

51 Moreouer Laban sayd to Iaakob, Beholde this heape, and behold the pillar, which I haue set betweene me and thee.

52 This heape *shall be* witnesse, and the pillar *shall be* witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of [n] Nahor, *and* the God of their father be iudge betweene vs: but Iaakob sware by the [o] feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eat ‖ bread: and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and [p] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 Hee prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau 24. 28 Hee wrestled with the Angel who nameth him Israel.

NOw Iaakob went foorth on his iourney, and *the Angels of God met him.

2 And when Iaakob saw them, he sayd, [a] This is Gods hoste, and called the name of the same place ‖ Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall yee speake to my [b] lord Esau: thy seruant Iaakob sayeth thus, I haue beene a stranger with Laban, and taried vnto this time.

5 I haue beeues also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may find grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraid, and was sore troubled, and diuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

8 For he said, If Esau come to the one companie and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob sayd, O God of my father Abraham, & God of my father Izhak, Lord which * sayedst vnto me, Returne vnto thy countrey, and to thy kinred, and I will doe thee good,

10 I am not † worthy of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorden, and nowe haue I gotten two bands.

11 I pray thee deliuer mee from the hands of my brother, from the hand of Esau: for I feare him, least hee will come and smite mee, *and* the [e] mother vpon the children.

12 For thou sayedst, I will surely doe thee good, and make thy seede as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a [f] present for Esau his brother:

14 Two hundreth shee goates and twenty hee goates, two hundreth ewes and twenty rammes:

15 Thirty milch camels with their colts, forty kine, and ten bullockes, twenty she asses and ten foles.

16 So hee deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before mee, and put a space betweene droue and droue.

17 And hee commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose *seruant* art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They be* thy seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, he himselfe also is behind vs.

19 So likewise commanded he the second, and the third, and all that followed the droues, saying, After this maner ye shall speake vnto Esau, when ye find him.

20 And ye shall say moreouer, Behold, thy seruant Iaakob *commeth* after vs (for he thought, I [g] will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will † accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And hee tooke them and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he saw that he could not [i] preuaile against him: therfore he touched the hollow of his thigh, and the hollow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he sayd, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe except thou blesse me.

27 Then sayd he vnto him, What is thy name? And he sayd, Iaakob.

28 Then sayd hee, * Thy name shall be called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile with men.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he sayd, Wherfore now doest thou aske my name? and hee blessed him there.

30 And Iaakob called the name of the place, Peniel: for *sayd he*, I haue seene God face to face, and ‖ my life is preserued.

31 And the sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinewe that shranke in the hollow of the thigh, vnto this day: because hee touched the sinewe that shranke in the hollowe of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifties. 19 Iaakob buyeth a possession, 20 And buildeth an altar.

And

‖ Or, watchtower.
l To punish the trespasser.
‖ Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse hee forced Iaakob.

n Behold, howe the idolaters mingle the true God with their fained gods.
o Meaning by the true God whom Izhak worshipped.
‖ Or, meate.
p We see that there is euer some seed of the knowledge of God in the hearts of the wicked.

*Chap 48.16.
a He acknowledgeth Gods benefites who for the preseruation of his, sendeth hostes of Angels.
‖ Or, tents.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritiall promise.

c Albeit he was comforted by the Angels, yet the Infirmitie of the flesh doeth appeare.

*Chap.31.13.
† Ebr. I am lesse then all thy mercies.
d That is, poore and without all prouision.
e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yongones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.
† Ebr. receiue my face.

h That is, God in fourme of man.
i For God assaileth his with the one hand, and vpholdeth them with the other.

*Hose.12.4.

*Chap.35.10.

k God gaue Iaakob both power to ouercome and also the praise of the victory.

‖ Or my soule is deliuered.
l The faithfull sometime ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he [a] diuided the children to Leah, and to Rahel, and to the two maides.

2 And hee put the maides, and their children foremost, and Leah and her children after, and Rahel and Ioseph hindermost.

3 So he went before them and [b] bowed himselfe to the ground seuen times, vntill hee came neere to his brother.

4 Then Esau ranne to meete him, and imbraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes and saw the women, and the children, and sayd, Who are these with thee? And hee answered, *They are* the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they and their children, and [c] bowed themselues.

7 Leah also with her children came neere and made obeisance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, *I haue sent it*, that I might find fauour in the sight of my lord.

9 And Esau sayd, I haue enough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my ‖blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he [e] compelled him, and he tooke it.

12 And he sayd, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children *are* tender, and the ewes and kine with yong vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I wil driue softly, according to the pace of the cattel, which is before me, and as the children be able to indure, vntill [f] I come to my lord vnto Seir.

15 Then Esau sayd, I wil leaue then some of my folke with thee. And he answered, What *needeth* this? let me find grace in the sight of my lord.

16 ¶ So Esau returned, *and went* his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore hee called the name of the place ‖ Succoth.

18 ¶ Afterward Iaakob came safe to Shechem a city, which is in the land of Canaan, when he came from ‖ Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the sons of Hamor Shechems father, for an hundreth ‖ pieces of money.

20 And he set vp there an altar, and called [g] it, The mighty God of Israel.

CHAP. XXXIIII.

2 *Dinah is rauished.* 8 *Hamor asketh her in marriage for his sonne.* 22 *The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor.* 25 *The whore dome is reuenged.* 28 *Iaakob reproueth his sonnes.*

THEN Dinah the daughter of Leah, which shee bare vnto Iaakob, [a] went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Hiuite, lord of that country saw, he tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and hee loued the maide, and † spake kindly vnto the maide.

4 Then saide Shechem to his father Hamor, saying, [b] Get me this maide to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sons were with his cattell in the field: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angry, because hee had wrought ‖ villanie in Israel, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The souls of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinity with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shal dwel with vs, and the land shal be before you: dwell and doe your businesse in it, and haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, ‖ Let me find fauour in your eies, and I will giue whatsoeuer you shall appoint me.

12 † Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that yee giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, [c] We cannot doe this thing, to giue our sister to an vncircumcised man: for that were a [d] reproofe vnto vs.

15 But in this will we consent vnto you, if yee will be as we *are*, that euery man child among you be [e] circumcised:

16 Then wee will giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the ‖ most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the [f] gate of their citie, and communed with the men of their citie, saying,

21 These men are [g] peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not [h] their flockes and their substance and all their cattell bee ours? onely let vs consent *herein* vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie:

[a] That if the one part were assailed, the other might escape.

[b] By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

[c] Iaakob and his family are ỳ image of the Church vnder the yoke of tyrants which for feare are brought to subiection.

[d] In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

[e] By earnest intreatie.

[f] He promised that which (as seemeth) his minde was not to performe.

‖ *Or, tents.*

‖ *Or, Mesopotamia.*

‖ *Or, lambes or money so marked.*

[g] He calleth the signe, the thing which is signified, in token that God had mightily deliuered them.

[a] This exãple teacheth ỳ too much liberty is not be giuen to youth.

‖ *Or, most honourable.*

[f] For the people vsed to assemble there, and iustice was also ministred.

[g] Thus many pretend to speake for a publike profite, when they onely speake for their own priuate gaine and commodity.

[h] Thus they lacke no kind of persuasion, which preferre their own commodities before the common wealth.

† *Ebr. humbled her.*

† *Ebr. spake to the heart of the maide.*

[b] This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it is a thing necessary.

‖ *Or, follie.*

† *Ebr. and it shall not be so done.*

‖ *Or, mariage.*

‖ *Or, grant my request.*

† *Ebr. multiply greatly the dowry.*

[c] They made the holy ordinance of God a meane to compasse their wicked purpose.

[d] As it is abomination for them that are baptized to ioyne with infidels.

[e] Their fault is the greater, in that they make religion a cloke for their craft.

tie: and all the men children were circumcised, *euen* all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, i Simeon and Leui, Dinahs brethren tooke either of them his sworde and went into the citie boldly, and * slewe k euery male.

26 They slewe also Hamor and Shechem his sonne with the † edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 *Againe*, the *other* sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeues, and their asses, and whatsoeuer was in the citie, and in the fieldes.

29 Also they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Yee haue troubled mee and made mee ‖ stinke among the inhabitants of the land, *as well* the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselues together against me, and slay mee, *and* so shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el, to build an Altar. 2 He reformeth his [illegible]holde. 5 God maketh the enemies of Iaakob afraide. 8 Deborah dieth. 12 The lande of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

THen a God saide to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an Altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his houshold and to all that were with him, Put away the strange gods that are among you, and b clense your selues, and change your garments.

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, & al their c eare-rings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder an oke: and he called the name of it, ‖ Allon Bachuth.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but * Israel shal bee thy name: and hee called his name Israel.

11 Againe God sayd vnto him, I am God ‖ all sufficient. Growe, and multiply: a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seed after thee, will I giue that land.

13 So God e ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offring thereon: also hee powred oyle thereon.

15 And Iaakob called the name of the place where God spake vnto him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was f about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailnig, she was in peril.

17 And when shee was in paines of her labour, the midwife said vnto her, Feare not, for thou *shalt haue* this sonne also.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iaakob set a g pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and foureſcore yeeres.

29 And Izhak gaue vp the ghost and died, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 20 The finding of mules.

NOw these are a the generations of Esau, which is Edom.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an Hittite, & Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And *tooke* Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and all the soules of his house, & his flocks, & all his cattel, and all his substance, which he

i For they were the chiefe of the company.
* *Chap.49.6.*
k The people are punished with their wicked princes.
† *Ebr. mouth of the sword.*
‖ *Or, to be abhorred.*
a God is euer at hand to succour his in their troubles.
* *Chap.28.13.*
b That by this outward acte they should shew their inward repentance.
c For therein was some signe of superstition, as in tablets and Agnus dei.
d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
* *Chap.28.19.*
‖ *Or, oke of lamentation.*
* *Chap.32.28.*
‖ *Or, Almighte.*
e As God is sayd to descend, when he sheweth some signe of his presence: so is he said to ascend, when the vision is ended.
f The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.
* *Chap.48.7.*
g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuelled.
h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their faulies was not changed.
* *Chap.49.4.*
* *Chap.25.8.*
a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken, Chap. 26.34.
* *1 Chron.1.35.*

he had gotten in the land of Canaan, and e went into *another* countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, *and* Reuel the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, & Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah, the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ d dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes *that came* of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes *that came* of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these are the sonnes of Aholibamah Esaus wife: duke Ieush, duke Iaalam, duke Korah: these dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the dukes of them. This *Esau* is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which e inhabited in the land *before*, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Ajah, & Anah: this was Anah that found f mules in the wildernesse, as he fedde his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. f These bee the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And these are the g Kings that reigned in the lande of Edom, before there reigned *any* King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of h Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie *was* Pau: & his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the dukes of Esau, according to their families, their places *and* by their names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, dake Elath, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these bee the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

CHAP. XXXVII.

a Ioseph accusseth his brethren. 5 Hee dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iaakob bewayleth Ioseph.

I Aakob now dwelt in the land, wherin his father was a stranger in the land of Canaan.

2 These are the a generations of Iaakob: *when* Ioseph was seuenteene yeeres olde, he kept sheepe with his brethren, and the child was with the sons of Bilhah, and with the sons of Zilpah, his fathers wiues. And Ioseph brought vnto their father their ‖ b euill saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many ‖ colours.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph c dreamed a dreame, and told his brethren, who hated him so much the more.

6 For hee saide vnto them, Heare I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose and also stood vpright, and behold your sheaues compassed round about and did reuerence to my sheafe.

8 Then his brethren saide to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much the more, for his dreames, and for his wordes.

9 ¶ Againe he dreamed another dreame, and tolde his brethren, and said, Beholde, I haue had one dreame more, and beholde, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then

e Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might inioy Canaan according to Gods promise. * *Iosh.24.4.*

‖ *Or, the Edomites.*

* *1.Chron.1.35.*

‖ *Or, nephewes.*

‖ *Or, niece.*

‖ *Or, chiefe men.*

d If Gods promise be so sure towards them, which are not of his houshold, how much more will he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

* *1.Chron.1.38.*

e Before that Esau did there inhabite.

f Who not contented with those kindes of beastes, which God had created, found out the monstrous generation of mules betweene the asse and the mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, *Psal.102.28.*

h Which citie is by the riuer Euphrates.

‖ *Or, niece.*

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Chap.5.1.

‖ *Or, slander.*

b He complained of the euill words and iniuries which they spake and did against him.

‖ *Or, pieces.*

c God reuealed to him by a dreame what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doth the malice of the wicked rage against them.

10 Then hee told it vnto his father and to his brethren, and his father [e] rebuked him, and sayde vnto him, What is this dreame, which thou hast dreamed? shal I, and thy mother, and thy brethren come in deed, and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖[f] noted the saying.

12 ¶ Then his brethren went to keep their fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then hee sayd vnto him, Goe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring me word againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for loe, hee was wandering in the fielde, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe *sheepe*:

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they [g] conspired against him for to slay him.

19 For they sayd one to another, Behold, this ‖ dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we wil say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Reuben heard *that*, hee deliuered him out of their hands, and sayd, † Let vs not kill him.

22 Also Reuben sayd vnto them, Shed not blood, *but* cast him into this pit that is in the wildernesse, and lay no hand vpon him. *Thus he said*, that hee might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast [h] him into a pit, and the pit *was* emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes & looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicery & ‖ balme, and myrrhe, and were going to carie it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What auaileth it if we slay our brother, though we keep his blood secret?

27 Come, and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother, *and* our flesh: and his brethren obeyed.

28 Then the * Midianites merchant men passed by, and they drew forth and lift Ioseph out of the pit, and sold Ioseph vnto the [i] Ishmeelites for twenty *pieces* of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph *was* not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The child is not *yonder*, and I, whither shall I goe?

31 And they tooke Iosephs coat, and killed a kid of the goats, & dipped the coate in the blood.

32 So they sent that particoloured coat, [k] and they brought it vnto their father, and sayd, This haue we found: see now whether it be thy sonnes coat, or no.

33 Then hee knew it, and sayd, *It is* my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but he would not be comforted, but sayd, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs, *and* his ‖ chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The wrestlinge of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lyeth with his daughter in lawe Tamar. 24 Tamar is iudged to bee burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time Iudah [a] went down from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her *to wife*, and went in vnto her.

3 So she conceiued and bare a sonne, and hee called his name Er.

4 * And she conceiued againe, & bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom shee called Shelah: and *Iudah* was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er, his first borne *sonne*, whose name *was* Tamar.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lorde slew him.

8 Then Iudah sayd vnto Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise [c] vp seed vnto thy brother.

9 And Onan knewe that the seede should not be his: therefore when hee went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then sayd Iudah to Tamar his daughter in law, Remaine [d] a widow in thy fathers house, till Shelah my sonne growe vp (for he thought *thus*, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah when he † had left mourning, went vp to his sheep sherers to Timnah, hee and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to sheere his sheepe.

14 Then shee put her widowes garments off from her, and couered *her* with a vaile, and wrapped her selfe, and sate downe in ‖ Pethah-enaim, which is by the way to Timnah, because she saw that Shelah was growen, and shee was not giuen vnto him to wife.

15 When Iudah sawe her, hee iudged her an whore:

e Not despising the vision, but seeking to appease his brethren.

‖ Or, kept diligently

f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faults, as doe vaine writers, which make vice vertue.

‖ Or, master of dreames.

* Chap. 42. 22.

† Ebr. let vs not smite his life.

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was no murther, if they shed not his blood: or els had an excuse to coueir their fault.

‖ Or, rosen, turpentine, or triacle.

* Wisd. 10. 3. psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names, as also appeareth, verse 36. & chap 39. 1. or else he was first offered to the Midianites, and sold to the Ishmeelites.

k To wit, the messengers which were sent.

* Chap. 44. 28.

‖ Or, I will mourne for him so long as I liue.

l Which word doth not alway signifie him that is gelded, but also him that is in some hie dignitie.

‖ Or, captaine of the guard.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

* 1. Chron. 2. 3.

b Which affinitie notwithstanding was condemned of God.

* Numb. 26. 19.

* Numb. 26. 19.

c This order was for the preseruacion of the stocke, that the child begotten by the second brother should haue the name and inheritance of the first: which is in the new Testament abolished.

d For she could not marrie in any other familie so long as Iudah would retaine her in his.

† Ebr. was comforted.

‖ Or, in the doores of the fountaines: or, where were two ways.

whore: for she had couered her face.

16 And he turned to the way towards her, and sayd, Come, I pray thee, let me lie with thee, (for he [e] knew not that shee was his daughter in law) And she answered, What wilt thou giue me for to lie with me?

17 Then sayd hee, I will send thee a kid of the goats from the flocke: and she sayd, *well*, if thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, & she was with child by him.

19 Then she rose, and went and put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kid of the goates by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked hee the men of that place, saying, Where is the whore *that sate* in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and sayd, I cannot finde her, and also the men of the place sayd, there was no whore there.

23 Then Iudah sayd, Let her take it to her, lest we be † [g] shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with child. Then Iudah sayd, Bring ye her forth, and let her be [h] burnt.

25 When she was brought foorth, she sent to her father in law, saying, By the man vnto whom these things *pertaine*, am I with childe: and sayd also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew *them*, and sayd, Shee is [i] more righteous then I: for *she hath done it*, because I gaue her not to Shelah my sonne. So hee lay with her [k] no more.

27 ¶ Now, when the time was come that shee should be deliuered, behold, there *were* twinnes in her wombe.

28 And when she was in trauel, *the one* put out his hand: and the midwife tooke and bound a red *threed* about his hand, saying, This is come out first.

29 But when hee [l] plucked his hand backe againe, loe, his brother came out, and *the midwife* sayd, How hast [m] thou broken the breach vpon thee? And his name was called * Pharez.

30 And afterward came out his brother that *had* the red *threed* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prosper eth him. 7 Potiphars wife tempteth him. 13. 20 He is accused and cast in prison. 21 God shewe th him fauour.

NOw Ioseph was brought downe into Egypt: and Potiphar [a] an Eunuch of Pharaohs (*and his* chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the [b] Lord was with Ioseph, and hee was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the Lord made all that hee did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and he made him [c] ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that hee had, the Lorde [d] blessed the Egyptians house for Iosephs sake: and the blessing of the Lorde was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, [e] & tooke account of nothing *that was* with him, saue onely of the bread which hee did eate. And Ioseph was a faire person, and well fauoured.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, [f] Lie with me.

8 But he refused, and said to his masters wife, Beholde, my master knoweth not what *he hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I do this great wickednes, and *so* sinne against [g] God?

10 And albeit she spake to Ioseph day by day, yet hee hearkened not vnto her to lie with her, *or* to be in her company.

11 Then on a certaine day *Ioseph* entred into the house to doe his businesse: and there was no man of the houshold in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand and was fled out,

14 Shee called vnto the men of her house, and tolde them, saying, Behold, hee hath brought in an Ebrew vnto vs ‖ to mocke vs: who came in to me for to haue slept with mee: but I [h] cried with a loud voyce.

15 And when he heard that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out:

16 So she laid vp his garment by her, vntil her lord came home.

17 Then shee told him ‖ according to these words, saying, The Ebrew seruãt, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce and cryed, he left his garment with me and fled out.

19 Then when his master heard [i] words of his wife, which she told him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in † prison in the place, where the kings prisoners lay bound, and there he was in prison.

21 ¶ But the Lord was with Ioseph, & † shewed him mercy, and got him fauour in the sight of the ‖ master of the prison.

22 And the keeper of the prison committed to Iosephs hand al the prisoners that were in the prison, and [k] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord *was* with him: for whatsoeuer hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the buller.

And

[e] God had wonderfully blinded him, that he could not know her by her talke.

‖ *Or, tyre of thine head.*

[f] That his wickednesse might not be knowen to o hers.

† *Ebr. in contempt.*

[g] He feare, human more then God.

[h] We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law as yet was giuen.

[i] That is, she ought rather to excuse me then I her.

[k] For the horrour of the sinne condemned him.

[l] Their hainous sinne was signified by this monstrous birth.

[m] Or the separation betweene thee and thy brother.

* 1. *Chron.* 2. 4. *matth.* 1. 3.

[a] Beade Chap. 37. 36.

[b] The fauour of God is the fountaine of all prosperitie.

[c] Because God prospered him and so he made religion to serue his profite.

[d] The wicked are blessed by the company of the godly.

[e] For he was assured that all things should prosper well: therefore he ate and drinke and tooke no care.

[f] In this worde he declareth the summe whereunto all her flatteries did tend.

[g] The feare of God preserued him against her continuall tentations.

‖ *Or, to doe vs villanie and shame.*

[h] This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

‖ *Or, after this maner.*

† *Ebr. in the prison house.*

[i] His euill intertainement in the prison may be gathered of the Psalme 105. 18.

† *Ebr. inclined mercie vnto him.*

‖ *Or, lord.*

[k] That is nothing was done without his commandements.

UMI

AND after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two ‖ officers, against the chiefe butler and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewardes house, in the prison *and* place where [a] Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and hee serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] eche one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, † Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed, *eche one* a dreame, and there is none to interpret the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine *was* before me,

10 And in the vine *were* three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph sayd vnto him, This [d] is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine †office, and thou shalt giue Pharaohs cup into his hand after the old maner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put mee ‖ in the dungeon.

16 And when the chiefe baker saw that the interpretation was good, he said vnto Ioseph, Also me thought in my dreame that I had three [f] white baskets on mine head.

17 And in the vppermost basket there *was* of all maner baken meates for Pharaoh: & the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shal Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, *which was* Pharaohs [h] birthday, he made a feast vnto al his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

‖ Or, eunuches, the word signifieth them that were in high estate, or them that were gelded.

a God woketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces euill?

c Cannot God raise vp such as shall interprete such things?

d He was assured by the Spirit of God, that his interpretation was true

† Ebr. place.

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖ Or, in the pit.

f That is, made of white twigs, or as some trade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers and so to examine them that were in prison.

CHAP. XLI.

16 *Pharaohs dreames are expounded by Ioseph.* 40 *Hee is made vnder ouer all Egypt.* 43 *Iosephs name is changed.* 50 *Hee hath two sonnes, Manasseh and Ephraim.* 54 *The famine beginneth throughout the world.*

AND † two yeres after, Pharaoh also [a] dreamed, and behold, he stood by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat-fleshed, and they fedde in a ‖ medow:

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane-fleshed, and stoode by the *other* kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seuen welfauoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the [b] second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the East wind sprang vp after them,

7 And the thinne eares deuoured the seuen ranke and full eares: then Pharaoh awaked, and loe, *it was* a dreame.

8 Now when the morning came, his spirit was [c] troubled: therefore hee sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but [d] none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to mind my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, *both* mee and the chiefe baker.

11 Then wee dreamed a dreame in one night, *both* I, and he: we dreamed eche man according to the interpretation of his dreame.

12 And there *was* with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom when we tolde, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: *for* he restored mee to mine office, and hanged him.

14 * Then sent Pharaoh, and [f] called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame and no man can interprete it, and I haue heard say of thee, *that when* thou heareſt a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayde vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the medow.

19 Also loe, seuen other kine came vp after them poore and very † euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate

† Ebr. at the ende of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph and to prouide for Gods Church

‖ Or, faire to behold.

‖ Or, flaggie places.

b Al these meanes God vseth to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets but to his seruants his wil is reuealed.

e He confesseth his fault against the king before he speake of Ioseph.

* Read Chap. 40. 5.

* Psal. 105. 20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g Although he would say, if I interprete thy dreame, it commeth of God, and not of me.

† Ebr. answere peace.

† Ebr. naught.

eate vp the first seuen fat kine.

21 And when they had † eaten them vp, it could not be knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares withered, thine, *and* blasted with the East wind, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Nowe I haue tolde the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, [b] *Both* Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue saide vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall bee forgotten in the lande of Egypt, and the famine shall consume the land:

31 Neither shal the plentie ‖ be knowen in the land, by reason of this famine that *shall come* after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh [i] prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe *it*.

36 So the foode shall bee for the prouision of the land, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde *such* a man as this, in whom [k] the [*] Spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 *Thou shalt be ouer mine house, and at thy † ‖ word shall all my people bee armed, onely in the Kings throne will I be aboue thee.

41 Moreouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the † best charet that hee had, [l] and they cryed before him, [m] Abreech, and placed him ouer all the lande of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name ‖ Zaphnath-paaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah, prince of On: then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph *was* [n] thirtie yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth † brought forth store.

48 And hee gathered vp all the food of the seuen plenteous yeeres, which were in the land of Egypt, and laid vp foode in the cities: the food of the field, that was round about *euery* citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the sea in multitude out of measure, vntill he left nimbring: for *it was* without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Potipherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour and all my [o] fathers household.

52 Also hee called the name of the second, Ephraim: For God, *said he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had sayd: and the famine was in all lands, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was afamished, and the people cryed to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the lande, Ioseph opened all *places* wherein *the store was*, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreys ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hee knoweth them, and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

THen [a] Iaakob saw that there was ‖ food in Egypt, and Iaakob sayd vnto his sonnes, Why [b] gaze ye one vpon another?

2 And hee sayd, Beholde, I haue heard that there is foode in Egypt, *Get you downe thither, and buy vs foode thence, that wee may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother woulde not Iaakob send with his brethren: for hee sayd, Lest death should † befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

6 Now

† *Ebr. were gone into their inward parts.*

b Both his dream tend to one end.

‖ *Or, abundance and saturitie.*

‖ *Or, they shall remember no more the plentie.*

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

* *Psal. 105. 21. 1. mac. 2. 53. acts. 7. 10.*

† *Ebr. mouth.*

‖ Some reade, the people shall kisse thy mouth that is, shall obey thee in all things.

‖ *Or signes.*

† *Ebr. second charet.*

m In signe of honour which word some expound, tender father, or father of the king, or kneel: downe.

‖ *Or, the expounder of secrets.*

‖ *Or, Priest.*

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and trouble twelue yeeres and moe

† *Ebr. made forgathering.*

* *Chap. 46. 20. and 48. 5.*

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperity caused him to forget it.

* *Psal. 105. 16.*

‖ *Or, foode.*

‖ *Or, came to Egypt to Ioseph.*

a This story sheweth plainely that all things are gouerned by Gods prouidence for the profit of his Church.

‖ *Or, corne.*

b As men destitute of counsell.

* *Acts 7. 12.*

† *Ebr. should meet him.*

6 Nowe Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and [e] made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioseph knewe his brethren, but they knew not him.

9 And Ioseph remembred the * dreames, which he dreamed of them) & he sayd vnto them, Ye are spies, *and* are come to see the † weaknesse of the land.

10 But they said vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 Wee are all one mans sonnes: we meane truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weaknesse of the land.

13 And they sayd, We thy seruants art twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest *is* this day with our father, and one ‖ is not.

14 Againe Ioseph sayde vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby yee shall be prooued: [d] *by* the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and yee shall bee kept in prison, that your wordes may be prooued, whether there be trueth in you: or els *by* the life of Pharaoh yee are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This do, and liue: *for I* [e] feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, cary food *for* the famine of your houses:

20 *But bring your yonger brother vnto me, that your wordes may be tried, and that yee die not: and they did so.

21 ¶ And they said one to another, [f] We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and wee would not heare *him*: therfore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare? and lo, his [g] blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee † spake vnto them by an interpreter.)

24 Then he turned from them, and [h] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layd their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee spied his money: for lo, it was in his sacks mouth.

28 Then he sayde vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart † failed them, and they were [i] astonished, and saide one to another, What is this, *that* God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, *who is* lord of the land, spake roughly to vs, and put vs *in prison* as spies of the countrey.

31 And we said vnto him, Wee are true men, *and* are no spies,

32 We are twelue brethren, sonnes of our father: one ‖ is not, and the yongest *is* this day with our father in the land of Canaan.

33 Then the lorde of the countrey said vnto vs, Hereby shall I know if yee be true men: Leaue one of your brethren with me, and take *foode* for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: *so* will I deliuer you your brother, and yee shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundle of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraid.

36 Then Iaakob their father said to them, Yee haue robbed mee of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against [k] me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not go downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorow vnto the graue.

CHAP. XLIII.

1 Iaakob suffereth Beniamin to depart with his children. 25. Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOw great [a] famine *was* in the land.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father said vnto them, Turne againe, *and* buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oth, saying, * Neuer see my face, except your brother *be* with you.

4 If thou wilt send our brother with vs, wee will goe downe, and buy thee food:

5 But if thou wilt not send *him*, wee will not go downe: for the man said vnto vs, * Booke me not in the face, except your brother *be* with you.

6 And Israel said, Wherefore dealt yee so euil with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues & of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And we told him † according to these words: could we know certainly, [b] he would say, Bring your brother down?

8 Then said Iudah to Israel his father, Send the boy with me, that wee may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee suretie for him: of mine hande shalt thou require him. * If I bring him not to thee, and set him before thee, † then let mee beare

C the

e This dissembling is not to be followed not any particular acts of the fathers not approued by Gods word.

* Chap.37.5.

† Ebr. naketnesse, or filthinesse.

‖ Or, is dead.

d The Egyptians which were idolaters, vsed to sweare by their kings liues but God forbid debto sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

* Chap.43.5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* Chap.37.21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

† Ebr. an interpreter betweene them.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

† Ebr. went out.

i Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

‖ Or, cannot be found.

‖ Or, light vpon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse him.

* Chap.42.20.

* Chap.42.20.

‖ Or, of our estate and condition.

† Ebr. to the mouth of these words: that is, that thing which he asked vs.

* Chap.44.31.

† Ebr. I will stand to thee.

the blame for euer.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel sayd vnto them, If *it must needes be* so now, do thus: take of the best fruites of the land in your vessels, and bring the man a present, a little rosen, and a little hony, spices and myrrhe, nuttes, and almonds:

12 And take [d] double money in your hand, and the money that was brought againe in your sackes mouthes: cary it againe in your hand, least it were some ouersight.

13 Take also your brother and arise, *and* goe againe to the man.

14 And [e] God Almightie giue you mercie in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shall be [d] robbed of my child, as I haue bene.

15 ¶ Thus the men tooke this present, & tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Beniamin with them, hee said ‖ to his steward, Bring these men home and kill meat, and make ready: for the men shall eate with me at noone.

17 And the man did as Ioseph bade, & brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were [e] afraid, and sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may † picke a quarrell against vs, and † lay something to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

20 And said, Oh sir, * we came in deed downe hither at the first time to buy food,

21 And as wee came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, *euen* our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our handes to buy food, *but* wee cannot tell, who put our money in our sackes.

23 And he said, ‖ Peace be vnto you, feare not: [f] your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feet, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And hee asked them of *their* † prosperitie, and said, Is your father the olde man, of whom ye told me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, hee is yet aliue: and they bowed downe and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin, his [g] mothers sonne, and sayd, Is this your yonger brother of whom ye tolde mee? And he said, God be mercifull vnto thee my son.

30 And Ioseph made haste (for his † affection was inflamed toward his brother, and sought *where* to weepe) and entered into his chamber, and wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on † meate.

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

33 So they sate before him: the eldest according to his age, and the yongest according vnto his youth: and the men maueiled among themselues.

34 And they tooke meases from before him, *and sent* to them: but Beniamins mease was fiue times so much as any of theirs: and they dranke, [k] and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward hee commaunded his steward, saying, Fill the mens sacks with food, as much as they can cary, and put euery mans money in his sacks mouth.

2 And [a] put my cup, *I meane*, the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue *him*.

3 And in the † morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre off, Ioseph sayd to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue yee rewarded euill for good?

5 Is that not *the cup*, wherein my lorde drinketh? [b] and in the which he doth diuine and prophesie? ye haue done euill in so doing.

6 ¶ And when hee ouertooke them, hee saide these words vnto them.

7 And they answered him, Wherefore saith my lorde such wordes? God forbid that thy seruants should do such a thing.

8 Behold, the money which we found in our sacks mouthes, we brought againe to thee out of the land of Canaan: how then should wee steale out of thy lords house siluer or gold?

9 With whosoeuer of thy seruants it be found, let him die, and we also wilbe my lords bondmen.

10 And hee said, Now then let it be according vnto your words: he with whom it is found, shall be my seruant, and ye shalbe † blamelesse.

11 Then at once euery man tooke downe his sack to the ground, and euery one opened his sack.

12 And hee searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they [c] rent their clothes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they fell before him on the ground.

15 Then Ioseph sayd vnto them, What acte is this, which yee haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then said Iudah, What shal we say vnto my lord? what shall we speak? and how can we iustifie our selues? [d] God hath found out the wickednes of thy seruants: beholde, wee *are* seruants to my lord, both we, & he, with whom the cup is found.

17 But

Or, sweete smels.

b When we are in necessitie or danger, God forbidde hnot to v'e all honest meanes to better our estate and condicion.

c Our chiefe trust ought to be in God and not in worldly meanes.

d He speaketh these words not so much of despaire, as to make his sonnes more careful to bring againe their brother.

‖ *Or, to the ruler of his house.*

e So the iudgement of God pressed their conscience.

† *Ebr. role himselfe vpon vs.*

† *Ebr. cast himselfe vpon vs.*

* *Chap. 42. 3.*

‖ *Or, you are well.*

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

† *Ebr. peace.*

g For they two onely were borne of Rabel.

† *Ebr. bowels.*

† *Ebr. bread.*

h To signifie his dignitie.

i The nature of the superlitious is to condemne all other in respect of themselues.

k Sometime this word signifieth to be drunken, but here it is meant, that they had ynoough, and dranke of the best wine.

a We may not by this example vse any vnlawfull practises seeing God hath commided vs to walke in simplicitie.

† *Ebr. the morning shone.*

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or else he faineth that he consulted with soothsayers for it, which simulation is worthy to be reproued.

† *Ebr. innocent.*

c To signifie how greatly the thing displeased them, and how sorye they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen [e] as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, Wee haue a father that is olde, and a yong † child, *which he begate* in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

21 Now thou saydest vnto thy seruants, Bring him vnto mee, that I may ‖ set mine eye vpon him.

22 And we answered my lord, The child can not depart from his father: for if hee leaue his father, *his father* would die.

23 Then saidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little food,

26 Then we answered, We cannot go downe: *but* if our yongest brother † goe with vs, then wil we go downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my [f] wife bare me two *sonnes*,

28 And the one went out from me, and I said, Of a suretie he is torne in * pieces, and I saw him not since.

29 Now yee take this also away from mee: if death take him, then [g] yee shall bring my gray head in sorow to the graue.

30 Now therfore, when I come to thy seruant my father, and the childe *bee* not with vs, (seeing that his † life dependeth on the *childes* life)

31 Then when hee shall see that the childe *is* not *come*, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became suretie for the childe, to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let *me* thy seruant bide for the childe, *as* a seruant to my lord, and let the childe goe vp with his brethren.

34 For [h] how can I goe vp to my father, if the childe *bee* not with mee, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren 8 Hee sheweth that all was dont by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph could not refraine himselfe before all that stoode by him, but hee cried, [a] Haue forth euerie man from me. And there tarried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And he said, * I am Ioseph your brother, whome yee sold into Egypt.

5 Now therefore be not [b] sad, neither grieued with your selues, that ye sold me hither: * for God did send me before you for *your* preseruation.

6 For now two yeeres of famine *haue beene* thorow the land, and fiue yeeres *are* behinde, wherein neither *shalbe* eating nor harueſt.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not mee hither, but [c] God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler thorow out all the land of Egypt.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made mee lord of all Egypt: come downe to me, tarie not.

10 And thou shalt dwel in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet *remaine* fiue yeres of famine) lest thou perish throgh pouertie, thou and thy housholde, and all that thou hast.

12 And behold, your eyes do see, and the eyes of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, & Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethrē are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your housholds, and come to me, and I will giue you the [e] best of the land of Egypt, and yee shall eat of the [f] fat of the land.

19 And I command thee, Thus doe yee, Take you charets out of the land of Egypt for your children, and for your wiues, and bring your father, and come.

20 Also † regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: hee gaue them victuall also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin hee gaue three hundred pieces of siluer, and fiue sutes of raiment.

23 And vnto his father ‖ likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meat for his father by the way.

24 So sent he his brethren away, and they de-

e Equall in au horitie or. next vnto the king.
* Chap. 42. 13, 16.

† Ebr. childe of his olde age.

‖ Or, that I may see him.

* Chap. 43. 3.

† Ebr. be with vs.

f Rahel bare to Iaakob, Ioseph and Beniamin.
* Chap. 37. 33.

g Ye shall cause me to die for sorrow.

† Ebr. his soule is bound to his soule.

* Chap. 43. 9.

h Meaning he had rather remaine there prisoner, then to returne and see his father in heauinesse.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

* Acts 7. 13.

b This example teacheth that we must by all meanes comfort them, which are truely humbled and wounded for their sinnes.
* Chap. 50. 20.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glorie.

d That is, that I speake in your owne language, and haue none interpreter.

† Ebr. voice.

e The most plentifull ground.
f The chiefest fruites and commodities.

† Ebr. let not your eyes spare your vessels.

‖ Or, he sent as much, to wit, siluer, as ver. 22. and ten asses.

parted: and hee said vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him, saying, Ioseph *is* yet aliue, and hee also is gouernour ouer all the land of Egypt, and *Iaakobs* heart h failed: for he beleeued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when hee saw the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, *I haue* enough: Ioseph my sonne *is* yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when hee went into Egypt. 29 Ioseph meeteth his father. 34 Hee teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beersheba, and a offered sacrifice to the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues, in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell & their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his seede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and al his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, & Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah: Er, & Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) and the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes and his daughters *were* thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, & Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, *euen* sixteene soules.

19 The sonnes of Rahel Iaakobs wife, *were* Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt, were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 Al the * soules, that came with Iaakob into Egypt, which came out of his † loynes (beside Iaakobs sonnes wiues) *were* in the whole, threescore and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made readie his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a † good while.

30 And Israel said vnto Ioseph, Now let mee die, since I haue seene thy face, *and* that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the lande of Canaan, are come vnto me,

32 And the men *are* e shepheards, and because they are shepheards, they haue broght their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that yee may dwell in the land of Goshen: for euery sheepe keeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous Priests haue liuing of the king. 28 Iaakobs age when hee dieth. 30 Ioseph sweareth to burie him with his fathers.

THen came Ioseph, and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, *euen* a fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants *are* shepheards, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to soiourne in the land are we come: for thy seruants haue no pasture for *their* sheepe, so sore is the famine in † land of Canaan. Now therefore, we pray thee,

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

h As one between hope and feare.

a Whereby hee both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie drout him.

b Conducting thee by my power.

c In thy posteritie.

d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

* *Iosh.24.4.psal.105.23.isa.52.4.*

* *Exod.1.2.and 6.14.num.26.5.1.chron.5.1.*

* *Exod.6.15.1.chron.4.24.*

* *2.Chron.6.1.*

* *1.Chron.2.3.and 4.21.chap.38.3.*

* *1.Chron.7.1.*

‖ Or, persons.

* *1.Chron.7.30.*

* *Chap 41.50.*

* *1.Chron.7.6.and 8.1.*

* *Deut.10.22.*

† Ebr. thighs.

‖ Or, to prepare him a place.

† Ebr. bound his charet.

† Ebr. yet, or still.

e He was not ashamed of his father and kinred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filth of the world and cleaue to him.

a That the king might be stirred, when they were come, and see what manner of people they were.

thee, let thy seruants dwell in the land of Goshen.
5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.
6 The b land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of actiuitie among them, make them rulers ouer my cattell.
7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh.
8 Then Pharaoh saide vnto Iaakob, † How olde art thou?
9 And Iaakob said vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirty yeeres: fewe and euill haue the dayes of my life bene, and I haue not atteined vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.
10 And Iaakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh.
11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt, in the best of the lande, *euen* in the land of c Rameses, as Pharaoh had commanded.
12 And Ioseph nourished his father, and his brethren, and all his fathers houshold with bread, d euen to the yong children.
13 ¶ Now there was no bread in all the land: for the famine *was* exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.
14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and e Ioseph layd vp the money in Pharaohs house.
15 So when money failed in the lande of Egypt, and in the lande of Canaan, then all the Egyptians came vnto Ioseph and sayde, Giue vs bread: for why should we die before thee? for *our* money is spent.
16 Then sayde Ioseph, Bring your cattell, and I will giue you for your cattell, if *your* money bee spent.
17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heardes of cattell and for the asses: so he fed them with bread for all their cattell that yeere.
18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the heards of the cattell, there is nothing left in the sight of my lorde, but our bodies and our ground.
19 Why shall we perish in thy sight, both we, and our f land? buy vs and our land for bread, and we and our land will be bond to Pharaoh therefore giue vs seede, that we may liue and not die, and that the land goe not to waste.
20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground because the famine was sore vpon them: so the land became Pharaohs.
21 And he g remooned the people vnto the cities, † from one side of Egypt euen to the other.
22 Only the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they solde not their ground.

b Ioseph's great modestie appeareth in that hee would enterprise nothing without the kings commandement.
† Ebr. blessed.
† Ebr. how many dayes are the yeeres of thy life?
* Heb. 11. 9, 13.
† Ebr. blessed.
c Which was a citie in the country of Goshen, Exod. 1. 11.
d Some reade, that he fed them as little babes, because they could not prouide for themselues against that famine.
† Ebr. brought to an extremitie, or at their wits end.
e Wherein he doth declareth his fidelitie toward the King, and his mind free from couetousnesse.
f For except the ground be tilled and sowen it perisheth, and is as it were dead.
g By this changing they signified that they had nothing of their owne, but received all of the kings liberalitie.
† Ebr. end of the border.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, *here is* seede for you: sow therefore the ground.
24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure parts shall be yours for the seede of the field, and for your meate, and for them of your housholdes, and for your children to eate.
25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lorde, and we will be Pharaohs seruants.
26 Then Ioseph made it a lawe ouer the lande of Egypt vnto this day, that Pharaoh should haue the fift *part*, h except the land of the Priests only, which was not Pharaohs.
27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.
28 Moreouer, Iaakob liued in the lande of Egypt seuenteene yeeres, so that the whole age of Iaakob *was* an hundreth fourtie and seuen yeeres.
29 Now when the time drew neare that Israel must die, he called his sonne Ioseph, and sayd vnto him, If I haue nowe found grace in thy sight, * put thy hand nowe vnder my thigh, and deale mercifully and truely with me: bury me not, I pray thee, in Egypt.
30 But when I shall i sleepe with my fathers, thou shalt carie me out of Egypt, and bury me in their buriall. And he answered, I will doe as thou hast sayd.
31 Then he sayde, Sweare vnto mee. And hee sware vnto him. And Israel k worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 Hee receiueth Ioseph's sonnes as his. 19 He preferreth the younger. 21 He prophecieth their returne to Canaan.

A Gaine after this, one said to Ioseph, Loe, thy father is sicke: then hee tooke with him his a two sonnes, Manasseh and Ephraim.
2 Also one tolde Iaakob, and said, Behold, thy sonne Ioseph is come to thee and Israel tooke his strength vnto him and sate vpon the bed.
3 Then Iaakob sayd vnto Ioseph, God ‖ almightie appeared vnto me at * Luz in the land of Canaan, and blessed me.
4 And he sayd vnto me, Behold, I will make thee fruitfull, and will multiply thee, & will make a great number of people of thee, and will giue this lande vnto thy seede after thee for an b euerlasting possession.
5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the lande of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.
6 But thy linage, which thou hast begotten after them, shall be thine: they shalbe called after the names of their brethren in their inheritance.
7 Nowe when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when *there was* but hafe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephraim: the same *is* Bethlehem.
8 Then Israel beheld Iosephs sonnes and said, Whose are these?

h Pharaoh in prouiding for id. latrons priests shall be a condemnation to all them which neglect the true ministers of Gods word.
* Chap. 24. 2.
i Hereby he protesteth that he died in the faith of his fathers, teaching his children to hope for the promised land.
k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God. Read 1. Chron. 29. 10.
a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.
‖ Or, all sufficient.
* Chap. 28. 13.
b Which is true in the carnal Israel vnto the comming of Christ & in the spiritual for euer.
* Chap. 41. 50.
* Chap. 33. 19.

9 And Ioseph saide vnto his father, They are my sonnes, c which God hath giuen me here. Then he said, I pray thee, bring them to me, that I may blesse them:

10 (For the eyes of Israel were dim for age, so that he could not *well* see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel saide vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his knees, and did reuerence † downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought *them* vnto him.

14 But Israel stretched out his right hand, and laid it on d Ephraims head, which was the yonger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh *was* the elder.

15 ¶ e Also he blessed Ioseph, and saide, The God before whom my fathers, Abraham, and Izhak did walke, the God, which hath fed me all my life long vnto this day, *blesse thee.*

16 The c Angel, which hath deliuered me from all euill, blesse the children, and let my f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude into the middes of the earth.

17 But when Ioseph sawe that his father layd his right hand vpon the head of Ephraim, it g displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph saide vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I know well, my sonne, I know well: he shall be also a people, and he shalbe great likewise: but his yonger brother shall be greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and saide, In thee Israel shall blesse, and say, God make thee as h Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 Then Israel sayde vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of i your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which I k gate out of the hand of the Amorite by my * sworde and by my bowe.

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his sonnes, and saide, Gather your selues together, that I may tell you what shall come to you in the a last dayes.

2 Gather your selues together, and heare, yee sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my b might, and the beginning of my strength, c the excellencie of dignitie, and the excellencie of power:

4 *Thou wast* light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Leui, brethren *in euill*, the instruments of crueltie *are* in their habitations.

6 Into their secret let not my soule come: my d glory, be not thou ioyned with their assembly: for in their wrath they slew a e man, and in their selfe-will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will f diuide them in Iaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand *shall be* in the necke of thine enemies: thy fathers sonnes shall g bowe downe vnto thee.

9 Iudah, *as* a Lions whelpe shalt thou come vp from the spoile, my sonne. He shall lye downe *and* couch as a Lion, and as a Lionesse. h Who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a Law giuer from betweene his feete, vntill i Shiloh come, and the people *shalbe* gathered vnto him.

11 He shal bind his Asse foale vnto the h vine, and his Asse colte vnto the best vine. Hee shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes *shalbe* red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he *shalbe* an hauen for ships: and his border *shall be* vnto Zidon.

14 ¶ Issachar *shalbe* † l a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and he shal bow his shoulder to beare, and shalbe subiect vnto tribute.

16 ¶ Dan m shall iudge his people as one of the tribes of Israel.

17 Dan shall be a n serpent by the way, an adder by the path, byting the horse heeles, so that his rider shall fall backward.

18 o O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shall ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his p bread *shalbe* fat, and he shall giue pleasures for a King.

21 ¶ Naphtali *shalbe* a hinde let goe, giuing q goodly wordes.

22 ¶ Ioseph *shalbe* † a fruitfull bough, *euen* a fruitfull bough by the well side: the † smal boughs shall runne vpon the wall.

23 r And the archers grieued him, and shotte *against him*, and hated him.

24 But his bowe abode strong, and the handes of his armes were strengthened, by the handes of the mightie *God* of Iaakob, of whom *was* the feeder *appointed by* the f stone of Israel,

25 *Euen* by the God of thy father, who shall helpe thee, and by the almightie, who shall blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shalbe t stronger then the blessings of mine elders: vnto the ende of the hilles of the worlde they shall be on the head of Ioseph, and on the top of the head of him that was u separate from his brethren.

27 ¶ Beniamin shall rauine *as* a wolfe: in the morning he shall deuoure the praye, and at night he shall diuide the spoyle.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed

c The faithfull acknowledge all benefites to come of Gods free mercies.

† Ebr. his face to the ground.

d Gods iudgement is oftimes contrary to mans, and he preferreth that, which man despiseth.
e Hebr. 11.21.

e This Angel must be vnderstood of Christ, as Chap. 31. 13 & 32.1.
f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

¶ Which they had by faith in the promise.
k By my children whom God spared for my sake.
* Chap. 34.25.

a When God shal bring you out of Egypt, and because that he speaketh of the Messias, he nameth it the last dayes.
b Begotten in my youth.
c If thou hadst not lost thy birthright by thine offence.
* Chap. 35.22. 1. chron. 5.1.
‖ Or, it ceased to be my bed.

‖ Or, their swords were instruments of violence.
d Or, tongue: meaning that he neither consented to them in worde nor thought.
e The Shechemites, Chap 34.26.
f For Leui had no part, and Simeon was vnder Iudah, Iosh. 19.1. till God gaue them ye place of the Amalekites, 1. Chron. 4.43.
g As was verified in Dauid & Christ.
h His enemies shall fo-seare him.
‖ Or, kingdome.
i Which is Christ the Messias, the giuer of all prosperitie: who shal call the Gentiles to saluation.
k A countrey most abounndant with vines and pasture is promised him.

† Ebr. an Asse of great bones.
l His force shalbe great, but he shall want courage to resist his enemies.
m Shall haue the honour of a tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posteritie should fall into, he burstetb out in prayer to God to remedy it.
p He shall abound in corne and pleasant fruites.
q Ouercomming more by faire wordes then by force.
† Ebr. a sonne of increase.
† Ebr. daughters.
r As his brethren, which they were his enemies, Putiphar, and others.
f That is, God.

t In as much as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.
u Either in dignitie, or when he was solde from his brethren.

UMI

sed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them, and said vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue, that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelah beside Mamre, in the land of Canaan: which *caue* Abraham bought with the field of Ephron the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, *was bought* of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and [x] pluckt vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

*Chap.47.30.

[x] Wherby is signified how quietly he died.

CHAP. L.

12 *Iaakob is buried.* 19 *Ioseph forgiueth his brethren.* 23 *Hee seeth his childrens children.* 25 *He dyeth.*

THen Ioseph fell vpon his fathers face, & wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the [a] physicians to embaume his father, and the physicians embaumed Israel.

3 So fourtie dayes were accomplished (for so long did the dayes of them that were embaumed last) and the Egyptians bewayled him [b] seuenty dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me * sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh sayde, Goe vp and bury thy father, [c] as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, *both* the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattel, left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

[a] He meaneth them that embaumed the dead, and buried them.

[b] They were more excessiue in lamenting then the faithfull.

*Chap.47.29.

[c] The very infidels would haue others performed.

‖ Or, *the torne floore of Atad.*

11 And when the Canaanites the inhabitants of the lande, saw the mourning in Goren Atad, they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which *caue* * Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, [d] It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespasse of the seruants of thy fathers [e] God. And Ioseph wept when ‖ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, * Feare not: for ‖ am not I vnder [f] God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I wil nourish you and your children: and he comforted them, and spake † kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an [g] hundred and ten yeeres.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, * I am readie to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, * [h] God wil surely visit you, and ye shall cary my bones hence.

26 So Ioseph died, when hee was an hundred and ten yeeres olde: and they embaumed him and put him in a chest in Egypt.

‖ Or, *the lamentation of the Egyptians.*

*Acts 7.16.

*Chap.23.16.

‖ Or, *a possession.*

[d] An euill conscience is neuer full y at rest.

[e] Meaning, that they which haue one God, should be ioyned in most sure loue.

‖ Or, *the messengers.*

*Chap.45.5.

‖ Or, *am I in Gods stead? meaning to take vengeance.*

[f] Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

† Ebr. *so their heart.*

[g] Who notwithstanding he bare rule in Egypt about fourtiscore yeeres, yet was ioyned with the Church of God in faith and religion.

*Numb.32.39.

*Hebr.11.22.

*Exod.13.19.

[h] He speaketh this by ye spirit of prophesie, exhorting his brethren to haue fullest trust in Gods promise for their deliuerance.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

After that Iaakob by Gods commaudement Gene.46.3. had brought his familie into Egypt, where they remayned for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the king and the countrey grudged, and endeuoured both by tyrannie and cruell slauerie to suppresse them: the Lorde according to his promise Gene.15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget

Gods wonderfull benefites: albeit hee had giuen them the Passouer to bee a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the ende whom hee hath once begun to loue, hee punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his Word and Law, both concerning the maner of seruing him, and also the forme of Iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOw * a these are the names of the children of Israel, which came into Egypt (euery man in his household came *thither* with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought forth fruit and increased in abundance, and were multiplyed, and were exceeding mighty, so that the b land was full of them.

8 Then there rose vp a new king in Egypt, who c knew not Ioseph.

9 And he sayd vnto his people, Beholde, the people of the children of Israel *are* greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there bee warre, they ioyne themselues also with our enemies, and fight against vs, and d ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom & Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplyed and grew: therefore e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the fielde, with all maner of bondage, † which they layd vpon them most cruelly.

15 ¶ Moreouer, the king of Egypt commanded the midwiues of the Ebrew women (of which the ones name was f Shiphrah, and the name of the other Puah)

16 And said, * When ye do the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding, the midwiues feared God, and did not as the king of Egypt commanded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and sayd vnto them, Why haue yee done thus, and haue preserued aliue the men children?

19 And the widwiues answered Pharaoh, Because the Ebrew g women *are* not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplyed, and were very mighty.

21 And because the midwiues feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man-childe that is borne, i cast ye into the riuer, but reserue euery maid child aliue.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 Hee is taken vp of Pharaohs daughter, and kept. 11 Hee killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a a man of the house of Leui, and tooke *to wife* a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when she could no longer hide him, she tooke for him an arke *made* of reede, and daubed it with slime and with pitch, and b layd the child therein, and put *it* among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, shee sent her maide to fet it.

6 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and sayd, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the c childes mother,

9 To whom Pharaohs daughter sayd, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, sayd she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d growen, hee went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And he looked † round about, and when he saw no man, hee e slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold, two Ebrewes stroue: and hee sayd vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And

*Gen.46.8.
a Moses declareth the woonderfull order that God obseruedth in performing his promise to Abraham, Gene.15.14.

‖ Or, persons.
*Gene.46.27. deut.10.22.

*Actes 7.17.
‖ Or, did grow.

b He meaneth the countrey of Gosen.
c He considered not how God had preserued Egypt for Ioseph sake.

d Into Canaan, & so we shal lose on commoditie.
‖ Or, goe vp out of the land.
‖ Or, corne and prouision.

e The more that God blesseth his, the more doeth the wicked enuie them.

† Ebr. wherewith they serued themselues of them by cruelties.
f These seeme to haue bene the chiefe of the rest
*Wisd.18.5.

‖ Or, seats whereupon they sate in trauell.

g Their disobedience herein was lawfull but their dissembling euil.
h That is, God increased the families of the Israelites by their meanes.
i When tyrants can not preuaile by craft, they burst forth into open rage.

a This Leuite was called Amram, who maried Iochabed, Chap.6.20.
*Numb.26.59. 1.chro.23.13. act. 7.20.heb.11.23.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsell can not hinder that which God hath determined shall come to passe.

d That is, was forty yeere olde, Actes 7.23.
† Ebr. thus and thus.
e Being assured that God had appointed him to deliuer the Israelites, Act.7.25.

14 And he answered, Who made thee a man of authority, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses [f] feared and sayde, Certainely this thing is knowen.

15 Now Pharaoh feared this matter, & sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and hee sate downe by a well.

16 And the ‖Priest of Midian had seuen daughters, which came and drew *water*, and filled the troughes, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp, and † defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he sayd, How are ye come so soone to day?

19 And they sayd, A man of Egypt deliuered vs from the hand of the shepheards, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? [g] call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter,

22 And she bare a sonne, * whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and [h] cryed: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God [i] had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 Hee sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ bakeside of the desert, & came to the [a] Mountaine of God, [b] Horeb,

2 Then the Angel of the Lord appeared vnto him * in a flame of fire, out of the mids of a [c] bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayde, I will turne aside now, and see this great sight, why this bush burneth not.

4 And when the [d] Lord sawe that hee turned aside to see, God called vnto him out of the mids of the bush, and sayd, Moses, Moses. And hee answered, I am here.

5 Then he sayd, Come not hither, [e] put thy shooes off thy feete: for the place whereon thou standest is [f] holy ground.

6 Moreouer he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

7 ¶ Then the Lord sayde, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their [h] taskemasters: for I know their sorowes.

8 Therfore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that [i] floweth with milke and honie, *euen* vnto the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 [k] And now lo, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses sayd vnto God, Who am [l] I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, [m] Certainely I will bee with thee: and this shall bee a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, yee shall serue God vpon this Mountaine.

13 Then Moses sayd vnto God, Behold, *when* I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, I [n] AM THAT I AM. Also he sayd, Thus shalt thou say vnto the children of Israel, I AM hath sent mee vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and sayd, † I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: wee pray thee nowe therefore, let vs goe three dayes iourney in the wilderness, that we may [o] sacrifice vnto the Lord our God.

19 ¶ But I know, that the King of Egypt will not let you goe, but by strong hand.

20 Therfore will I stretch out mine hand and smite Egypt with all my wonders, which I wil do in the mids thereof: and after that shall hee let you goe.

21 And I will make this people to bee fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 [p] * For euery woman shal aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumcisteth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and sayd, [a] But loe, they will not beleeue mee, nor hearken vnto my voice: for they will say, The Lord hath not appeared

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11.27.

‖ Or, priest.

† Ebr. saued them.

‖ Or, grandfather.

g Wherein he declared a thankfull mind, which would recompense the benefit done vnto his.

* Chap. 18.3.

h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promise.

i He iudged their case, or acknowledged them to be his.

‖ Or, farre within the desert.

a It was so called after the law was giuen.

b Called also Sinai.

* Acts 7.30.

c This signifie is that the Church is not cõsumed by the fire of afflictions, because God is in the mids thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth, 4 7. Iosh. 5.15.

f Because of my presence.

* Matth. 22.32. Acts 7.32.

g For sinne causeth man to feare Gods iustice.

h Whose cruelty was intollerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l Hee doeth not folly disobey God, but acknowledgeth his owne weakenesse.

m Neither feare thine owne weakenesse, nor Pharaohs tyranny.

n The God which haue euer bene, am, and shall be: the God almightie, by whom all things haue their being, and the God of mercie, mindfull of my promise, Rene. 15.

† Ebr. in visiting haue visited.

‖ Or, appeared vnto vs.

o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours.

* Chap. 11.2. and 12.35.

‖ Or, in whose house she soiourneth.

a God beareth with Moses douting, because hee was not altogether without faith.

peared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then sayd hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put foorth his hand, and caught it, and it was *turned* into a rod in his hand.

5 *Doe this*, [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when he took it out *againe*, behold, his hand was ‖ leprous as snowe.

7 Moreouer he sayd, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his *other* flesh.

8 So shall it bee, if they will not beleeue thee, neither obey ‖ the voice of the first signe, yet shall they beleeue for the voice of the second signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the [c] water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall be *turned* to blood vpon the drie land.

10 ¶ But Moses sayde vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue beene*, nor yet since thou hast spoken vnto thy seruant: but I am † slow of speech and slowe of tongue.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore goe nowe, and [m] I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the ‖ hand *of him*, whome thou [d] shouldest send.

14 Then the Lord was very [e] angry with Moses, and sayd, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, he commeth also foorth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and wil teach you what ye ought to doe.

16 And he shalbe thy spokesman vnto the people: and he shall be, *euen* he shal be as thy mouth, and thou shalt be to him as [n] [g] God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and sayd vnto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and see whether they bee yet aliue. Then Iethro said to Moses, Goe in peace.

19 (For the Lord had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee)

20 Then Moses tooke his wife and his sonnes, and † put them on an asse, and returned toward the land of Egypt, and Moses tooke the [h] rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lorde, Israel *is* my sonne, *euen* my [k] first borne.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue mee: if thou refuse to let him goe, behold, I wil slay thy sonne, *euen* thy first borne.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a sharpe knife, and [m] cut away the foreskin of her sonne, and cast it at his feete, and sayd, Thou *art* indeed a bloody husband vnto me.

26 So ‖ he departed from him. Then shee sayd, O bloody husband (because of the circumcision)

27 ¶ Then the Lord said vnto Aaron, Go meet Moses in the wildernesse. And hee went and met him in the mount of God, and kissed him.

28 Then Moses told Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And [n] the people beleeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message vnto Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth vnto God.

THen afterward Moses and Aaron went and said to [a] Pharaoh, Thus sayth the Lord God of Israel, Let my people go, that they may [b] celebrate a feast vnto me in the wilderness.

2 And Pharaoh sayd, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they sayd, ‖ Wee worship the God of the Ebrewes: wee pray thee let vs goe three dayes iourney in the desert, and sacrifice vnto the Lorde our God, least † hee bring vpon vs the pestilence or sword.

4 Then sayde the king of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their works? get you to your burdens.

5 Pharaoh sayd furthermore, Behold, much people *is* now in the land, and yee [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commaundement the same day vnto the taskemasters of the people, and to their [d] officers, saying,

7 Ye shall giue the people no more strawe, to make bricke († as in time past) *but* let them goe and gather them straw themselues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

9 [e] Lay

[b] This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

‖ Or, white as snowe.

‖ Or, the words confirmed by the first signe.

[c] Because these three signes should be sufficient witnesses to prooue that Moses should deliuer Gods people.
† Ebr. from yesterday, and yesterday.
† Ebr. heauie of mouth.

[m] Matth. 10. 19. and 12. 22.

‖ Or, ministerie.
[d] That is, of the Messias, or some other, that is more meete then I.
[e] Though wee prouoke God iustly to anger, yet he will neuer reiect his.
[f] Thou shalt instruct him what to say.

[n] Chap. 7. 1.
[g] Meaning a wise counseller and full of Gods Spirit.

‖ Or, kinsfolke, and kinage.

† Ebr. sought thy soule.
† Ebr. caused them to ride.

[h] Whereby he wrought the miracles.

[i] By retaining my spirit and deliuering him vnto Satan to increase his malice.
[k] Meaning, most deare vnto him.

[l] God punished him with sickness for neglecting his Sacrament.
[m] This acte was extraordinarie: for Moses was sore sicke, & God euen then required it.
‖ Or, the Angels.
† Or, Horeb.

[n] So that Moses had now experience of Gods promise that he should haue good successe.

[a] Faith ouercometh feare, and maketh men bold in their vocation.
[b] And offer sacrifice.

‖ Or, God hath met vs.

† Ebr. lest he meete vs with pestilence.

[c] As though ye would rebell.

[d] Which were of the Israelites, and had charge to see them doe their worke.
† Ebr. yesterday and yesterday.

9 [e] Lay more worke vpon the men, and cause them to doe it, and let them not regarde [f] vaine words.

10 ¶ Then went the taskemasters of the people and their officers out, and tolde the people, saying, Thus sayeth Pharaoh, I will giue you no more straw,

11 Goe your selues, get you straw where yee can find it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroade throughout all the lande of Egypt, for to gather stubble in stead of straw.

13 And the taskemasters hasted them, saying, Finish your dayes worke † euery dayes taske, as *ye did* when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and ‖ thy people is blamed.

17 But he saide, † Ye are too much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.

18 Goe therefore nowe *and* worke: for there shall no straw be giuen you, yet shall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ sawe themselues in an euill case, because it was said, Ye shall diminish nothing of your bricke, *nor* of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out frõ Pharaoh,

21 To whom they said, The Lord looke vpon you and iudge: for yee haue made our sauour to * stinke before Pharaoh & before his seruants, in that ye haue [g] put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, & saide, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe vnto Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lorde sayde vnto Moses, Now shalt thou see, what I wil doe vnto Pharaoh: for by a strong hand shal he let them goe, and euen † be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and sayd vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by *the Name* of ‖ Almightie God: but by my Name [a] Iehouah was I not knowen vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the lande of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my Couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will [b] take you for my people, and will be your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I wil bring you into the land which I † sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened [c] not vnto Moses, for anguish of spirit, and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of [d] vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them *to goe* to the children of Israel and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the [e] heads of their fathers houses: the * sonnes of Reuben the first borne of Israel *are* Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaantish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations, Gershon and Kohath and Merari (and the yeeres of the life of Leui *were* an hundreth [f] thirtie and seuen yeeres)

17 The sonnes of Gershon *were* Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundreth thirtie and three yeeres)

19 Also the sonnes of Merari *were* Mahali and Mushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his [g] fathers sister to his wife, and she bare him Aaron & Moses (and Amram liued an hundreth thirtie and seuen yeeres)

21 ¶ Also the sonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of [i] Amminadab, sister of Nahashon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sonnes of Korah, Assir, and Elkanah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord saide, Bring the children of Israel out of the land of Egypt, according to their [k] armies.

27 These are that Moses & Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And

[e] The more cruelly the tyrants rage, the neerer is Gods helpe.
[f] Of Moses and Aaron.
† Ebr. the worke of a day in his day.
‖ Or, thy people the Egyptians are in the fault.
† Ebr. idle, yee are idle.
‖ Or, looked sad on them, which said.
* Reade Gene. 34. 30.
[g] It is a grieuous thing to the seruants of God to be accused of euill, specially of their brethren, when they doe as their duetie requireth.
† Ebr. in a strong hand.
‖ Or all sufficient.
[a] Whereby he signifieth that he will performe in deede that which he promised to their fathers: for this Name declareth that he is constant and will perform his promise.

‖ Or, plagues.
[b] He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.
† Ebr. lift vp mine hand.
[c] So hard a thing it is to shew true obedience vnder the crosse.
[d] Or, barbarous & rude in speach: and by this word (vncircumcised) is signified the whole corruption of mans nature.
[e] This genealogie sheweth of whom Moses and Aaron came.
* Gene. 46. 9. numb. 26. 5. 1. chron. 5. 3.
* 1. Chron. 4. 24.
* Num. 3. 17. 1. chron. 6. 1. and 23. 6.
[f] For he was 137 yeeres old, when he came into Egypt, and therefore liued 94.
* Num. 26. 57. 1. chron. 6. 1. and 23. 6.
* Chap. 2. 2. num. 26. 59.
[g] Which kind of mariage was after in the Law forbidden, Leuit. 18. 12.
[h] Moses and he were brothers children, whose rebellion was punished, Num. 16. 1.
[i] Who was a prince of Iudah, Num. 2. 3.
* Num. 25. 11.
[k] For their families were so great that they might be compared to armies.

28 ¶ And at that time when the Lorde spake vnto Moses in the land of Egypt,

29 When the Lorde, *I say*, spake vnto Moses, saying, I am the Lorde, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Behold, I am of [l] vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Beholde, I haue made thee ‖ Pharaohs [a] God, and Aaron thy brother shall ‖ be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiplie my miracles and my wonders in the lande of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hande vpon Egypt, and bring out mine armies, *euen* my people, the children of Israel out of the land of Egypt, by great [b] iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *euen* so did they.

7 (Now Moses was [c] foureſcore yeeres olde, and Aaron foureſcore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then shalt thou say vnto Aaron, Take thy rod, and cast it before Pharaoh, *and* it shalbe *turned* into a ‖ serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, & did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was *turned* into a serpent.

11 Then Pharaoh called also for his wise men and [d] sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast downe euery man his rod, and they were *turned* into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had sayd.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meete him by [e] the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lorde God of the Ebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wildernes: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer shal die, and the riuer shal stinke, and it shal ‖ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall bee ‖ blood, add there shall be blood throughout all the land of Egypt, both in *vessels* of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commaunded: * and hee lift vp the rodde, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer, was turned into blood.

21 And the [f] fish that was in the riuer died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did [g] likewise with their sorceries: and the heart of Pharaoh was † hardened: so that he did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned and went againe into his house, † neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer *for* waters to drinke: for they could not drinke of the water of the riuer.

25 And *this* ‖ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noisome flies. 33 Moses prayeth against: 32 But Pharaohs heart is hardened.

AFterward the Lord saide vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with [a] frogs;

3 And the riuer shall scrall ful of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed: and into the house of thy seruants, and vpon thy people, & into thy ouens, and ‖ into thy kneading troughes.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the ‖ frogs came vp, and couered the land of [b] Egypt.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, [c] Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I wil let the people goe, that they may do sacrifice vnto the Lord.

9 And Moses saide vnto Pharaoh, * Concerning mee *euen* ‖ commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses,

‖ The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercy.

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power and authority to speake in my Name, and to execute my iudgements vpon him.

‖ *Or, shall speake for thee (before Pharaoh)*

b To strengthen Moses saith, God promiseth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment fourtie yeeres before he enioyed his office to deliuer Gods people.

‖ *Or, dragon.*

d It seemeth that these were Iannes and Iambres, reade 2. Tim 3.8. so euer the wicked maliciously resist the truth of God.

‖ *Or, heauie and dull.*

e To wit, the riuer Nilus.

‖ *Or, they shall be weary, and abhorre to drinke.*

‖ The first plague.

* *Chap. 17.5.*

* *Psal. 78.44.*

f To signifie that it was a true miracle, and that God plagued them in that, which was most necessary for the preseruation of life.

* *Wisd. 17.7.*

g In outward appearance and after that the seuen daies were ended.

† *Ebr. was made strong.*

† *Ebr. he set not his heart at all thereunto.*

‖ *Or, seuen dayes were accomplished.*

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.

‖ *Or, vpon thy dough, or into thine ambiues.*

‖ The second plague.

b But Goshen, where Gods people dwelt, was excepted.

* *Wisd. 17.7.*

c Not loue but feare enforceth the very infidels to seeke vnto God.

† *Ebr. haue this honour ouer me.*

‖ *Or, speake plainly vnto me.*

ses, that they may remaine in the riuer onely.

10 Then he sayd, To morow. And he answered, Bee it † as thou hast sayd, that thou mayest know, that there is none like vnto the Lorde our God.

11 So the frogs shall depart from thee, & from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had ‖ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs [d] died in the houses, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land stanke *of them.*

15 But when Pharaoh sawe that hee had rest *given him*, he ‖ hardened his heart, and hearkened not vnto them, as the Lord had sayd.

16 ¶ Againe the Lorde sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee *turned* to ‖ lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hande with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring foorth lice, but they [e] could not. So the lice were vpon man and vpon beast.

19 Then sayd the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had sayd.

20 ¶ Moreouer the Lord sayd to Moses, Rise vp earely in the morning, and stand before Pharaoh (loe, he will come foorth vnto the water) and say vnto him, Thus saith the Lord, Let my people go, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I wil send ‖ swarmes of flies both vpon thee, and vpon thy seruaunts, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

22 But the lande of Goshen, where my people are, will I cause to be [g] wonderfull in that day, so that no swarmes of flies shall bee there, that thou mayest know that I am the Lorde in the middest of the ‖ earth.

23 And I wil make a deliuerance of my people from thy people: to morow shall this miracle be.

24 And the Lorde did so: * for there came ‖ great swarmes of flies into the house of Pharaoh, and *into* his seruaunts houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and sayd, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for *then* wee should offer vnto the Lorde our God *that, which is* an [g] abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

† Ebr. according to thy word.

‖ Or, layd vpon.

d In things of this life God osttimes hareth the prayers of the iust for the vngodly.

‖ Or, made his heart heuie.

‖ The third plague.

e God confounded their wisedom and authoritie in a thing most vile.

f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11. 20.

‖ Or, a multitude of venemous beasts, as serpents, &c.

‖ Or, I will separate.

‖ Or, land of Egypt.

* Wisd. 16. 9.

‖ The fourth plague.

g For the Egyptians worshipped diuers beastes, as the oxe, the sheep, & such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

* Chap. 3. 18.

28 And Pharaoh sayd, I will let you goe, that yee may sacrifice vnto the Lorde your God in the wilderness: but [h] goe not farre away, pray for mee.

29 And Moses said, Behold, I wil go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from hencefoorth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, & prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruaunts, and from his people, *and* there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people goe.

CHAP IX.

1 The moraine of beastes. 10 The plagne of botches and sores. 13 The horrible haile, thunder and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednes. 33 Moses prayeth for him, 35 Yet he is obstinate.

THen the Lord sayd vnto Moses, Go to Pharaoh, and tell him, Thus sayth the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let *them* goe, and wilt yet hold them still,

3 Beholde, the hande of the Lorde is vpon thy flocke which is in the field: *for* vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe *shall be* a ‖ mightie great moraine.

4 And the Lorde shall doe [a] wonderfully betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that *perteineth* to the children of Israel.

5 And the Lord appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lord did the thing on the morow, and all the cattell of Egypt died: but of the cattel of the children of Israel died not one.

7 Then Pharaoh [b] sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses & to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shall sprinkle them towarde the heauen in the sight of Pharaoh,

9 And they shall bee *turned* to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters vpō man, & vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came ‖ a scab breaking out into blisters vpon man, and vpon beast.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the inchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, * as the Lord had sayd vnto Moses.

13 ¶ Also the Lord sayd vnto Moses, Rise vp earely in the morning, and stand before Pharaoh, and tell him, Thus sayth the Lorde God of the Ebrewes, Let my people goe, that they may serue mee.

14 For

h Sathe wicked prescribe vnto Gods messengers, how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vaseinedly.

k Where God giueth not faith, no miracles can prouaile.

‖ The fift plague.

a He shall declare his heauie indgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

‖ Or, imber.

‖ The sixt plague.

* Chap. 4. 21.

14 For I will at this time send all my plagues vpon c thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue I ‖ appointed thee, to ‖ shew my power in thee, and to declare my d Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid, vnto this time.

19 Send therefore nowe, *and* e gather the cattell, and all that thou hast in the fielde: *for* vpon all the men, and the beasts, which are found in the fielde, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such *then* as feared the word of the Lorde among the seruaunts of Pharaoh, made his seruaunts and his cattell flee into the houses:

21 But such as ‖ regarded not the f word of the Lord, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hande toward heauen, that there may bee haile in all the land of Egypt, vpon man, & vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod towarde heauen, and the Lord sent thunder and ‖ haile, and † lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

25 And the haile smote throughout all the land of Egypt, all that was in the field, both man and beast: also the haile smote all the herbes of the fielde, and brake to pieces all the trees of the field.

26 Onely in the lande of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I g haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray yee vnto the Lord (for it is enough) that there bee no more † mightie thunders, and haile, and I will let you goe, and yee shall tarie no longer.

29 Then Moses sayd vnto him, Assoone as I am out of the citie, I will spread mine handes vnto the Lord, *and* the thunder shall cease, neither shall there bee any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy seruaunts, I know h afore *I pray*, yee will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten: for they were ‖ hid in the gound)

33 Then Moses went out of the citie from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee sinned againe and hardened his heart, *both* hee and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had sayd † by Moses.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

* Rom.9.17.
‖ Or, set thee vp.
‖ Or, shew thee.
d That is, that all the world may magnifie my power in ouercomming thee.

e Here wee see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

† Hebr. set not his heart to.
f The word of the minister is called the word of God.

‖ The seuenth plague.
† Hebr. fire walked.

‖ Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.
† Hebr. voyces of God.

* Psal.24.1.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire premises, wherein we see the practises of the wicked.
‖ Or, late sowen.

CHAP. X.

7 Pharaohs seruaunts counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

A Gaine the Lord sayd vnto Moses, Go to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the middes of his *realme*,

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that yee may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they sayd vnto him, Thus sayeth the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, behold, to morow will I bring ‖ * Grashoppers into thy coastes.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time that they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said vnto them, Goe serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our young & with our olde, with our sonnes, and with our daughters, with our sheepe and with our cattell will we goe: for we *must celebrate* a feast vnto the Lord.

10 And he sayd vnto them, Let d the Lord so bee with you, as I will let you goe and your children: behold, for e euill is before your face.

11 *It shall* not *bee* so: nowe goe yee *that are* men, and serue the Lorde: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the lande of Egypt for the Grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, *euen* all that the haile hath left.

13 Then Moses stretched foorth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the lande all that day, and all that night: and in the morning the East wind brought the ‖ Grashoppers.

14 So the Grashoppers went vp vpon all the land

† Hebr. by the hand of Moses.

* Chap.4.21.
‖ Or, in his presence, or among them.
a The miracles should be so great, that they should be spoken of for euer: where also we see the duetie of parents toward their children.
b The end of affliction is, to humble our selues with true repentance vnder the hand of God.
‖ Or, locustes.
* Wisd.16.9.

‖ Or, snare.
c Meaning the occasion of all their ruins: so are the godly euer chastised, as Elias was by Achab.

d That is, I would the Lord were no more affectioned towards you, then I am minded to let you goe.
e Punishment is prepared for you. Some reade, Yo intend some mischiefe.

‖ The eight plague

land of Egypt, and [for] remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong Westwind, and tooke away the grashoppers, and violently cast them into the [g] red Sea, *so that* there remained not one grashopper in al the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknesse, euen darknesse that may be [h] felt.

22 Then Moses stretched foorth his hand toward heauen, and there was a ‖ blacke [a] darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was *for* three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: only your sheepe and your cattel shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offrings that we may do *sacrifice* vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not [i] an hoofe be left, for thereof must we take to serue the Lord our God: neither doe we know [k] how we shall serue the Lord, vntil we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 Hee willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOw the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, hee will let you goe hence: when he letteth you goe, he shall [a] at once chase you hence.

2 Speake thou now to the people, that euerie man [b] require of his neighbour, and euerie woman of her neighbour, * iewels of siluer, and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses *was* very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the middes of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at at [b] mill, and all the first borne of beastes.

6 Then there shall be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that [c] are at thy feete, and after this will I depart. So he went out from Pharaoh verie angrie.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, [d] that my wonders may bee multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the lande. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth *shall be* vnto you the beginning of moneths: it *shall be* to you the first [b] moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

4 And if the houshold bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you according to [d] his eating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yeere old: yee shall take it of the lambes, or of the kids.

6 And yee shall keepe *it* vntill the fourteenth day of this moneth: then [e] all the multitude of the Congregation of Israel shall kill it † at euen.

7 After, they shall take of the blood, & strike it on the two postes, and on the vpper doore post, of the houses where they shall eate it.

8 And they shall eate the flesh the same night roste with fire, and vnleauened bread: with sowre *herbes* they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but roste with fire, both his [f] head, his feet, and his puretenance.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morow, shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shooes on your feete, and your staues in your hands, and ye shall eate it in haste: *for* [g] it is the Lords Passeouer.

12 For I will passe thorow the lande of Egypt the same night, and will smite all the first borne,

[f] Or, he caused them to remaine.

[f] The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

[g] The water seemeth red because the sander grauell is red: the Ebrewes call it the Sea of bulrushes.

[h] Because it was so thicke.

‖ The ninth plague.

* *Wisd.17.2.*

* *Wisd.18.1.*

[i] The ministers of God ought not to yeelde one iote to the wicked as touching their charge.

[k] That is, with what beastes, or how many.

[l] Though before he confessed Moses iust, yet against his owne conscience he threatreth to put him to death.

[a] Without any condition, but with haste and violence.

[b] Or, borow.

* *Chap.3.22. and 12.35.*

* *Eccles.45.1.*

* *Chap.12.29.*

* *Wisd.18.11.*

[b] From the highest to the lowest.

[c] That is, vnder the power and gouernment.

[d] God hardeneth the hearts of the reprobate, that his glory thereby might be the more set foorth, Rom. 9.17.

[a] Called Nisan, conteining part of March, and part of April.

[b] As touching the obseruation of feasts: as for other policies, they reckoned from September.

[c] As the fathers of the houshold had great or small families.

[d] He shall take so many as are sufficient to eate the lambe.

[e] Euery one in his house.

† *Ebr. betweene the two euenings, or twilight.*

[f] That is, all that may be eaten.

[g] The lambe was not the Passeouer, but signified it, as sacraments are not the thing it selfe, which they doe represent, but signifie it.

borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖gods of Egypt, I *am* the Lord.

13 And the blood shalbe a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shal bee vnto you a [h] remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance [i] for euer.

15 Seuen dayes shall ye eat vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day, vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day *shalbe* an holy ‖ assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shalbe done in them, saue about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also *the feast* of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first *moneth* and in the fourteenth day of the moneth at [k] euen, yee shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen bee found in your houses: for whosoeuer eateth leauened bread, that person shall bee cut off from the Congregation of Israel: whether hee be a stranger, or borne in the land.

20 Yee shall eate no leauened bread: *but* in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for *euery* of your households a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the [l] destroyer to come into your houses to plague *you*.

24 Therefore shall ye obserue this thing as an ordinance, *both* for thee and thy sonnes for euer.

25 And when yee shall come into the [m] land, which the Lord will giue you, as he hath promised, then yee shall keepe this ‖ seruice.

26 * And when your children aske you, What seruice is this ye *keepe*?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserued our houses. Then the people [n] bowed themselues and worshipped.

28 So the children of Israel went, and did as the Lord had commaunded Moses and Aaron: so did they.

29 ¶ Now at * midnight, the Lord ‖ smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beastes.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crie in Egypt: for there *was* [o] no house where there *was* not one dead.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and [p] blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they say, We die all.

34 Therefore the people tooke their dough before it was leauened, *euen* their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * Iewels of siluer and iewels of gold, and raiment.

36 And the Lord gaue the people fauor in the sight of the Egyptians: and they ‖ graunted their request: so they spoyled the Egyptians.

37 Then the * children of Israel tooke their iourney from [q] Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

38 And [r] a great multitude of sundry sorts of people went out with them, and sheep and beeues, *and* cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, *& made* vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor pet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, *was* * foure hundreth and thirtie yeeres.

41 And when the [s] foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the lande of Egypt.

42 It *is* a night to bee kept *holy* to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the Passeouer: [t] no stranger shall eate thereof.

44 But euery seruaunt that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger, or an hired seruaunt shall not eate thereof.

46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lorde, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the lande: for none vncircumcised person shall eate thereof.

49 One [u] lawe shall bee to him that is borne in the lande, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

‖ Or, princes, or Idoles.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs comming: for then ceremonies had an end.

‖ Or, calling together of the people to serue God.

* Leui.23.5. num.28.16.

k For in old time so they counted, beginning the day at Sunne set till the next day at the same time.

* Hebr.11.28.

‖ Or, transome, or vpper doore post.

‖ Or, two side posts.

l The Angel sent of God to kill the first borne.

m The land of Canaan.

‖ Or, ceremonie.

* Iosh.4.6.

n They gaue God thanks for so great a benefite.

* Chap.11.4.

‖ The tenth plague.

* Wisd.18.5.

o Of those houses, wherein any first borne was, either of men or beasts.

p Pray for me.

* Chap.3.21. and 11.2.

‖ Or, lent them.

* Num.33.3. Iosh.23.6.

q Which was a citie in Goshen, Gen.47.11.

r Which were borne of the Israelites.

* Gen.15.13. act.7.6. gal.3.17.

s From Abraham departing from Vr in Caldea vnto the departing of the children of Israel from Egypt, are 430. yeeres.

t Except he be circumcised and onely professe your religion.

* Num.9.12.

* Iohn 19.36.

u They that are of the houshould of God, must be all ioined in one faith and religion.

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 *The first borne are offered to God.* 3 *The memoriall of their deliuerance.* 6 *The institution of the Passeouer.* 8. 14 *An exhortation to to teach their children to remember this deliuerance.* 17 *Why they were led by the wilderness.* 19 *The bones of Ioseph.* 21 *The pillar of the cloud and of the fire.*

AND the Lord spake vnto Moses, saying,

2 *Sanctifie vnto mee all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses sayd vnto the people, * Remember this day in the which ye came out of Egypt, out of the † house of [a] bondage: for by a mightie hand the Lorde brought you out from thence: therefore no leauened bread shall bee [b] eaten.

4 This day come yee out in the moneth of [c] Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee sware vnto thy fathers, that he would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the [d] seuenth day *shall be* the feast of the Lord.

7 Vnleauened bread shall bee eaten seuen dayes, and there shall no leauened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne [e] in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall bee a signe vnto thee [f] vpon thine hand, and for a remembrance betweene thine eyes, that the Lawe of the Lorde may bee in thy mouth: for by a strong hand the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee sware vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lorde all that *first* openeth the wombe: also euery thing that *first* doeth open *the wombe, and* commeth foorth of the beast: the males *shall be* the Lords.

13 But euery † first foale of an ‖ asse, thou shalt redeeme with a Lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou [h] buy out.

14 ¶ And when thy sonne shall aske thee ‖ to morrowe, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lorde brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lorde all the males that *first* open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Nowe when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it *were* neerer: (for God said, Lest the people repent when they [i] see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wildernesse of the red sea: and the children of Israel went vp [k] armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for hee had made the children of Israel sweare, saying, * God wil surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

21 * And the Lord went before them by day in a pillar of a [l] cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4.8 *Pharaohs heart is hardened, and pursueth the Israelites.* 11 *The Israelites striken with sore murmure against Moses.* 13 *Moses doeth encourage them.* 21 *Hee diuideth the Sea.* 23.27 *The Egyptians follow and are drowned.*

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.

4 And I will harden Pharaohs heart that he shall followe after you: so I will [c] get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh, and of his seruants was turned against the people, and they saide, Why haue we this done, and haue let Israel goe out of our seruice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke fixe hundreth chosen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lorde had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] hie hand)

9 * And the Egyptians pursued after them, and all the horses *and* charets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nie, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore [f] afraide: wherefore the children of Israel cried vnto the Lord.

11 And

* *Chap.22.29. and 34.19. Leuit.27.26. num. 3.13. and 8.16. Luke 2.23.*
* *Exod.23.13.*
† *Or, house of seruants.*
a Where they were in most cruel seruitude.
b To signifie that they had not leasure to leauen their bread.
c Containing part of March and part of April, when corne began to ripe in that country.
d Both the seuenth and the first day were holy, as chap.12.16.
e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof as thou wouldest of a thing that is in thine hand, or before thine eyes.
* *Chap.22.29. and 34.19. Ezek.44.30.*
† *Or, that first commeth forth.*
‖ This is also vnderstood of the horse or other beasts which were not offered in sacrifice.
h By offering a cleane beast in sacrifice Leuit. 12.6.
‖ *Or, hereafter. words.*
Or, signes of remembrance.
‖ *Or, because.*
i Which the Philistims would haue made against them by stopping them the passage.
k That is not priuily, but openly, & as the word doeth signifie, set in order by fiue & fiue.
* *Gene.50.25. Iosh.24.32.*
* *Num.33.6.*
* *Num.14.14. deut.1.33 psal.78. 14. 1.cor.10.1.*
l To defend them from the heate of the sunne.
* *Nehe 9.19.*
a From toward the countrey of the Philistims.
b So the Sea was before them, mountaines on either side, & the enemie at their backe: yet they obeyed God & were deliuered.
* *Num.33.7.*
c By punishing his obstinate rebellion.
d Iosephus writeth that besides these charets there were 50000 horsemen and 200000. footemen.
e With great ioy and boldnesse.
* *Iosh.24.6. 2.mac.4.9.*
f They which a little before in their deliuerance reioyced, being now in danger are afraid and murmure.

In this figure foure chiefe points are to be considered. First that the Church of God is euer subiect in this world to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God fulfilling their vocation shall be euill spoken of, and murmured against euen of them that pretend the same cause and religion that they doe. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea and oftentimes augmentth them: as the Israelites were now in lesse hope of their liues then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods help is most ready to succour: for the Israelites had on either side them, huge rockes and mountaines, before them the Sea, behinde them most cruell enemies, so that there was no way left to escape to mans iudgement.

11 And they sayde vnto Moses, Hast thou brought vs to die in the wildernesse, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let g vs be in rest, that wee may serue the Egyptians? for it had bene better for vs to serue the Egyptians then that we should die in the wildernesse.

13 Then Moses sayd to the people, Feare yee not, stand still, and behold ‖ the saluation of the Lord which he will shew to you this day. For the Egyptians whom ye haue seene this day, yee shall neuer see them againe.

14 The Lorde shall fight for you: therefore h hold you your peace.

15 ¶ And the Lord sayd vnto Moses, Wherefore i criest thou vnto me? speake vnto the children of Israel that they goe forward.

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, beholde, I will harden the heart of the Egyptians, that they may follow them, and I wil get me honour vpon Pharaoh, & vpon all his host, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lorde, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remoued & went behinde them: also the pillar of the cloude went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloud and darkenesse, yet gaue it k light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the sea to run backe by a strong East wind all the night, and made the Sea dry land: for the waters were * diuided.

22 Then the * children of Israel went through the mids of the Sea vpon the dry ground, and the waters *were* a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, *euen* all Pharaohs horses, his charets, and his horsemen.

24 Nowe in the morning l watch, when the Lord looked vnto the host of the Egyptians, out of the fierie and cloudie pillar, he stroke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they draue them with ‖ much a doe: so that the Egyptians *euery* one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord sayde to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord m ouerthrew the Egyptians in the mids of the Sea.

28 So the water returned and couered the charets and the horsemen, *euen* all the hoste of Pharaoh that came into the sea after them: there remained not one of them.

29 But the children of Israel walked vpon dry land thorow the mids of the Sea, and the waters *were* a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banke.

31 And Israel sawe the mightie † power, which the Lorde shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his n seruant Moses.

CHAP. XV.

1.20 Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

THen a sang * Moses and the children of Israel this song vnto the Lord and said in this maner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord *is* my strength and ‖ praise, and he is become my saluation. He is my God, and I will b prepare him a tabernacle: *he is* my fathers God, and I will exalt him.

3 The Lord *is* a c man of warre, his Name *is* Iehouah.

4 Pharaohs charets and his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy ‖ right hand, O Lorde, is glorious in power: thy right hand, O Lorde, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against e thee: thou sentest foorth thy wrath, *which* consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the

g Such is the impatiencie of the flesh, that it cannot abide Gods appointed time.

‖ *Or, deliuerance.*

h Onely put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

k The cloud sheweth light to the Israelites, but to the Egyptians it was darkenesse, so that their two hostes could not ioyne together.

m *Iosh.* 4.23. *Psal.* 114.3.

* *Psal.* 78.13. 1.*cor.* 10.1. *hebr.* 11.29.

l Which was about the three last houres of the night.

‖ *Or, heauily.*

m So the Lord by the water saued his, and by the water drowned his enemies.

† *Ebr. hand.*

n That is, the doctrine which he taught them in the Name of the Lord.

a Praising God for the ouerthrow of his enemies and their deliuerance.

* *Wisd.* 10.20.

‖ *Or, the occasion of my song of praise.*

b To worship him therein.

c In battell he ouercommeth euer.

d Euer constant in his promise.

‖ *Or, power.*

e Those, that are enemies to Gods people, are his enemies.

the depthes congealed together in the ‖ heart of the sea.

9 The enemie said, I will pursue, I will ouertake *them*, I will diuide the spoyle, † my lust shall be satisfied vpon them, I wil draw my sword, mine hand shall destroy them.

10 Thou bleweſt with thy wind, the sea couered them, they sanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, among the f gods! who is like thee *so* glorious in holinesse, g fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, *which* thou deliueredst: thou wilt bring *them* in thy strength vnto thine holy h habitation.

14 The people shal heare *and* be afraid: sorow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shal bee amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare and dread shall fall vpon them: because of the greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine i inheritance, *which is* the place *that* thou hast prepared, O Lord, for to dwell in, *euen* the sanctuarie, O Lord, *which* thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charets and horsemen into the sea, and the Lorde brought the waters of the sea vpon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrel in her hand, and all the women came out after her with timbrels and k dances.

21 And Miriam l answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderneſse of m Shur: and they went three dayes in the wilderneſse, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a * tree, *which* when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there n he prooued them,

26 And said, If thou wilt diligently hearken, O *Israel*, vnto the voice of the Lord thy God, and wilt do that which is o right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ * And they came to Elim, where *were* twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

‖ Or, in the depth of the sea.

† Ebr. my soule shall be filled.

f For so, often times the Scripture calleth the mightie men of the world.

g Which oughtest to be praised with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

* Deut. 2. 25. Iosh. 2. 9.

‖ Or, for thy great power.

i Which was in mount Zion, where afterward the Temple was built.

k Signifying their great ioy, which custome the Iewes obserued in certeine solemnities, Iud. 11. 34. & 21. but it ought not to be a cloke to couer our wanton dances.

l By singing the like song of thanks giving.

m Which was called Etham, Numb. 33. 8.

‖ Or, bitternesse.

* Eccles. 38. 5.

n That is, God, or Moses in Gods name.

o Which is, to doe that onely that God commandeth.

* Num. 33. 9.

‖ Or, date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wilderneſse of a Sin, (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wilderneſse.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when wee sate by the flesh b pots, when we ate bread *our* bellies full: for yee haue brought vs out into this wilderneſse, to kill this whole companie with famine.

4 ¶ Then saide the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out, and gather † that that is sufficient for euerie c day, that I may prooue them, whether they will walke in my law or no.

5 But the sixt day they shall prepare that, which they shall bring *home*, and it shall be twise as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glorie of the Lord: d for hee hath heard your grudgings against the Lord: and what are wee that yee haue murmured against vs?

8 Againe Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are we? your murmurings *are* not against vs, but against the e Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderneſse, and behold, the glorie of the Lord appeared * in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them *therefore*, and say, ‖ At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and yee shall know that I am the Lord your God)

13 And so at euen the * quailes came and couered the campe: and in the morning the dew lay round about the host.

14 * And when the dew that was fallen was ascended, beholde, a small round thing *was* vpon the face of the wilderneſse, smal as the haare frost on the earth.

15 And when the children of Israel sawe it, they said one to another, It is f MAN, for they wist not what it was. And Moses said vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath commanded:

a This is the eight place wherein they had camped: there is another place called Zin, which was the 53 place wherein they camped: and is also called Kadesh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmure against God when the belly is pinched.

† Ebr. the portion of a day in his day.

c To signifie that they should patiently depend vpon Gods prouidence: from day to day.

d He gaue them not Manna because they murmured, but for his promise sake.

e He that contemneth Gods ministers, contemneth God himselfe.

* Chap. 13. 21.

* Eccles. 45. 4.

† Or, in the twilight.

* Num. 11. 31.

* Num. 11. 7. psal. 78. 24. wis. 16. 20.

f Which signifieth a gift, portion, or gift also meat prepared.

* Iob. 6. 31. 1 Cor. 10. 3.

commanded: gather of it euerie man according to his eating, g an omer for † a man *according* to the number of your persons: euerie man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an omer, * he that had gathered much, had nothing ouer, & he that had gathered litle, had no h lacke: *so* euerie man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angrie with them.

21 And they gathered it euerie morning, euerie man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered k twise so much bread, two omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that which the Lord hath said, To morrow *is* the rest of the holy Sabbath vnto the Lord: bake that *to day* which ye will bake, and seethe that which ye wil seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layed it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day *is* the Sabbath vnto the Lord: to day yee shall not l finde it in the field.

26 Sixe dayes shall yee gather it, but in the seuenth day *is* the Sabbath: in it there shal be none.

27 ¶ Notwithstanding, there m went out *some* of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse yee to keepe my commandements, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the sixt day bread for two dayes: tarie *therefore* euerie man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it MAN, and it was like n to coriander seed, *but* white: and the taste of it was like vnto wafers *made* with honie.

32 And Moses said, This is that which the Lord hath commanded, Fil an omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a o pot and put an omer full of MAN therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron layed it vp before the p Testimonie to be kept.

35 And the children of Israel did eat MAN *fortie yeres, vntil they came vnto a land inhabited: they did eat MAN vntill they came to the borders of the land of Canaan.

36 The omer *is* the tenth part of the q ephah.

g Which containeth about a pottle of our measure. † *Ebr. for an head.*

* 2. *Cor.* 8. 15.

h God is a rich speaker of all, and mans can iustly complaine.

i No creature is so pure, but being abused, it turneth to ow destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.

m Their infidelitie was so great, that they did expressly against Gods commandement.

n In forme and figure, but not in colour, Num. 11. 7.

o Of this vessell reade Heb. 9. 4.

p That is, the Arke of the couenant, to wit, after that the Arke was made.

* *Iosh.* 5. 12. *nehe.* 9. 15.

q Which measure contained about ten pottles.

CHAP. XVII.

1 The Israelites come vnto Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneys at the † commandement of the Lord, and camped in a Rephidim, where *was* no water for the people to drinke.

2 * Wherefore the people contended with Moses, & said, Giue vs water, that we may drinke. And Moses said vnto them, Why contend ye with me? wherefore doe ye b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirst?

4 And Moses cried vnto the Lord, saying, What shall I do to this people? for they be almost readie to c stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold. I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place ‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?

8 ¶ * Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Iosh ua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the f hill with the rod of God in mine hand.

10 So Iosh ua did as Moses bad him, & fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when hee let his hand g downe, Amalek preuailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steadie vntill the going downe of the sunne.

13 And Iosh ua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and † rehearse it to Iosh ua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it, i Iehouah-nissi)

16 Also he said, † The Lord hath sworne, that he wil haue warre with Amalek from generation to generation.

† *Ebr. at the mouth.*

a Moses here noteth not euerie place, where they camped, as Num. 33. but only those places where some notable thing was done.

* *Numb.* 20. 4.

b Why distrust you God? why looke ye not for succour of him without murmuring against vs?

c How readie the people are for the ir owne matters to slay the true Prophets, and how slowe they are to reuenge Gods cause against his enemies and false prophets.

* *Chap.* 7. 20.

* *Numb.* 20. 9. *wisd.* 11. 4. *psal.* 78. 15. & 105. 41. 1. *cor.* 10. 4.

‖ *Or, tentation.*

‖ *Or, strift.*

d When in aduersitie we think God to be absent, then we neglect his promise, and make him a liar.

* *Deut.* 25. 17. *wisd.* 11. 3.

e Who came of Eliphaz, sonne of Esau, Gen 36. 12.

f That is, Horeb, which is also called Sinai.

g So that we see how dangerous a thing it is to faint in prayer.

h In the booke of the Law.

† *Ebr. put it in the eares of Iosh ua.*

* *Numb* 24. 20. 1. *sam.* 15. 3.

i That is, the Lord is my banner and declared by holding vp his rod and his hands.

† *Ebr. the hande of the Lord vpon the throne.*

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What manner of men officers and iudges ought to bee. 24 Moses obeyeth Iethros counsell in appointing officers.

WHen Iethro the * Priest of Midian, Moses father in law, heard all that God had done for

* *Chap.* 2. 16.

for Moses, and for Israel his people, *and* how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in lawe of Moses, tooke Zipporah Moses wife, (after he had [a] sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of the other *was* Eliezer: for the God of my father, *sayd he*, *was* mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wildernesse, where he camped by the [b] mount of God.

6 And he [c] said to Moses, I thy father in law Iethro am come to thee, & thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeisance, and kissed him, and ech asked other of his † welfare: and they came into the tent.

8 Then Moses told his father in lawe all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, *and* all the trauaile that had come vnto them by the way, and *how* the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, *and* because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, [d] Blessed *be* the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *also* deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt proudly with them, *so are they* [e] *recompensed.*

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices *to offer* vnto God. And Aaron & all the Elders of Israel came to eate bread with Moses father in law [f] before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stoode about Moses from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, he saide, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto me to seeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both † weariest thy selfe greatly, and this people that is with thee: for the thing *is* too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my ‖ voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to [h] Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherin they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people [i] men of courage, fearing God, men dealing truely, hating couetousnesse: and appoint *such* ouer them *to be* rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare *the burden* with thee.

23 If thou doe this thing, (and God *so* commaund thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses [k] obeyed the voyce of his father in law, and did all that he had sayd:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, *but* they brought the hard causes vnto Moses: for they iudged all small matters themselues.

27 Afterward Moses [l] let his father in law depart, and he went into his countrey.

a It may seeme that he sent her back for a time to her father for her impatiencie, least she should be a let to his vocation, which was so dangerous, chap 4.25.
* *Chap.2.22.*

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 2 Pet 1.18.

c That is, he sent messengers to say vnto him.

† *Hebr. of peace.*

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marie his daughter.
* *Chap.1.10,16,22 and 5.7.& 14.8.*

e For they that drowned the children of the Israelites, perished themselues by water.

f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is to know Gods will, and to haue iustice executed,

† *Hebr. thou wilt faint and fall.*
* *Deut.1.9.*

‖ *Or, counsell.*

h Iudge thou in hard causes, which cannot be decided but by consulting with God.

i What maner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of our inferiours, for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath neede of another.

l Reade the occasion, Num.10.29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 Hee that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the [a] third moneth, after the children of Israel were gone out of the lande of Egypt, the same [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

3 *But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel,

4 * Ye haue seene what I did vnto the Egyptians, and *how* I caried you vpon [d] eagles wings, and haue brought you vnto me.

5 Now therefore * if ye will heare my voyce in deed, and keepe my couenant, then ye shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall bee vnto mee also a kingdome of * Priestes, and an holy nation. These *are* the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came, and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord sayd vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer, the Lord said vnto Moses, Goe to the people, and [e] sanctifie them to day and to morow, and let them wash their clothes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that

a Which was in the beginning of the moneth Sivan, conteining part of May, and part of Iune.

b That they departed from Rephidim.
* *Actes.7.38.*

c God called Iaakob Israel: therefore the house of Iaakob and the people of Israel signifie only Gods people.
* *Deut.29.2.*

d For the egle by flying hie, is out of danger, and in carying her birds rather on her wings then in her talents declareth her loue.
* *Deut.5.2.*
* *Deut.10.14. psal.24.1.*
* *1.Pet.2.9. reuel.1.6.*

* *Chap.24.3. deut. 5.27. and.26.17. iosh.24.16.*

e Teach them to be pure in heart, as they shew themselues outwardly cleane by washing.

that ye goe not vp to the mount, nor touch the border of it: whosoeuer toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shalbe stoned to death, or stroken thorow with darts: whether it be beast or man, he shall not liue: when the || horne bloweth long, they shall come vp || into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, *and* come not at *your* f wiues.

16 And the third day, when it was morning there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stoode in the nether part of the mount.

18 * And mount Sinai *was* all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount g trembled exceedingly.

19 And when the sound of the trumpet blewe long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lorde saide vnto Moses, Goe downe, charge the people, that they breake not *their boundes, to goe vp* to the Lord to gaze, lest many of them perish.

22 And let the || Priestes also which come to the Lorde bee sanctified, lest the Lord || destroy them.

23 And Moses saide vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the i Priestes and the people breake *their boundes* to come vp vnto the Lord: lest he destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

a The Commaundements of the first table, 12 The commaundements of the second. 18 The people afraide are comforted by Moses. 23 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

THen God a spake all these wordes, saying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of || bondage.

3 Thou shalt haue none other gods b before me.

4 * Thou shalt make thee no grauen image neither any similitude *of thing* that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not c bow downe to them, neither serue them: for I am the Lord thy God, a d iealous God, visiting the iniquitie of the fathers vpon the children, vpon the third *generation* and vpon the fourth of them that hate me:

6 And shewing mercie vnto e thousands to them that louemee, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, g to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy || gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lorde blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neighbour.

17 * Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people || sawe the thunders, and the † lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people saw it, they fled and stoode afarre off,

19 And saide vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses saide vnto the people, Feare not: for God is come to o proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere vnto the darkenesse where God *was*.

22 ¶ And the Lord sayde vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Yee shall not make *therefore* with me gods of siluer, nor gods of gold: you shall make you none.

24 * An altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for *if* thou lift vp thy toole vpon them, thou hast polluted † them.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy p filthinesse be not discouered thereon.

CHAP. XXI.

Temporall and civill ordinances appointed by God touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and cruelties.

NOw these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue

* Hebr.12.20.

|| Or, trumpet.
|| Or, toward.

f But give your selves to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1.Cor.7.5.

* Deut.4.11.

g God vsed these fearefull signes that his law should be had in greater reverence, and his majestie the more feared.
h He gave authoritie to Moses by plaine words, that the people might understand him.

|| Or, rulers.
|| Or, breake out vpon them.

i Neither dignity nor multitude haue authoritie to passe the boundes that Gods word prescribeth.

a When Moses & Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Horeb ỷ all the people heard.
* Deu.5.6.ps.81.10
|| Or, seruants.
b To whose eyes all things are open
* Leu.26 1.ps.97.7
c By this outward gesture all kind of seruice and worship to idoles is forbidden.
d And will be reuenged of the contemners of mine honour.

e So ready is he rather to shewe mercy then to punish.
* Levit.19.12. deu.5.11.mat.5.33
f Either by swearing falsly or rashly by his Name, or by contemning it.
g Which is by meditating the spiritualll rest, by hearing Gods word, and resting from worldly trauiles.
* Chap.23.12.ezek. 20.12.
|| Or, citie.
* Gene.1.2.

* Deut.5.16.mat. 15.4.ephes 6.2.
h By the parents also is meant all that haue authoritie ouer vs.
* Mat.5.21.
i But loue and preserue thy brethren I se.
k But be pure in heart, word, and deede.
l But study to saue his goods.
m But further his good name, and speake truth.
* Rom.7.7.
n Thou mayst not so much as wish his hinderance in anything.
† Ebr. firebrands.
* Deut.5.24. & 18. 16.hebr.12.18.
o Whether you will obey his precepts as you promised, Chap.19.8.

* Chap.27.8.and 38.7.
* Levit.3.1.

* Deut.27.5. iosh.8.31.

† Ebr. is, that is, the stone.
p Which might be by his stooping of flying abroad of his idoles.

* Levit.25.39. deut.15.12. ierr.34.14.

serue sixe yeeres, and in the seuenth hee shall goe out free, [a] for nothing.

3 If he came [b] himselfe alone, he shal goe out himselfe alone: if hee *were* married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shalbe her [c] masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the † Iudges, and set him to the [d] doore, or to the poste, and his master shall boare his eare through with an awle, and he shall serue him for [e] euer.

7 Likewise if a man [f] sell his daughter to bee a seruant, shee shall not goe out as the men seruants doe.

8 If shee please not her master, who hath betrothed her to himselfe, then shall [g] hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he haue betrothed her vnto his sonne, hee shall deale with her [h] accodding to the custome of the daughters.

10 If he take [i] him another *wife*, he shall not diminish her foode, her raiment, and recompence of her virginitie.

11 And if hee doe not these [k] three vnto her, then shall she goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but [l] God hath offered *him* into his hande, * then I will appoint thee a place whither he shall flee.

14 If a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine [m] altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And hee that stealeth a man, and selleth him, if it be found with him, shal die the death.

17 ¶ * And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a [n] stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shal he that smote him goe [o] quite, saue onely he shall beare his charges ‖ for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shalbe surely punished.

21 But if he continue a day, or two dayes, he shall not [p] be punished: for he *is* his money.

22 ¶ Also if men striue and hurt a woman with childe, so that her childe depart from her, and [q] death follow not, hee shall bee surely punished according as the womans husband shall appoynt him, or hee shall pay as the ‖ Iudges determine.

23 But if death follow, then thou shalt pay life for life,

24 * [r] Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his mayde in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite [s] out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman that he die, the * oxe shalbe [t] stoned to death, and his flesh shall not be eaten, but the owner of the oxe *shall goe* quit.

29 If the oxe were woont to push in times past, and it hath beene ‖ tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.

39 If there be set to him a [u] summe of money, then he shall pay the ransome of his life, whatsoeuer shalbe layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, hee shall bee iudged after the same maner.

32 If the oxe gore a seruant or a maid, he shal giue vnto their master thirty [x] shekels of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shal [y] make it good, *and* giue money to the owners thereof, but the dead *beast* shalbe his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead *oxe* also they shall diuide.

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, he shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 *Of theft.* 5 *Damage.* 7 *Lending.* 14 *Borowing.* 16 *Enticing of maides.* 18 *Witchcraft.* 20 *Idolatrie.* 21 *Support of strangers, widowes, and fatherlesse.* 25 *Vsurie.* 28 *Reuerence to Magistrates.*

IF a man steale an [a] oxe or a sheepe, and kill it or sell it, hee shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

2 ¶ If a theefe bee found [b] breaking vp, and be smitten that he die, no blood *shall be shed* for him.

3 *But* if it be † in the daylight, [c] blood *shall be shed* for him: *for* he should make full restitution: if he had not *wherewith*, then should he be sold for his theft.

4 If the theft be found † with him aliue, (whether it be oxe, asse, or sheepe) hee shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shal recompense of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the stacks of corne, or the standing corne, or the field bee consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe bee not found, then the master of the house shal be brought vnto the † Iudges *to sweare*, whether hee hath [d] put his hand vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for oxen,

a Paying no money for his liberty.
b Not hauing wife nor children.
c Till her time of seruitude was expired, which might bee the seuenth yeere and the fiftieth.
† *Hebr. gods.*
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by poueritie, or els to the intent that the master should marry her
g By giuing another mency, to buy her of him.
‖ *Or, deflowred her.*
h That is, he shall giue her dowrie.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
* *Leuit.* 24. 17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
* *Deut.* 19. 3.
m The holinesse of the place ought not to defend the murtherer.
* *Leuit.* 20. 9 *pro.* 20. 20. *matt.* 15. 4. *mar.* 7. 10.
n Either sarre off him, or neere
o By the ciuill Iustice.
‖ *Or, loosing of his time.*
p By the ciuill magistrate, but before God he is a murtherer
q Of the mother or childe.
‖ *Or, arbiters.*
* *Leuit.* 24. 20. *deut.* 19. 21. *matt.* 5. 38.
r The execution of this law onely belonged to the magistrate, Matt. 5. 38.
s So God reuenge th cruelti in the least things.
* *Gene.* 9. 5.
t If the beast be punished, much more shall the murtherer
‖ *Or, testified to his.*
u By the next of the kinred of him that is so slaine.
x Reade Gene. 23. 15.
y This law forbiddeth not onely not to hurt, but to beware lest any be hurt.
a Either great beast of the herde, or a small beast of the flocke.
* 2. *Sam.* 12. 6.
b Breaking an house to murtherings or vndermining
† *Hebr. when the sun ariseth vpon him.*
c. He shalbe put to death that killeth him.
† *Ebr. in his hand.*
† *Eb. gods.*
d That is, whether he hath stollen.

oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, which another chalengeth to be his, the cause of both *parts* shall come before the Iudges, *and* whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe, asse, or oxe, or sheepe, or any beast, and it die, or be † hurt, or taken away by enemies, *and* no man see it,

11 [e] An othe of the Lord shall bee betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take *the othe*, and he shall not make it good.

12 * But if it be stollen from him, he shal make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring [f] record, *and* shall not make that good *which is* deuoured.

14 ¶ And if a man borow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good:

15 If the owner thereof bee by, hee shall not make it good: *for* if it *be* an hired thing, it [g] came for his hire.

16 ¶ * And if a man entise a maid that is not betrothed, and lie with her, hee shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto *any* gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ * Moreouer, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe:

23 If thou vexe or trouble such, and so he call and cry vnto me, I will surely heare his cry.

24 Then shal my wrath be kindled, and I wil kill you with the sword, and your [h] wiues shall be widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, *that is*, to the poore with thee, thou shalt not be as an vsurer vnto him: yee shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe,

27 For that is his couering onely, *and* this is his garment for his skin: wherein shall he sleepe? therefore when hee [i] crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy licour shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes shall it be with his dam, *and* the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, * neither shal ye eate any flesh that is torne *of beasts* in the field: ye shall cast it [l] to the dogge.

CHAP. XXIII.

1 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20. 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euil, neither † agree in a controuersie [a] to decline after many and ouerthrow *the trueth*.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies [c] asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of the poore in his sute.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the † wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the [e] heart of a stranger, seeing yee were strangers in the land of Egypt.

10 * Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shall eate. In like maner thou shalt doe with thy vineyard, *and* with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, & the sonne of thy maid, and the stranger, may be refreshed.

13 And ye shall take heed to all things that I haue sayd vnto you: and ye shall make [f] no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times shalt thou keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of [g] vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie:

16 The [h] feast also of the haruest of the first fruites of thy labours, which thou hast sowen in the field: and the [i] feast of gathering *fruits* in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 *These* three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shal the fat of my sacrifice remaine vntil the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: *yet* shalt thou not seeth a kid in his [l] mothers milke.

20 ¶ * Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, *and* prouoke him not: for he will not spare your misdeedes, because my [m] name is in him.

22 But

† *Hebr. broken.*

e They should sweare by the Name of the Lord.

* *Gene.31.39.*

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shall be free by paying the hire.
* *Deut.22.28.*

* *Deut.13.13,14, 15. 1.mac.2.24.*

* *Leuit.19.33.*

* *Zech.7.10.*

h The iust plague of God vpon the oppressors.
* *Leuit.25.37. deut. 23.19. psal.15.5.*

i For colde and necessitie.

* *Act.23.5.*

k Thine abundance of thy corn, oyle, and wine.
* *Chap.13.2,12. and 34.19.*

* *Leuit.22.8 ezek. 44.31.*

l And so haue nothing to doe with it.

‖ *Or, report a false tale.*

‖ *Or, cruell.*

† *Hebr. answere.*

a Doe that which is godly, though few do fauour it.

b If we be bound to do good to our enemies beast, much more to our enemie himselfe, Matth.5.44.

c If God comand to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens?
* *Susan.53.*

d Whether thou be magistrate or art commanded by the magistrate.
* *Deut.16.19. ecclus.20.28.*

† *Hebr. seeing.*

e For in that that he is a stranger, his heart is sorowfull enough.
* *Leuit.25.3. and 26.43. deut.15.2.*
* *Chap.20.8. deut. 5.13.*

f Neither by sweering by them, nor speaking of them, Psal.16.4. eph.5.3.
* *Chap.13.3. and 34.18.*

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.
* *Deut.16.16. ecclus.35.4.*

h Which is, Whitsuntide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40 yeeres vnder the tents or the Tabernacles in wilderness.

k No leauened bread shalbe then in thine house.
* *Chap.34.26. deut. 14.22.*

l Meaning, that no fruits should be taken before full time: and hereby are bridled all cruell and wanton appetites.
* *Chap.33.2. deut. 7.22.*

m I will giue him mine authority, & he shall gouerne you in my name.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but *[a] vtterly ouerthrow them, and breake in pieces their images.

25 For yee shall serue the Lorde your God, and he shall blesse thy [o] bread and thy water, and I will take all sickenesse away from the midst of thee.

26 ¶ * There shall none cast their fruit nor be barren in thy land: the number of thy daies wil I fulfill.

27 I will send my [p] feare before thee, and will destroy all the people among whome thou shalt goe: and I will make all thine enemies *turne* their backes vnto thee:

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yere, lest the land grow to a wildernes: and the beasts of the field multiply against thee.

30 By little and little I wil driue them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea [q] of the Philistims, and from the [r] desert vnto the [s] Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 *Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serue their gods, surely it shall be thy † * destruction.

*Chap.33.2. deut.7.21. iosh.24.11.

[a] Deut.7.25.

[o] God commandeth his not onely not to worship idoles, but to destroy them.

[o] That is, all thing necessary for this present life. *Deut.7.14.

[p] I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap.33.2. *Iosh.24.12.

[q] Called the Sea of Syria.

[r] Of Arabia called deserta.

[s] To wit, Euphrates. *Chap.34.15. deut.7.2.

†Ebr. offence, or snare. *Deut.7.16. iosh.23.13.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was forty dayes and fourtie nights in the mountaine.

NOw he had [a] said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel, and ye shall worship a farre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe with him.

3 ¶ [b] Afterward Moses came and tolde the people all the wordes of the Lord, and all the † lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath sayd, will we doe.

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And hee sent yong [c] men of the children of Israel, which offered burnt offrings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who sayd, All that the Lord hath said, we wil doe, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and sayd, Behold, the [d] blood of the couenant which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel.

10 And they [e] sawe the God of Israel, and vnder his feete *was* as it were a † worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he [f] laid not his hand: also they saw God, and [g] did eate and drinke.

12 ¶ And the Lord [h] sayd vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee [i] tables of stone, and the lawe and the commandement, which I haue written, for to teach [k] them.

13 Then Moses rose vp, and his minister Iosh ua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here vntill we come againe vnto you: and behold, Aaron, and Hur *are* with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloud couered ‖ it sixe dayes: and the seuenth day hee called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord *was* like [l] consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

[a] When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

[b] When he had receiued these lawes in mount Sinai.

†Ebr. iudgements. *Chap.19.8.

*Chap.20.14.

‖ Or, at the foote of the mountaine.

[c] For as yet the priesthood was not giuen to Leui.

‖ Or, the booke of the Law.

1. Pet.1.2. heb.9.20.

[d] Which blood signifieth that the couenant broken cannot be satisfied without bloodsheading.

[e] As perfectly as their infirmities could behold his maiestie.

†Ebr. bricke worke.

[f] He made them not afraid, nor punished them.

[g] That is, reioyced.

[h] The second time.

[i] Signifying the hardnesse of our hearts except God doe write his lawes therein by his Spirit, Ier 31.33 ezek.11.19 2.cor. 3.3. heb.8.10. and 10.16.

[k] To wit, the people.

‖ Or, him.

[l] The Lord appeareth like deuouring fire to carnall men: but to them that hee draweth with his Spirit, he is like pleasant Saphir. *Chap.34.28. deut.9.9.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The fourme of the Arke. 17 The Mercie seate. 23 The Table. 31 The Candlestick. 40 All must bee done according to the paterne.

THen the Lord spake vnto Moses, saying,

2 [a] Speake vnto the children of Israel that they receiue an offering for mee: of * euery man, whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offering which ye shall [b] take of them, gold, and siluer, and brasse,

4 ‖ And blew silke, and purple, and scarlet, and fine linnen, and goats *haire*,

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood [c] Shittim,

6 Oyle for the light, spices for [d] anointing oyle, and for the perfume of sweet sauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * brestplate.

8 Also they shall make me a [e] Sanctuary, that I may dwell among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.

11 And thou shalt ouerlay it with pure gold, within and without shalt thou ouerlay it, & shalt make

[a] After the moral and iudiciall lawes he giueth them the ceremoniall law, that nothing should be left to mans inuention. *Chap.35.5.

[b] For the building and vse of the Tabernacle.

‖ Or, yellowe.

[c] Which is thought to be a kinde of Cedar, which will not rotte.

[d] Ordeined for the Priests. *Chap.28.4. *Chap.28.15.

[e] A place both to offer sacrifice and to heare the Law. *Chap.37.1.

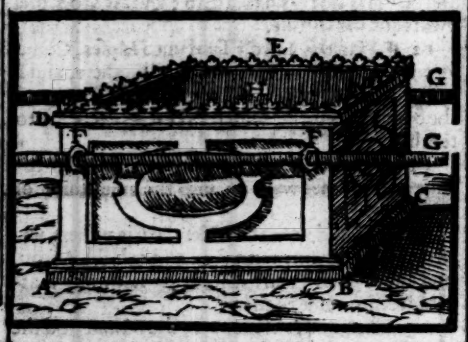
make vpon it a ‖ crowne of gold round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure corners thereof: that is, two rings *shall be* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



barres costered with gold to put through the rings to carre the Arke of the Arke where the Testimonie was put.

15 The barres shalbe in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimonie which I shall giue thee.

17 Also thou shalt make a ‖g Merciseate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

THE PROPITIATORIE, OR MERCIE SEATE.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie seate.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at other end: of *the matter* of the Merciseat shall hee make the Cherubims, on the two ends thereof.

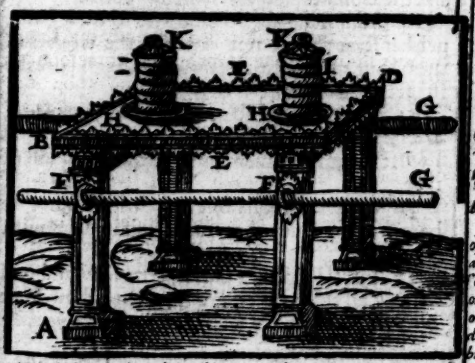
20 And the Cherubims shal stretch their wings on hie, couering the Merciseate with their wings, and their faces one to another: to the Merciseat-ward shall the faces of the Cherubims be.

21 And thou shalt put the Merciseate aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

22 And there I will ‖ declare my selfe vnto thee, and from aboue the Merciseate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

*Numb.7.89.

THE TABLE OF THE SHEWE BREAD.



which declareth that the Table was an hand breadth thicke.
G The barres to carie the Table, which were put through the rings.
H Dishes where in the Shewe bread was put. I The twelue cakes or loaues called
K The goblets or couerings, the incense cuppes.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie:

*Chap.37.10.

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer against the border shall the rings bee for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.

29 Thou shalt make also h dishes for it, and *incense* cuppes for it, and couerings for it, and goblets, wherwith it shalbe couered, *euen* of fine gold shalt thou make them.

30 And thou shalt set vpon the Table shewe bread before me continually.

THE CANDLESTICKE.

Because the fashion of the Candlesticke is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters, onely whereas it is said in the 34. verse that there shall be foure boules or cuppes in the Candlesticke, it must bee vnderstoode of the shaft or shanke: for there are but three for euery one of the other branches.

Also the knoppes of the Candlesticke are those which are vnder the branches as they issue out of the shaft on either side.

32 ¶ * Also

§Or, a circle and a border.

§Or, feete.

A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne about the Arke.
F The foure rings of golde in the foure corners. G The
H The inner part

f The stone table, the rod of Aaron, and Manna which were a testimonie of Gods presence.
‖Or couering: or propitiatory.
g There God appeared mercifully vnto them: and this was a figure of Christ.

h The propitiatory, or Merciseate, which is the couering of the Arke of the Testimonie set apart in this edition for plainenesse.
K The place whence issued the oracle and answere from aboue the Propitiatorie, and from betweene the wings of the Cherubims.

§Or, will appoint with thee.

A B The length a cubite and an halfe.
B C The length two cubites.
A C D The breadth a cubite.
E A crowne of gold aboue and beneath separated the one from the other by a border of an hand breadth thicke,
F The foure rings.
H Dishes where the Shewe bread.

‖Or, an hand broad.

h To set the bread vpon.

31 ¶ *Also thou shalt make a Candlesticke of pure golde: of i worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and *one* floure in one branch: and three boules like almonds in the *other* branch, one knop and *one* floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the *shaft* of the Candlesticke *shalbe* foure boules like vnto almonds, his knops and his floures.

35 And *there shalbe* a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall bee thereof: all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof *shalbe* of pure golde.

39 Of a k talent of fine golde shalt thou make it with all these instruments.

40 * Looke therefore that thou make *them* after their fashion, that was shewed thee in the mountaine.

* *Chap.37.17.*
i It shall not be molten, but beaten out of the lumpe of golde with the hammer.
k This was the talent weight of the Temple, and waied 120 pound
* *Hebr.8.5. Acts 7.44.*

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercie seate, of the Table, and of the Candlesticke.

Afterwarde thou shalt make the Tabernacle with tenne curtaines of fine twined linnen, and blewe silke, and purple, and skarlet: and in them thou shalt make Cherubims of a broydered worke.

a That is, of most cunning or fine worke.

¶ THE FIRST COVERING OF THE TABERNACLE.

A B C D The ten curtaines which were eight and twentie cubites long of Cherubim worke. A E The breadth of a curtaine was foure cubites, and so the tenne were fourtie cubites broade. F G Two curtaines and an halfe: so that the whole layed together, declareth that the Tabernacle was thirtie cubites long, and twelue broade. F G Taches or bookes to tie the curtaines together.

2 The length of one curtaine *shalbe* eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shalbe coupled one to another: and the *other* fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, *which is* in the seluedge b of the coupling: and likewise shalt thou make in the edge of the *other* curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, & fiftie strings shalt thou make in the edge of the curtaine, which is in the c second coupling: the strings *shalbe* one right against another.

6 Thou shalt make also fiftie ‖ taches of gold, and couple the curtaines one to another with the taches, and it shalbe one ‖ Tabernacle.

b On the side that the curtaines might be tyed together.
c In tying together both the sides.
‖ *Or, hooks.*
‖ *Or, parcision.*

¶ THE CVRTAINES OF GOATES HAIRE.

These eleuen curtaines of goates haire were put aboue the other tenne A and the eleuenth hanged before the entrie of the Tabernacle, looke B These also were 30. cubites long, and the other but eight and twentie, and therefore on the South side they were a cubite longer then the other, looke C And also another on the Northside, that the boards might be couered, F.

7 ¶ Also thou shalt make curtaines of goates *haire*, to be a d couering vpon the Tabernacle: thou shalt make them *to the number* of eleuen curtaines.

8 The length of a curtaine *shall be* thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines *shalbe* of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the e sixt curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fifty strings in the edge of the *other* curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together that it may be one.

12 And the f remnant that resteth in the curtaines of the couering, *euen* the halfe curtaine that resteth, shall bee left at the backeside of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of g couering may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a g couering of rammes skins died red, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

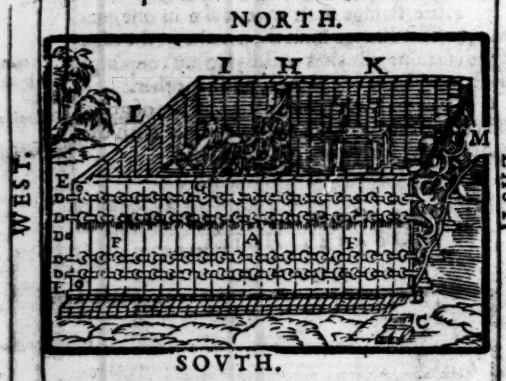
d Lest raine and weather should marre it.
e That is, fine on the one side, and fine on the other, and the sixt should hang ouer the doore of the Tabernacle.
‖ *Or, hookes.*
f For these curtaines were two cubites longer then the curtaines of the Tabernacle, so that they were sides by a cubite on both sides.
g To be put vpon the couering that was made of goates haire.
h This was the third couering for the Tabernacle.

16 Ten

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

¶ THE TABERNACLE.



A Twentie boards on the Southside, and asmany on the Northside, which were of 10. cubites in length, that is from E to E The breadth of eche was a cubite and halfe, by reason whereof, all ioyned together, made 30. cubites which was the length of the Tabernacle. Josephus writeth that ech board was an handfull thicke. B The neather part of the boards which was cut into two tenons. C The two mortaises, for eche tenon one, wrought in two pieces apart, whereunto when the boards were put, they receiued the tenons, and held the boards vp. D D D D D Signifie fiue barres to hold the boards in order: foure passed without the boards, thorow rings: the middlemost went thorowe the thickenesse of the boards, wherein holes were made therefore. E E Two rings, one at the vpper part, and another at the nether part of the boards which ioyned the sides of the Tabernacle, and the boards of the West end together. F F Rings, where through the barres passed. G H A vaile hanging in 4. pillars, and wrought of Cherubims, which did separate the holy place from the most holy. I The most holy place. K The holy place, wherein on the Southside the candlesticke was placed, and on the Northside against it, the Table of shew bread. L Eight boards that close vp the Tabernacle on the West end, which was the vppermost end of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East end, which was fastened to hang at 5. pillars.

18 And thou shalt make boards for the Tabernacle, *euen* twentie boards on the Southside, euen full South.

19 And thou shalt make fourtie ‖ sockets of filuer vnder the twentie boards, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

‖ Or, *basse pieces, wherein were the mortaises for the tenons.*

20 In like maner on the other side of the Tabernacle towarde the North side *shalbe* twentie boards,

21 And their fourtie sockets of filuer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe [i] ioyned beneath, & likewise they shalbe ioyned aboue to a ring: thus shal it be for the two: they shalbe for the two corners.

i The Ebrewe word signifieth twinnes: declaring that they should be so perfect and well ioyned as was possible.

25 So they shalbe eight boards hauing sockets of filuer, *euen* sixteene sockets, *that is*, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boards of the other side of the Tabernacle: also fiue barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shal goe through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle, *according to the fashion thereof, which was shewed thee in the Mount.

*Chap. 25. 9. 40. hebr. 8. 5. actes 7. 44.

31 ¶ Moreouer, thou shalt make a vaile of blew silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose [k] hookes shalbe of golde) *standing* vpon foure sockets of filuer.

k Some reade, heads of the pillars.

33 ¶ Afterward thou shalt hang the vaile † on the hookes, that thou maiest bring in thither, *that is*, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the [l] most Holy place.

† Ebr. *Vnder the hookes: meaning that it should hang downeward from the hooke.*

l Whereunto the hie Priest entred once a yeere.

34 Also thou shalt put the Merciseat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table [m] without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

m Meaning, in the holy place.

36 Also thou shalt make an [n] hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle.

n This hanging or vaile was betweene the holy place, and there where the people wee.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads *shalbe* of gold, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

MOreouer thou shalt make the [a] Altar of Shittim wood, fiue cubites long and fiue cubites

a For the burnt offering.

broad

¶ THE ALTAR OF BVRNT OFFRING.

Pans, besoms, flesh hookes, basons, and such instruments appertaining to the Altar.

A B The length containing fiue cubites. B C The breadth as much. A D The height three cubites. E The foure hornes or foure corners. F The grate, which was put within the Altar, and whereupon the sacrifice was burnt. G Foure rings to lift vp the grate by, when they auoyded the ashes. H The barres to carry the Altar. I The rings through the which the barres were put. H H H Ash-

broad (the altar shall bee foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall bee of it [b] selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his ashes, and his besomes, and his basens, & his flesh-hookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate, *like* networke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, *I say*, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall bee put in the rings, the which barres shal be vpon the two sides of the altar to beare it.

8 Thou shalt make the *altar* hollow *betweene* the boards: as *God* shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the [c] court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubites long, for one side,

10 And it shall haue twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their [d] fillets *shall be* siluer.

11 Likewise on the Northside in length *there shall be* hangings of an hundreth *cubites* long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the filets *shall be* siluer.

12 ¶ And the breadth of the court, on the Westside *shall haue* curtaines of fiftie cubites, *with* their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East *shall haue* [e] fiftie cubites.

14 Also hangings of fifteene cubites *shall bee* on the *one* [f] side *with* their three pillars and their three sockets.

15 Likewise on the other side *shalbe* hangings of fifteene cubites, *with* their three pillars and their three sockets.

16 ¶ And in the gate of the court *shall bee* a vaile of twentie cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, *with* their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court *shall be* an hundreth cubites, and the breadth fiftie † at either ende, and the height fiue cubites, *and the hangings* of fine twined linnen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *shall be* brasse.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oile oliue [h] beaten for the light, that the lampes may alway ‖ burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the children of Israel.

[b] Of the same wood and matter not fastened vnto it.

‖ *Or, fire pannes.*

† *Ebr. net.*

[c] This was the first entrie into the Tabernacle, where the people abode.

[d] They were certaine hoopes or circles for to beautifie the pillar.

[e] Meaning, curtaines of fiftie cubites.

[f] Of the doore of the court.

† *Ebr. fifty in fifty.*

[g] Or, stakes, wherewith the curtaines were fastened to the ground.

[h] Such accommeth from the oliue, when it is first pressed or beaten.

‖ *Or, Astend vp.*

CHAP. XXVIII.

1 The Lorde calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 11. 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. ‖ 30 Urim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: *I meane* Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautiful.

3 Therefore thou shalt speake vnto all † cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to [b] consecrate him, that hee may serue mee in the Preists office.

[a] Whereby his office may bee knowen to bee glorious and excellent.

† *Ebr. wise in heart.*

[b] Which is to separate him from the rest.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod, or vpmost coate, which was like cloth of gold and was giraed vnto him, wherein was the breastplate with the twelue stones, which was tyed with two chaines to two Onix stones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of gold.

C The tunicle or broidered coate, which was vnder the robe and longer then it, and was also without sleeues.

4 Now these shall bee the garments, which they shall make, a breastplate, and an [c] Ephod, and a robe, & a broidered coate, a miter, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, and scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall bee ioyned together by the two edges: so shall it bee closed.

8 And the [d] imbroidered gard of the same Ephod, which shalbe vpon him, shall be of the selfe same worke and stuffe, *euen* of golde, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the six names that remain, vpon the second stone, according to [e] their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh and graueth in stone, and shalt make them to bee set and embossed

[c] A short and straite coate without sleeues, put vpmost vpon his garments to keepe them close vnto him.

[d] Which went about his vpmost coate.

[e] As they were in age, so should they be graues in order.

bossed in gold.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, *as* ſtones of f remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lorde vpon his two ſhoulders for a remembrance.

13 So thou ſhalt make bosses of gold,

14 ¶ And two chaines of fine gold g at the end, of wrethen worke ſhalt thou make them, & ſhalt faſten the wrethen chaines vpon the bosses.

15 ¶ Alſo thou ſhalt make the breſtplate of h iudgement with broidered worke: like the work of the Ephod ſhalt thou make it: of golde, blue ſilke, and purple, and ſcarlet, and fine twined linen ſhalt thou make it.

16 i Foureſquare it ſhall bee *and* double, an hand bredth long and an hand bredth broad.

17 Then thou ſhalt ſet it full of places for ſtones, *euen* foure rowes of ſtones: the order *ſhall be thus*, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt rowe.

18 And in the ſecond rowe *thou ſhalt ſet* an ‖ emeraude, a ſaphir, and a ‖ diamond.

19 And in the third rowe a turkeis, an achate, and an Hematite.

20 And in the fourth rowe † a chryſolite, an onix, and a iaſper: and they ſhall be ſet in gold in their embosſements.

21 And the ſtones ſhall bee according to the names of the children of Iſrael, twelue, according to their names, grauen in ſignets, euery one after his name, *and* they ſhall bee for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breaſtplate two chaines at the ends, of wrethen worke of pure gold.

23 Thou ſhalt make alſo vpon the breaſtplate two rings of gold, and put the two rings on k the two ends of the breaſtplate.

24 And thou ſhalt put the two wrethen chaines of golde in the two rings in the ends of the breaſtplate.

25 And the *other* two ends of the two wrethen *chaines*, thou ſhalt faſten in the two embosſements, and ſhalt put *them* vpon the ſhoulders of the Ephod vpon the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the l two *other* ends of the breaſtplate, vpon the border thereof, toward the inſide of the Ephod.

27 And two *other* rings of golde thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broidered gard of the Ephod.

28 Thus they ſhall binde the breaſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be *faſt* vpon the broidered gard of the Ephod, and that the breaſtplate bee not looſed from the Ephod.

29 So Aaron ſhall m beare the names of the children of Iſrael in the breaſtplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Alſo thou ſhalt put in the breaſtplate of iudgement, the n Vrim and the Thummim, which ſhall be vpon Aarons heart, when he goeth in beforе the Lorde, and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart beſore the Lord continually.

f That Aaron might remember the Iſraelites to Godward.

g Of the bosses.

h It was ſo called, because the hie Prieſt could not giue ſentence in iudgement without that on his breast.

i The deſcription of the breſtplate.

‖ Or, Sardoine.
‖ Or, Emeraude.

‖ Or, Carbuncle.
‖ Or, Iaſper.

† Ebr. Tarſhiſh.

k Which are vpmoſt toward the ſhoulder.

l Which are beneath.

m Aaron ſhall not enter into the holy place in his own name, but in the name of all the children of Iſrael.

n Vrim ſignifieth light: and Thummim perfection: declaring that the ſtones of the breſtplate were moſt cleare, and of perfect beauty: by Vrim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the Prieſts.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhall bee in the middes of it, hauing an edge of wouen worke round about the collar of it: ſo ſhall it bee as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirtes thereof, thou ſhalt make pomegranates of blue ſilke, and purple, and ſcarlet, round about the skirts thereof, and bels of gold betweene them round about:

34 *That is*, * a golden bell and a pomegranate, a golden bel and a pomegranate round about vpon the skirts of the robe.

35 So ſhall it be vpon Aaron, when hee miniſtreth, and his ſound ſhall be heard, when he goeth into the holy place before the Lord, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold, and graue thereon, as ſignets are grauen, o HOLINES TO THE LORD.

37 And thou ſhalt put it on a blue ſilke lace, and it ſhal be vpon the miter, *euen* vpon the foreſront of the miter ſhall it be.

38 So ſhall it bee vpon Aarons forehead, that Aaron may p beare the iniquitie of the offerings, which the children of Iſrael ſhall offer in all their holy offerings: and it ſhall bee alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewiſe thou ſhalt imbroider the fine linnen coate, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needleworke.

40 Alſo thou ſhalt make for Aarons ſonnes coates, and thou ſhalt make them girdles, and bonets ſhalt thou make them for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoint them, and q fill their handes, and ſanctifie them, that they may miniſter vnto me in r Prieſts office.

42 Thou ſhalt alſo make them linnen breeches to couer their priuities: from the loynes vnto the thighes ſhall they reach.

43 And they ſhall bee for Aaron and his ſonnes, when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the Altar to miniſter in the holy place, that they r commit not iniquitie, and ſo die. *This ſhall bee* a lawe for euer vnto him, and to his ſeede after him.

CHAP. XXIX.

1 The manner of conſecrating the Prieſts. 36 The continuall ſacrifice. 45 The Lorde promiſeth to dwell among the children of Iſrael.

THis thing alſo ſhalt thou do vnto them, when thou conſecrateſt them to bee my Prieſtes, * Take a young calfe, and two rammes without blemiſh,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle: (of fine wheate flowre ſhalt thou make them)

3 Then thou ſhalt put them in one basket, and a preſent them in the basket with the calfe and the two rammes,

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the robe of the b Ephod,

* Eccluſ. 45. 9.

o Holines appertaineth to the Lord: for he is moſt holy and nothing vnholy may appeare before him.

p Their offerings could not be ſo perfect, but ſome fault would bee therein: which ſinne the high Prieſt bare and pacified God.

q That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ Or, of witneſſe.

r In not hiding their nakedneſſe.

* Leuit. 9. 2.

a To offer them in ſacrifice.

b Ephod, and the Ephod, and the brest plate, and shalt close *them* to him with the broidered garde of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, *both* Aaron and his sonnes: and shalt put the bonets on them, and the Priestes office shall bee theirs for a perpetuall lawe: thou * shalt also ‖ fill the handes of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall c put their handes vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, & shalt powre all *the resh* of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the kall, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the hoste: it is a † sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

16 Then shalt thou kil the ramme, and take his blood, & sprinkle it round about vpon the Altar,

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: *for* it is a burnt offering vnto the Lord d for a sweete sauour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it e vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the Altar round about.

21 And thou shalt take of the blood that is f vpon the Altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall bee halowed, and his clothes, & his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the g ramme of consecration)

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of vnleauened *bread* that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweete sauour vnto the Lord: *for* this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to h and fro before the Lord, and it shalbe thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the i heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which *was* for Aaron, and which *was* for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their k peace offerings, *euen* their heaue offering to the Lord.

29 ¶ And the holy garments, which *appertaine* to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shal be Priest in his stead, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, l whereby their atonement was made, to consecrate them, *and* to sanctifie them: but a stranger shall not eat *thereof*, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to al things which I haue commaunded thee: seuen dayes shalt thou † consecrate them,

36 And shalt offer euery day a calfe for a sinne offring, for m reconciliation: & thou shalt clense the Altar, when thou hast offered vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seuen dayes shalt thou clense the Altar, and sanctifie it, so the Altar shall bee most holy: *and* whatsoeuer toucheth the Altar, shall be holy.

38 ¶ * Now this is that which thou shalt present vpon the altar; *euen* two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the other lambe, a n tenth part of fine flowre mingled with the fourth part of an o Hin of beaten oile, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offring of the morning, and according to the drink offering thereof, *to be* a burnt offering for a sweet sauour vnto the Lord.

42 *This shall be* a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I wil make

b Which was next vnder the Ephod.

* *Chap.28.36.*

* *Chap.30.25.*

* *Chap.28.41.*
‖ *Or, consecrate them.*

* *Leuit.1.4.*

c Signifying that the sacrifice was also offered for them, & that they disapproue it.

* *Leuit.3.3.*

† *Ebr. sinne, 2.cor. 5.21.*

d Or, a sauour of rest, which causeth the wrath of God to cease.

e Meaning the soft and neither part of the eare.

f Wherewith the Altar must be sprinkled

g Which is offered for the consecration of the hie Priest.

h This Sacrifice the Priests did moue toward the East, West, North, and South.

i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiuing to God for his benefites.

* *Leuit.8.31.* *and 24.9. matth.12.4.*

l That is, by the sacrifices.

† *Ebr. fill their hands.*

m To appease Gods wrath, that sinne may be pardoned.

* *Numb.28.3.*

n That is, an Omer, reade chap. 16.16.

o Which is about a pinte.

‖ make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and *the place* shall bee sanctified by my p glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: q I am the Lord their God.

‖ Or, declare my selfe to you.

p Because of my glorious presence.

* Leuit.26.12. 2.cor.6.16.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The Altar of incense. 13 The summe that the Israelites should payto the Tabernacle. 16 The brasen lauer. 23 The anoynting oyle. 34 The making of the perfume.

FVrthermore thou shalt make an Altar a for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, & the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites: the hornes thereof *shalbe* b of the same,

3 And thou shalt ouerlay it with fine golde, *both* the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: *euen* on euery side shalt thou make *them*, that they may be as places for the barres to beare it withall.

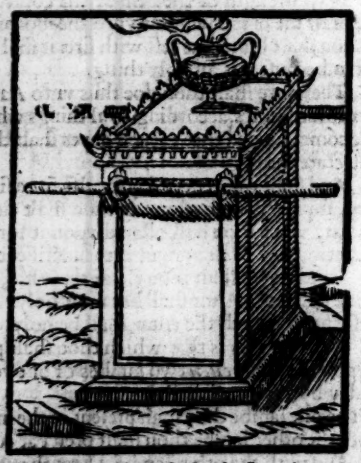
5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

a Vpon the which the sweete perfume was burnt, verse 34.

b Of the same wood and matter.

‖ Or, a circle and barter.

¶ The Altar Of Sweete Perfume.



This Altar was one cubite long, and one cubite broade, and in height was two cubites: the rest may be vnderstood by the former figures.

6 After thou shalt set it c before the vaile, that is neere the Arke of the Testimonie, before the Merciseate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euerie morning: when hee d dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: *this* perfume *shalbe* perpetually before the Lord, throughout your generations.

9 Ye shall offer no e strange incense, thereon, not burnt sacrifice, nor offring, neither powre any drinke offering f thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yere with the blood of the sinne offring *in the day* of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euerie man g a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou counteste them.

13 This shall euerie man giue, that goeth into the number, halfe a shekel, after the h shekel of the Sanctuarie: (* a shekel *is* twentie gerahs) the halfe shekel *shalbe* an offering to the Lord.

14 All that are numbred from twentie yeeres olde and aboue, shal giue an offring to the Lord.

15 The rich shall not passe, and the poore shal not diminish from halfe a shekel, when yee shall giue an offring vnto the Lord, i for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lorde, for the redemption of your liues.

c That is, in the Sanctuarie, and not in the Holiest of all.

d Meaning, when he trimmeth the m, and refresheth the oyle.

e Otherwise made then this, which indescribed.

f But it must onely serue to burne perfume.

* Numb.1.2,5.

g Whereby he testifieth that he redeemed his life which hee had forfait, as is declared by Dauid, 2. Sam. 24.1.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer.

* Leuit.27.25. numb.3.47. ezek.45.12.

i That God should be mindfull vnto you.

¶ The Laver Of Brasse.

Because the maner of this figure is not particularly described, we haue put it in this forme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, & shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shal k wash their hands, and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they go vnto the Altar to minister & to make the perfume of the burnt offring to the Lord, they shal wash themselues with water, lest they die.

21 So they shall wash their hands & their feet that they die not: and *this* shall be to them an ordinance l for euer, *both* vnto him and to his seed throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe siue hundreth m *shekels*, of sweete cinamom halfe so much, *that is*, two hundreth and fiftie, and of sweete n calamus, two hundreth, and fiftie:

24 Also

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

l So long as the Priesthood shall last.

m Weighing so much.

n It is a kinde of reede of a very sweete smell within, & it is kept in ponders and odours.

24 Also of Cassia fiue hundreth, after the shekel of the Sanctuarie, and of oyle olive an * Hin.
25 So thou shalt make of it the oyle of holy oyntment, *euen* a most precious oyntment after the art of the Apothecarie: this shall be the oyle of holy oyntment.
26 And thou shalt anoynt the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimonie:
27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:
28 Also the altar of burnt offring with all his instruments, and the lauer and his foote.
29 So thou shalt sanctifie them, & they shalbe most holy: all that shall touch them shalbe holy.
30 Thou shalt also anoint Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.
31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holy oynting oyle vnto me, throughout your generations.
32 None shall anoynt [p] mans flesh therewith, neither shall ye make any composition like vnto it: *for* it is holy, *and* shalbe holy vnto you.
33 Whosoeuer shall make the like oyntment, or whosoeuer shal put any of it vpon [q] a stranger, euen he shalbe cut off from his people.
34 And the Lord said vnto Moses, Take vnto thee *these* spices, pure myrrhe and [r] cleare gumme and galbanum, *these* odours with pure frankincense of eche like weight:
35 Then thou shalt make of them perfume composed after the arte of the Apothecarie, mingled together, pure *and* holy.
36 And thou shalt beate it to pouder, and shalt put of it before *the Arke* of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.
37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the [f] Lord.
38 Whosoeuer shal make like vnto that to smel thereto, euen he shalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lord spake vnto Moses, saying,
2 Behold, I [a] haue called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,
3 Whom I haue filled with the Spirit of God, in wisedome, and in vnderstanding and knowledge, and in all [b] workemanship:
4 To finde out curious workes to worke in gold, and in siluer, and in brasse,
5 Also in the arte to set stones, & to carue in timber, *&* to worke in all maner of wormanship.
6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the heartes of all that are [c] wise hearted, haue I put wisedome to put all that I haue commanded thee:
7 *That is*, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercifeat that shalbe thereupon, with all instruments of the Tabernacle:
8 Also the Table & the instruments thereof, and the [d] pure Candlesticke with all his instruments, and altar of perfume:
9 Likewise the altar of burnt offring with all his instruments, and the Lauer with his foote.
10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priestes office,
11 And the [e] anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.
12 ¶ Afterward the Lord spake vnto Moses, saying,
13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that yee may know that I the Lord do sanctifie you.
14 * Yee shall therefore keepe the [g] Sabbath: for it is holy vnto you: he that defileth it, shal die the death: therefore whosoeuer worketh therin, the same person shall be euen cut off from among his people.
15 Sixe dayes shall men worke, but in the seuenth day *is* the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.
16 Wherefore the children of Israel shal keepe the Sabbath, that they may obserue the ‖ rest throughout their generations for an euerlasting Couenant.
17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lorde made the heauen & the earth, and in the seuenth day [h] he ceased, and rested.
18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables [i] of the Testimony, *euen* tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people sawe, that Moses taried long or he came downe from the mountaine, the people gathered themselues together against Aaron, and saide vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.
2 And Aaron said vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.
3 Then al the people pluckt from them [c] selues the golden earerings, which were in their eares, and they brought *them* vnto Aaron.
4 *Who receiued them at their hands, & facioned it with [y] grauing toole, & made of it a [d] molten calfe: then they said, *These be thy gods, O Israel, which brought thee out of [y] land of Egypt.
5 When Aaron saw *that*, he made an altar before it: and Aaron proclaimed, saying, To morow *shalbe* the holy day of the Lord.
6 So they rose vp the next day in the morning, and offred burnt offrings, and brought peace offerings: also * the people sate them downe to eate and drinke, and rose vp to play.
7 ¶ Then the Lord said vnto Moses, * Go get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted *their wayes*.

*Chap.29.40.

o All things which appertaine to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priestes.

r In Ebrew, Sheheleth, which is a sweete kinde of gumme & shineth as the naile.

f Onely dedicate to the vse of the Tabernacle.

a I haue chosen and made meete, chap.35.30.

b This sheweth that handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called because of the cunning and artyfed workmanship, or because the whole was beaten out of one peece.

e Which onely was to anoynt the Priests & the instruments of the Tabernacle, and not to burne.

f Though I commande these works to be done, yet wil I not that you breake my Sabbath dayes.
*Chap.22.28.
Ezek.20.12.

g God repeateth this point: because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God.
‖ Or, Sabbath.

*Gene.1.31.& 2.2.

h From creating his creatures but not from gouerning and preserueing them.
*Deut.9.10.

i Whereby he declared his will to his people.

a The roote of idolatrie is, when men thinke that God is not at hand except they see him carnally.

b Thinking that they would rather forgoe idolatrie, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.
*Psal.106.19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, and serpents worshipped.
*1.King.12.28.

*1.Cor.10.7.

*Deut.9.12.

8 They [e] are soone turned out of the way, which I commaunded them: *for* they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, * I haue seene this people, and beholde, it is a stiffenecked people.

10 Nowe [f] therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 *But Moses prayed vnto the Lord his God, and said; O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with a great power and with a mightie hand?

12 * Wherefore shall the Egyptians ‖ speake, and say, Hee hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy mind from this euill toward thy people.

13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine own selfe, and saydest vnto them, * I wil multiply your seede, as the starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherit it for euer.

14 Then the Lord changed his mind from the euill which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables *were* written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he said vnto Moses, *There* [u] a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: *but* I do heare the noise of singing.

19 Nowe, as soone as hee came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lorde waxe fierce: Thou knowest this people, that they are *euen set* on mischiefe.

23 And they sayd vnto mee, Make vs gods to goe before vs: for wee know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said vnto them, Ye that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and *thereof* came this calfe.

25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto *their* shame among their enemies)

26 And Moses stood in the gate of the campe, and sayde, Who *pertaineth* to the Lord? *let him come* to mee. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sworde by his side, go to and fro, from gate to gate, through the hoste, and [l] slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And when the morning came, Moses sayde vnto the people, Yee haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie *him* for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, *thy mercy shall appeare*: but if thou wilt not, I pray thee, rase me [n] out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against mee, I will put him out of my [o] booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I wil [p] visite their sinne vpon them.

35 So the Lorde plagued the people, because they caused Aaron *to make* the calfe which hee made.

CHAP. XXXIII.

1 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iaakob, saying, * Vnto thy seede will I giue it.

2 And *I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and Iebusites:

3 To a land, *I say*, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffenecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorowed, aud no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may know [b] what to do vnto thee)

6 So the children of Israel layde their good rayment from them, *after Moses came downe* from mount Horeb.

7 Then Moses tooke *his* tabernacle, and pitched it without the hoste farre off from the hoste, & called it [c] Ohel-moed. And when any did seeke to the Lord, hee went out vnto the Tabernacle of the

e Whereby we see what necessity we haue to pray earnestly to God, to keepe vs in his true obedience, & to send vs good guides.
* 1. King. 12. 28.
* Chap. 33. 3. deut. 9. 13.

f God sheweth that the prayers of the godly stay his punishment.
* Psal. 106. 23.

* Num. 14. 13.
‖ Or, blaspheme.

‖ Or, repent.

g That is, thy promise made to Abraham.
* Gen. 12. 7. and 15. 7. and 48. 16.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

* Deut. 9. 21.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember its forward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing. Deut. 33. 9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection.

n So much hee esteemed the glory of God, that hee preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entred into it, must passe vp by the hills.
* Gene 12. 7.
* Chap 23. 27. iosh. 24. 11. deut. 7. 22.

* Chap. 32. 9. deut. 9. 13.

b That either I may shew mercy, if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called because the people resorted thither, when they should be instructed of the Lord's will.

the Congregation, which was without the hoste.
8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euerie man at his tent doore, and looked after Moses, vntil he was gone into the Tabernacle.
9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended & stoode at the doore of the Tabernacle, and *the Lord* talked with Moses.
10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euerie man in his tent doore.
11 And the Lord spake vnto Moses [d] face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Iosh̃ua the sonne of Nun a yong man, departed not out of the Tabernacle.
12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Leade this people forth, and thou hast not shewed mee whome thou wilt send with me: thou hast said moreouer, I know thee by [e] name, and thou hast also found grace in my sight.
13 Nowe therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way that I may know thee, *and* that I may finde grace in thy sight: consider also that this nation *is* thy people.
14 And he answered, My † [f] presence shall goe *with thee*, and I will giue thee rest.
15 Then he said vnto him, If thy presence goe not *with vs*, carie vs not hence.
16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preheminence before all the people that are vpon the earth.
17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.
18 Againe hee said, I beseech thee, shew mee thy [g] glorie.
19 And hee answered, I will make all my [h] good goe before thee, and I will [i] proclaime the Name of the Lord before thee: * for I will shew [k] mercie to whome I will shew mercie, and will haue compassion on whome I wil haue compassion.
20 Furthermore hee said, Thou canst not see my face, for there shall no man see me, and [l] liue.
21 Also the Lord said, Behold, *there is* a place by [m] me, and thou shalt stand vpon the rocke:
22 And while my glorie passeth by I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.
23 After I will take away mine hand, and thou shalt see my [n] backeparts: but my face shall not be seene.

CHAP. XXXIIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowshippe with idolaters is forbidden. 18 The three feasts. 28 Moses is fortie dayes in the mount. 30 His face shineth, and he couereth it with a vaile.

AND the Lord said vnto Moses, * Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.
2 And bee readie in the morning, that thou mayest come vp earely vnto the mount of Sinai, and † waite there for me in the top of the mount.
3 But let no man come vp with thee, neither let any man bee seene thorowout all the mount, neither let the sheepe nor cattell feed ‖ before this mount.
4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, and rose vp earely in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.
5 And the Lord descended in the cloud, and stoode with him theere, and proclaimed the name of the Lord.
6 So the Lord passed before his face, and [a] cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and trueth,
7 Reseruing mercie for thousands, forgiuing iniquitie, and transgression, and sinne, and not † making *the wicked* innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth *generation*.
8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,
9 And said, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffe necked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.
10 And he answered, Behold, * I will make a couenant before all thy people, *and* will doe marueiles, such as haue not beene done in all the world, neither in all nations: and all the people among whome thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.
11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.
12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they bee the cause of [c] ruine among you:
13 But yee shall ouerthrow their altars, and breake their images in pieces, and cut downe their [d] groues,
14 (For thou shalt bow downe to none other god, because the Lord, whose Name *is* * Ielous, is a ielous God)
15 Lest thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some man* call thee, and thou * eat of his sacrifice:
16 And *lest* thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.
17 Thou shalt make thee no gods of [e] mettall.
18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the month of Abib thou camest out of Egypt.
19 * Euerie *male* that *first* openeth the wombe, *shalbe* mine: also all the first borne of thy flocke shalbe reckoned *mine, both* of beeues and sheepe.
20 But the first of the asse thou shalt buy out with a lamb: & if thou redeeme *him* not, then thou shalt

d Most plainely and familiarly of a lother, Numb. 12.7,8. deut 34.10.
e I cme for thee and will preserue thee in this thy vocation.
† *Hebr. face.*
f Signifying that the Israelites should excell through Gods fauour all other people, verse 16.
g Thy face, thy substance, and thy maiestie.
h My mercie, and fatherly care.
i Reade Chap. 34. verse 6,7.
* *Num. 9.15.*
k For finding nothing in man that can deserue mercie, he will freely giue his.
l For Moses saw not his face in full maiestie, but as mans weakne: so could bear.
m In mount Horeb.
n So much of my glorie as in this mortall life thou art able to see.
* *Deut. 10.1.*
‖ *Hebr. stand to me.*
1 *Or, about.*
‖ *Or polished.*
a This ought to be referred to the Lord, and not to Moses proclaiming as Chap. 33. verse 19.
† *Hebr. not making innocent.*
* *Deut. 5.9. Ieremie 32.18.*
b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that hee would alwayes be present with his Spirit.
* *Deut. 5.2.*
* *Deut 7.2.*
c If thou follow their wickednesse, and pollute thy selfe with their idolatrie.
d Which pleasant places they chesed for their idols.
* *Chap. 20.5.*
* *Chap. 23.32. deut. 7.2.*
* *1. Cor. 8.10.*
* *1. King. 11.2.*
e As gold, siluer, brasse, or any thing that is molten: and herein is condemned all maner of idoles, whatsoeuer they be made of.
* *Chap. 23.15.*
* *Chap. 13.4.*
* *Chap. 13.2. & 22. 29. Ezek. 44.30.*

shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shal appeare before me * emptie.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the harueſt thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes *in the time* of the first fruits of wheat harneſt, and the feast of gathering *fruits* in g the end of the yeere.

23 ¶ * Thrise in the yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer bee left vnto the morning.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God: *yet* shalt thou not i seethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of * these words I haue made a couenant with thee and with Israel.

28 So hee was there with the Lord k fortie dayes and fortie nights, *and* did neither eat bread nor drinke water: and hee wrote in the Tables * the words of the couenant, *euen* the Ten ‖ commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie *were* in Moses hand, as hee descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that *God* had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were l afrayd to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with al that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came m before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with *God*.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readineſse of the people to offer. 30 Bezaleel and Aholiab are prayſed of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded, that yee should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall bee vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doeth *any* worke therein, shall die.

3 Ye shall kindle no fire thorowout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoeuer is of a * willing heart, let him bring this offering to the Lord, *namely*, gold, and siluer, and brasse:

6 Also blew silke, and purple, and scarlet, and fine linnen, and goats *haire*,

7 And rammes skinnes died red, and badgers skinnes, with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the ephod, and in the brest plate.

10 And all the wise b hearted among you, shall come and make all that the Lord hath commanded:

11 *That is*, the * Tabernacle, the panilion thereof, and his couering, and his taches & his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercie-seate, and the vaile that c coueretb *it*,

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread:

14 Also the Candlesticke of light, and his instruments, and his lamps with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anoynting oyle, and the sweet incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The * Altar of burnt offering with his brasen grate, his barres and al his instruments, the lauer and his foote,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacles, and the pinnes of the court with their cords,

19 The d ministring garments to minister in the holy place, *and* the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, and euery one, whose spirit made him willing, came *and* brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches and eare-rings, and rings, and bracelets, all *were* iewels of golde: and euery one that offered an offering of gold vnto the Lord:

23 Euery man also, which had blew silke, and purple, and scarlet, and fine linnen, and goates *haire*, and rammes skinnes died red, and badgers skinnes brought *them*.

24 All that offered an oblation of siluer and of brasse, brought the offring vnto the Lord: and euery one, that † had Shittim wood for any maner worke of the ministration, brought *it*.

25 And all the women that were e wise hearted, did spin with their hands, and brought the spun worke, *euen* the blew silke, and the purple, the scarlet, and the fine linnen.

26 Like-

* Chap.23.15. ecclus.35.4.
f Without offring something.
* Chap.23.12.
* Chap.23.16.
g Which was in September, when the sunne declined, which in the count of politicall things they called the ende of the yeere.
* Deut.16.16. chap.23.14,17.
h God promiseth to defend them and theirs, which obey his commandement.
* Chap.23.18.
i Reade Chap.23.19. deut.14.21.
* Chap.24.18. deut.9.9.
k This miracle was to confirme the authoritie of the law, and ought no more to bee followed then other miracles.
* Deut.4.13.
‖ Or, words.
l Reade 2.Cor.3.7.
* 2.Cor.3.13.
m Which was in the Tabernacle of the congregation.
* Chap.20.9.
a Wherein ye shal rest from all bodily worke.
* Chap.25.2.
b Reade Chap.28.3.
* Chap.26.31.
c Which hangs before the Mercie-seate that it could not be seene.
* Chap.30.1.
* Chap.27.1.
d Such as appertaine to the seruice of the Tabernacle.
† Ebr. lifted him vp.
‖ Or, holes.
† Ebr. with whom was found.
e Which were witie and expert.

26 Likewise all the women, f whose heartes were moued with knowledge, spun goates *haire*.

f That is, which were good spinners.

27 And the rulers brought onix stones, and stones to bee set in the Ephod, and in the breast plate:

28 Also spice, and oyle for light, and for the * anoynting oyle, and for the sweete perfume.

* Chap.30.23.

29 Euery man and woman of the children of Israel, whose heartes moued them willingly to bring for all the worke which the Lord had commaunded them to make g by the hande of Moses, brought a free offring vnto the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses sayde vnto the children of Israel, Beholde, * the Lorde hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

* Chap.31.2.

31 And hath filled him [with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner of worke,

[Or, with the spirit of God.

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, *euen* to make any maner of fine worke.

34 And he hath put in his heart that hee may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisedome of heart to worke all maner h of cunning * and broidred, and needle worke, in blew silke, and in purple, in skarlet, and in fine linen and weauing, *euen* to doe all maner of worke and subtill inuentions.

h Pertaining to grauing, or caruing, or such like.

* Chap.26.1.

CHAP. XXXVI.

3 The great readines of the people; in so much that hee commanded them to cease. 8 The curtaines made, 19 The couerings, 20 The boards, 31 The barres, 33 and the vaile.

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lorde gaue wisedome, and vnderstanding, to knowe howe to worke all maner of worke for the seruice of the a Sanctuarie, according to all that the Lord had commanded.

† Hebr. wise in hearts.

a By the Sanctuary hee meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, *euen* as many as their hearts incouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also b they brought still vnto him free gifts euery morning.

b Meaning, the Israelites.

4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too c much, *and* more then ynough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so readie to serue God with their goods.

6 Then Moses gaue a commaundement, and they caused it to bee proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and skarlet: d Cherubims of broidred worke made they *vpon* them.

* Chap.36.3,4.

d Which were little pictures with wings in the forme of children.

9 The length of one curtaine *was* twenty and eight cubits, & the breadth of one curtaine foure cubites: *and* the curtaines were all of one sise.

10 And hee coupled fiue curtaines together, and another fiue coupled he together.

11 And hee made strings of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the *other* curtaine in the seluedge in the second coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were set one against another.

* Chap.26.10.

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to an other with the taches: *so* was it one Tabernacle.

‖ Or, hooker.

14 ¶ Also he made curtaines of goats *haire* for the ‖ couering vpon the Tabernacle: he made them *to the number* of eleuen curtaines.

‖ Or, pauilion.

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *were* of one sise.

16 And hee coupled fiue curtaines by themselues, and sixe curtaines by themselues:

17 Also hee made fiftie strings vpon the edge of *one* curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a e couering vpon the pauilion of rammes skins dyed red, and a couering of badgers skins aboue.

e These two were aboue the couering of the goates haire.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to f stand vp.

f And to beare vp the curtaines of the Tabernacle.

21 The length of a board *was* ten cubites, and the bredth of one board *was* a cubite, and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for the boards of the Tabernacle.

23 So he made twentie boardes for the South sise of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made hee vnder the twentie boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other sise of the Tabernacle toward the North, he made twentie boards,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward g the Westsise of the Tabernacle be made sixe boards.

g Or, toward the Sea which was the Sea called Mediterraneum Westward from Ierusalem.

28 And two boards made hee in the corners of the Tabernacle, for either sise,

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: this hee did to both in both corners.

* Chap.26.24.

30 So there were eight boards & their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made * barres of Shittim wood, fiue for the boards in the one sise of the Tabernacle,

* Chap.26.28. and 30.4.

32 And fiue barres for the boards in the other sise of the Tabernacle, & fiue barrs for the boards of the Tabernacle on the side toward the West.

33 And hee made the middest barre to shoote through the boards, from h one end to the other.

34 He ouerlaid also the boards with gold, and made their rings of gold for places for the barres,

and couered the barres with golde.

35 ¶Moreouer he made a [h] vaile of blew silke, and purple, & of skarlet, and of fine twined linen: with Cherubims of broidered worke made he it:

36 And made thereunto foure pillars of Shittim, and ouerlayd them with gold: whose ‖hookes were also of gold, and he cast for them foure sockets of siluer.

37 And he made an [i] hanging for the Tabernacle doore of blew silke, and purple, and skarlet, and fine twined linnen, *and* needle worke,

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters and their ‖ filets with golde, but their fiue sockets *were* of brasse.

h Which was betweene the Sanctuarie, and the Holiest of all.

‖Or, heads.

i Which was betweene the court and the Sanctuary.

‖Or, graues borders.

CHAP. XXXVII.

1 The Arke. 6 The Merciseate. 10 The Table. 17 The Candlesticke. 25 The altar of incense.

After this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie,

2 And ouerlayd it with fine gold within and without, and made a [a] crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶And hee made the * Merciseate of pure gold: two cubites and an halfe *was* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Merciseate: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: [b] of the Merciseate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on hie, and couered the Merciseate with their wings, and their faces *were* one towards another: toward the Merciseate were the faces of the Cherubims.

10 ¶Also he made the Table of Shittim wood: two cubites *was* the length thereof, and a cubite the breadth thereof, and an cubite and an halfe the height of it.

11 And hee ouerlayde it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that *were* in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * And he made the instruments for the Table of pure golde: dishes for it, and *incense* cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

17 ¶Likewise hee made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: *and* his shaft, and his branch, his bolles, his knops, and his floures were of one piece.

18 And fixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles make like almonds, a knop & a floure: and in another branch three bolles made like almonds, a knop and a floure: *and* so throughout the fixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke *were* foure bolles after the fashion of Almonds, the knoppes thereof and the floures thereof:

21 That is, vnder euery two branches a knop *made* thereof, & a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the fixe branches comming out of it.

22 Their knops & their branches were of the same: it was all one * beaten worke of pure gold.

23 And hee made for it seuen lampes with the snuffers, and snufdishes thereof of pure gold.

24 Of a [c] talent of pure golde made he it with all the instruments thereof.

25 ¶Furthermore he made the * perfume altar of Shittim wood: the length of it *was* a cubite, and the breadth of it a cubite (it was square) and two cubites hie, *and* the hornes thereof were of the same.

26 And he couered it with pure gold, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 And he made the barres of Shittim wood, and ouerlayd them with golde.

29 And he made the holy * anointing oile, and the sweet pure incense after the apothecaries arte.

a So that the gridyron or grate was hal e so hie as the alta, and hoo within it.

* Chap. 25.10.

a Like battlements.

* Chap. 25.17.

b Of the selfe same matter that the merciseate was.

‖Or, foure fingers.

* Chap. 25.29.

* Chap. 25.31.

c Reade Chap. 25.39.

* Chap. 30.1, 3, 34.

* Chap. 30.23, 35.

CHAP. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

Also hee made the altar of the burnt offering * of Shittim wood: fiue cubites *was* the length thereof, and fiue cubites the breadth thereof: *it was* square, and three cubites hie.

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlayd it with brasse.

3 Also he made all the instruments of the altar: the * ashpans, and the besoms, and the basins, the flesh hookes, and the ‖ censers: all the instruments thereof made he of brasse.

4 Moreouer he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the [a] middes of it,

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow *within* the boards.

8 ¶Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶Finally hee made the court on the South side full South: the hangings of the court *were* of fine twined linnen, hauing an hundreth cubites.

10 Their

* Chap. 27.1.

* Chap. 27.3.

‖Or, firepans.

* Chap. 27.8.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine matall, & offered them freely vnto the vse of the Tabernacle [illegible] was a bright thing and of great maiestie.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets *were* of ſiluer.

11 And on the North ſide *the hangings were* an hundred cubits: their pillars twenty, and their ſockets of braſſe twenty, the hooks of the pillars and their fillets of ſiluer.

12 On the Weſt ſide alſo *were* hangings of fiftie cubits, their ten pillars with their tenne ſockets: the hookes of the pillars and their fillets of ſiluer.

13 And toward the Eaſt ſide, full Eaſt *were hangings* of fifty cubits.

14 The hangings of the one ſide *were* fifteene cubits, their three pillars, and their three ſockets:

15 * And of the other ſide of the court gate on both ſides *were* hangings of fifteene cubits, *with* their three pillars and their three ſockets.

16 All the hangings of the court round about *were* of fine twined linnen:

17 But the ſockets of the pillars *were* of braſſe: the hooks of the pillars and their fillets of ſiluer, and the couering of the chapiters of ſiluer: and all the pillars of the court were hooped about with ſiluer.

18 *He made* alſo the hanging of the gate of the court of needle worke, blew ſilke, and purple, and ſcarlet, and fine twined linnen, euen twentie cubits long, and fiue cubits in height and bredth, † like the hangings of the court.

19 And their pillars *were* foure, with their foure ſockets of braſſe: their hooks of ſiluer, and the couering of their chapiters, and their fillets of ſiluer.

20 But all the * pinnes of the Tabernacle and of the court round about *were* of braſſe.

21 ¶ Theſe are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Teſtimony, which was appoynted by the commandement of Moſes for the office of the [c] Leuites by the hand of Ithamar ſonne to Aaron the Prieſt.

22 So Bezaleel the ſonne of Vri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahiſamach of the tribe of Dan, a cunning workeman, and an embroiderer, & a worker of needle worke in blew ſilke, and in purple, and in ſcarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twenty talents, and ſeuen hundred and thirtie ſhekels, according to the ſhekel of the Sanctuary.

25 But the ſiluer of them that were numbred in the Congregation, *was* an hundred talents, and a thouſand ſeuen hundred ſeuenty and fiue ſhekels after the ſhekel of the Sanctuary,

26 A portion for a man, *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for al them that were numbred from twentie yeere old and aboue, among ſixe hundred thouſand, and three thouſand and fiue hundred and fifty men.

27 Moreouer, there were an hundred talents of ſiluer, to caſt the ſockets of the Sanctuary, and the ſockets of the vaile: an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hooks for the pillars of a thouſand ſeuen hundred and ſeuenty and fiue *ſhekels*, and ouerlayd their chapiters, and made fillets about them.

29 Alſo the braſſe of the offering *was* ſeuenty [e] talents, and two thouſand, and foure hundred ſhekels.

30 Wherof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtrumenss of the Altar,

31 And the ſockets of the court round about, and the ſockets of the court gate, and all the * pins of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 *The apparell of Aaron and his ſonnes.* 32 *All that the Lord commanded, was made, and finiſhed.* 43 *Moſes bleſſeth the people.*

MOreouer, they made [a] garments of miniſtration to miniſter in the Sanctuary, of blewe ſilke, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of gold, blew ſilke, and purple, and ſcarlet, and fine twined linnen.

3 And they did beat the gold into thin plates, and cut it into wiers, to worke it in the blew ſilke, and in the purple, and in the ſcarlet, and in the fine linnen, with broydered worke.

4 For the which they made ſhoulders to couple together: *for* it was cloſed by the two edges thereof.

5 And the broydered gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: *euen* of golde, of blew ſilke, and purple, and ſcarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought * *two* Onyx ſtones cloſed in ouches of golde, and graued as [b] ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod *as* ſtones for a * remembrance of the children of Iſrael, as the Lord had commaunded Moſes.

8 ¶ Alſo he made the breſtplate of the broydred worke like the worke of the Ephod: *to wit*, of gold, blewe ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the breſtplate double, and it was ſquare, an handbreadth long, and an handbreadth broad: *it was alſo* double.

10 And they filled it with foure rowes of ſtones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle, in the firſt row:

11 And in the ſecond row, an Emeraud, a Saphir, and a Diamond:

12 Alſo in the third row, [c] a Turkeis, an Achate, and an Hematite:

13 Likewiſe in the fourth row, a Chryſolite, an Onyx, and a Iaſper, cloſed and ſet in Ouches of golde.

14 So the ſtones *were* according to the names of the children of Iſrael, *euen* twelue [d] after their names, grauen like ignets, euery one after his name, according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends, of wrethen worke *and* pure gold.

16 They made alſo two boſſes of gold, & two gold rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of gold in the two rings, in the corners of the breſtplate.

* Chap. 27. 14.

† Eb. over against.

* Chap. 27. 19.

c That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3. 4.

d As a graver, or carpenter, Chap. 31. 4.

‖ Or, halfe a ſhekel.

a As coueringes for the Arke, the Candleſticke, the Altars, and ſuch like.

* Chap. 31. 10. and 35. 19.

* Chap. 28. 9.

b That is, of very fine and curious workemanſhip.

* Chap. 28. 12.

e Read the weight of a talent, Chap. 25. 39.

* Chap. 27. 19.

c Or, a ligure, which ſtone authours write that it commeth of the vrine of the beaſt called Lynx.

d That is, euery tribe had his name written in a ſtone.

18 Also the two *other* endes of the two wrethen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod beneath on the foreside of it, and ouer against his coupling aboue the broidered gard of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be *fast* vpon the broidered gard of the Ephod, and that the brestplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, hee made the robe of the [e] Ephod of wouen worke, altogether of blew silke.

23 And the [f] hole of the robe *was* in the mids of it, as the coller of an habergion, with an edge about the coller, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke, and purple, and scarlet, and *fine linnen* twined:

25 They made also * belles of pure golde, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commaunded Moses.

27 ¶ After they made coats of fine linnen, of wouen worke for Aaron and for his sonnes,

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen,

29 ¶ And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, *euen* of needle worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription *like* to the grauing of a signet, * HOLINESSE TO THE LORD.

31 And they tyed vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commaned Moses: so did they.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes died red, and the couerings of badgers skinnes, and the [g] couering vaile,

35 The Arke of the Testimony, and the barres thereof, and the Mercy-seat,

36 The Table, with all the instruments thereof, and the shew-bread,

37 The pure Candlesticke, the Lamps thereof, *euen* the Lamps [h] set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brasen altar with his grate of brasse, his barres and all his instruments, the Lauer and his foot,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, *and* his coards, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the ministring garments to serue in the Sanctuary, *and* the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery poynt that the Lord had [i] commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and beholde, they had done it as the Lord had commanded: so had they done: and Moses [k] blessed them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the [a] *first* day of the first moneth in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimony, and couer the Arke with the vaile.

4 And thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lamps,

5 And thou shalt set the incense Altar [b] of golde before the Arke of the Testimony, and put the [c] hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments therof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoynt the Lauer and his foot, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sons, and clothe them with garments,

15 And shalt anoint them as thou didst anoint their father, that they may minister vnto me in the Priests office: for their anoynting shall be *a signe*, that the Priesthood [d] shalbe euerlasting vnto them thorowout their generations.

16 So Moses did according to al that the Lord had commanded him; so did he.

17 ¶ * Thus

a Which was next vnder the Ephod.
f Where he should put thorow his head.
* Chap. 28. 33.
* Chap. 28. 42.
* Chap. 28. 36.
* Chap. 27. 21.
g So called, because it hanged before the Mercy seat and couered it from sight, Chap 35. 12.
h Or, which Aaron dressed and refreshed with oile euery morning, Chap 30. 7.
i Signifying that in Gods matters man may neither adde nor diminish.
k Prayed God for the peoples diligence, and prayed for them.
a After that Moses had bene forty dayes & 40. nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe Aprill.
* Read Chap. 26. 35.
b That is, the altar of perfume, or to burne incense on.
c This hanging or vaile was betweene the Sanctuary and the court.
d Till both the priesthood and the ceremonies should end, which was at Christs comming.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in the c second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lorde had commaunded Moses.

20 ¶ And hee tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, and set the Mercifeat on hie vpon the Altar.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And he || lighted the lamps before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp the vaile at the g doore of the Tabernacle.

29 After, hee set the burnt offring Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offered the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water thereon to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle of the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud aboue thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forwards in all their iourneys.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord *was* vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

*Num. 7. 1.

c After they came out of Egypt, Num. 7. 1.

f That is, the tables of the law, Chap. 31. 18. and 34. 29.

*Chap. 35. 12.

|| Or, set vp.

g Betweene the Sanctuary and the court.

*Num. 9. 15. 1. King. 8. 10.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

THE THIRD BOOKE OF Moses, called * *Leuiticus.*

*Because in this booke is chiefly intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kinds of oblations and sacrifices to assure them of forgiuenesse of their offences (if they offered them in true faith and obedience.) Also he appointed their Priestes and Leuites, their apparell, offices, conuersation and portion: hee shewed what feasts they should obserue, and in what times. Moreouer, hee declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the last things what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all maner of filthinesse and pollution to purge it: whose companie they should flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, hee promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 *Of burnt offerings for particular persons.* 3 10 *and* 14 *The maner to offer burnt offerings as well of bullockes, as of sheepe and birds.*

NOw the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattel, *as* of beeues and of sheepe.

3 * If his sacrifice *be* a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted † to *the Lord*, to be his atonement.

5 And d hee shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the e Altar, that is by the doore of the Tabernacle of the Congregation.

6 Then

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.

b So they could offer of none other sort, but of those which were commanded.

*Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

† Ebr. so him.

d The Priest or Leuite.

e Of the burnt offering, Exod. 27. 1.

6 Then shall he slay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shal lay the parts in order, the head and the ‖kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offering, an oblation made by fire, for a sweete sauour f vnto the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flockes (*as* of the sheepe, or of the goats) he shall offer a male without blemish,

11 g And hee shall kill it on the Northside of the altar h before the Lord, and the Priests Aarons sonnes shal sprinkle the blood therof round about vpon the altar.

12 And hee shall cut it in † pieces, *separating* his head and his ‖kall, and the Priest shall lay them in order vpon the wood that *lieth* in the fire which is on the altar.

13 But he shall wash the inwards, and the legs with water, and the Priest shall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice *bee* a burnt offering to the Lord of the foules, then hee shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be ‖ shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

17 And hee shall cleane it with his wings, *but* not deuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

‖ *Or, the body of the beast, or the fat.*

f Or, a sauour of rest, which pacifieth the anger of the Lord.

g Reade verse 5.
h Before the altar of the Lord.

† *Ebr. into his pieces.*
‖ *Or, fat.*

i The Ebrewe word signifieth to pinch off with the naile.
‖ *Or, strained or pressed.*
k On the side of the court gate in the pannes which stoode with ashes, Exod. 27. 3.

CHAP. II.

1 *The meate offering is after three sorts: of fine flowre vnbaken,* 4 *Of bread baken,* 14 *And of corne in the eare.*

AND when any will offer a a meate offering vnto the Lord, his offring shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and b he shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a c memoriall vpon the altar: *for* it is an offring made by fire for a sweete sauour vnto the Lord.

3 * But the remnant of the meate offring *shall be* Aarons and his sonnes: *for* it is d most holy of the Lords offrings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, *it shall be* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy e meate offering *be* an oblation of the frying pan, it shall be of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

a Because the burnt offering could not be a without the meate offring.

b The Priest.

c To signifie that God remembreth him that offreth.
*Eccles. 7. 31.
d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

7 ¶ And if thy meate offering *be* an oblation *made* in the caldron, it shall be made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meate offering a* memoriall of it, and shall burne it vpon the altar: *for* it is an oblation* made by fire for a sweete sauour vnto the Lord.

10 But that which is left of the meate offring, *shall be* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor honie in any offering of the Lord made by fire.

12 ¶ *In* the oblation of the first fruits ye shall offer f them vnto the Lord, but they shall not bee burnt g vpon the altar for a sweete sauour.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the h couenant of thy God to be lacking from thy meate offering, *but* vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: *for* it is a meate offring.

16 And the Priest shal burne the memoriall of it, *euen* of that that is beaten, and of the oyle of it with all the incense thereof: *for* it is an offering vnto the Lord made by fire.

*Verse 2.
*Exod. 29. 18.

f That is, fruites, which are sweet as hony, ye may offer.
g But reserued for the Priests.
*Marke 9. 49.
h Which they were bound (as by a couenant) to vse in all sacrifices, Num. 18. 19. 2 Chro. 13. 5. Ezek. 43. 24. or it meaneth a sure and pure couenant.
* Chap. 23. 14.
‖ *Or, full eares: for the word signifieth a fruitfull field. Reade 2. Chro. 26. 10. in the notes.*

CHAP. III.

1 *The manner of peace offrings, and beastes for the same.* 17 *The Israelites may neither eate fat nor blood.*

ALso if his oblation *be* a a peace offring, if hee will offer of the droue (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So hee shall offer b *part* of the peace offerings *as* a sacrifice made by fire vnto the Lorde, *euen* the * fat that couereth the inwards, and all the fat that is vpon the inwards,

4 He shal also take away the two kidnies, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is* a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if his oblation *be* a peace offering vnto the Lord out of the flocke, whether it bee c male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shall bring it vnto the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shal sprinckle the blood thereof round about vpon the altar.

a A sacrifice of thanksgiuing offered for peace and prosperitie either generally or particularly.

b One part was burnt, another was to the Priests, and the third to him that offred.
*Exod. 29. 22.
‖ *Or, the which kidneis are neere the flankes.*

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the males so here can be offered no birds, but in the burnt offring they might: all there was consumed with fire, and in the peace offring but a part.

9 After,

9 After, of the peace offrings he shal offer d an offring made by fire vnto the Lord: he shal take away the fat thereof, & the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Also he shal take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, *as* the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kil it before e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the Altar round about.

14 Then he shall offer thereof his offring, *euen* an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the Altar, *as* the meate of an offering made by fire for a sweete sauour: * all the fat *is* the Lords.

17 *This shalbe* a perpetuall ordinance for your generations, throughout all your dwellings: *so that* ye shall eate neither f fat nor * blood.

d The burnt offing was wholy consumed, and of the offing made by fire onely the inwards, &c. were burnt: the shoulder and breast with the two iawes and the maw were the Priests, and the rest his that offered.
* *Verse 4.*

e Meaning at the Northside of the Altar, Chap. 1. 1.

* *Chap. 7. 25.*
f By eating fat, was meant to be carnall, and by blood eating was signified cruelti.
* *Chap. 9. 4. chap. 17. 14.*

CHAP. IIII.

1 The offring for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If † any shall sinne through a ignorance, in any of the Commandements of the Lord, (which ought not to bee done) but shall doe *contrary* to any of them,

3 If the b Priest that is anointed, do sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullocks head, and c kill the bullocke before the Lord.

5 And the Priest that is anoynted, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vayle of the d Sanctuary.

7 The Priest also shall put *some* of the blood before the Lord, vpon the hornes of the Altar of sweete incense, which is in the e Tabernacle of the Congregation, then shall he powre * all *the rest* of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And hee shall take away all the fat of the bullocke for the sinne offering: *to wit*, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneies, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offrings, and the Priest shall burne them vpon the Altar of burnt offering.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung *shall he beare out.*

12 So he shall cary the whole bullocke out of the * hoste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the f whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done *against* any of the Commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shalbe knowen, then the Congregation shall offer a yong bullock for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the g Elders of the Congregation shal put their hands vpon the head of the bullocke before the Lord, and ‖ he shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shal bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinckle it seuen times before the Lord, *euen* before the vaile.

18 Also hee shall put *some* of the blood vpon the hornes of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foot of the Altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

19 And hee shall take all his fat from him, and ‖ burne it vpon the Altar.

20 And *the Priest* shall do with this bullocke, as he did with the bullocke for *his* sinne: so shall he do with this: so the Priest shal make an atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as he burned the first bullocke: *for* it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shal sinne, and doe through ignorance *against* any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shal he bring for his offring an ‖ hee goate without blemish,

24 And shall lay his hand vpon the head of the hee goat, and kill it in h the place where he should kill the burnt offering before the Lord: *for* it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre *the rest* of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an i atonement for him, concerning his sin, and it shalbe forgiuen him.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing *against* any of the Commaundements of the Lorde, which should not be done, and shall offend,

28 If one shew him his sinne which hee hath committed,

† *Hebr. a soule.*
a That is of negligence or ignorance, specially of the ceremoniall lawe: for otherwise the punishments of crimes are appointed according to the transgression, Num. 15. 22.
b Meaning the hie Priest.

c Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betweene the Holiest of all, and the Sanctuary.
e Which was in the court meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the Court.
* *Chap. 5. 9.*

* *Exod. 29. 14. num. 19. 5.*

* *Hebr. 13. 11.*

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.
* *Chap. 5. 2, 3, 4.*

g For al the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.
‖ *Or, the Priest.*

‖ *Or, make a perfume with it.*

‖ *Or, the male goate of the folde.*

h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein hee represented Iesus Christ.
‖ *Or, priuate person.*

committed, then he shall bring for his offring, ‖ a
she goate without blemish for his sinne which he
hath committed,
29 [k] And he shall lay his hand vpon the head
of the sinne offering, and slay the sinne offering in
the place of burnt offering.
30 Then the Priest shall take of the blood
thereof with his finger, & put it vpon the hornes
of the burnt offring altar, and powre all *the rest* of
the blood thereof at the foote of the altar,
31 And shall take away all his fat, as the fat of
the peace offerings is taken away, and the Priest
shall burne it vpon the altar for a * sweete sauour
vnto the Lord, and the Priest shall make an atone-
ment for him, and it shalbe forgiuen him.
32 And if hee bring a lambe for his sinne of-
fring, he shall bring a female without blemish,
33 And shall lay his [l] hande vpon the head of
the sinne offering, and he shall slay it for a sinne
offring in the place where he should kil the burnt
offering.
34 Then the Priest shall take of the blood of
the sinne offering with his finger, and put it vpon
the hornes of the burnt offering altar, and shall
powre all *the rest* of the blood thereof at the foote
of the altar.
35 And he shall take away all the fat thereof,
as the fat of the lambe of the peace offerings is ta-
ken away: then the Priest shall burne it vpon the
altar [m] with the oblations of the Lorde made by
fire, and the Priest shall make an atonement for
him concerning his sinne that he hath committed,
and it shall be forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

A Lso if † any haue sinned, *that is*, ‖ if hee haue
heard the voyce of an othe, and hee can bee a
witnesse, whether he hath seene or [a] knowen of
it, if he do not vtter it, he shall beare his iniquitie:
2 Either if one touch any vncleane thing,
whether it bee a carion of an vncleane beast, or a
carion of vncleane cattell, or a carion of vncleane
creeping things, and is not ware of it, yet he is vn-
cleane, and hath offended:
3 Either if he touch any vncleannesse of man
(whatsoeuer vncleannesse it be, that he is defiled
with) and is not ware of it, and after commeth to
the knowledge of it, he hath sinned:
4 Either if any [b] sweare and pronounce with
his lips to do euil, or to do good (whatsoeuer it be
that a man shall pronounce with an othe) and it
be hid from him, and after knoweth that he hath
offended in one of these *poynts*,
5 When hee hath sinned in any of these
[c] things, then he shall confesse that he hath sinned
therein.
6 Therefore shall hee bring his trespasse of-
fring vnto the Lord for his sinne which hee hath
committed, *euen* a female from the flocke, *be it*
a lambe or a shee goate for a sinne offering, and the
Priest shall make an atonement for him concer-
ning his sinne.
7 But † if he be not able to bring a sheepe, he
shall bring for his trespasse which he hath com-
mitted, two turtle doues, or two yong pigeons
vnto the Lord, one for a sinne offering, and the
other for a burnt offering.
8 So he shal bring them vnto the Priest, who
shall offer the sinne offering first, and * wring the
necke of it asunder, but not plucke it cleane off.
9 After he shall sprinkle of the blood of the
sinne offering vpon the side of the altar, and the
rest of the blood shalbe ‖ shed at the foote of the
altar: *for* it is a sinne offering.
10 Also hee shall offer the second for a burnt
offering ‖ as the maner is: so shal the Priest [d] make
an atonement for him (for his sin which hee hath
committed) and it shall be forgiuen him.
11 ¶ But if he * be not able to bring two tur-
tle doues, or two yong pigeons, then he that hath
sinned, shall bring for his offring the tenth part of
an [e] Ephah of fine floure for a sinne offering, hee
shall put none [h] oyle thereto, neither put any in-
cense thereon: for it is a sinne offering.
12 Then shal he bring it to the Priest, and the
Priest shall take his handful of it for the * remem-
brance thereof, and burne it vpon the altar * with
the offrings of the Lord made by fire: *for* it is a
sinne offering.
13 So the Priest shal make an atonement for
him, as touching his sin, that he hath committed
in one of these *poynts*, and it shalbe forgiuen him:
and *the remnant* shall be the Priestes, as the meate
offering.
14 ¶ And the Lord spake vnto Moses, saying,
15 If any person transgresse and sinne through
ignorance [g] *by taking away* things consecrated
vnto the Lord, he shall then bring for his trespasse
offring vnto [§] Lord a ramme without blemish out
of the flocke, *worth* two shekels of siluer [h] by thy
estimation after the shekel of the Sanctuarie, for a
trespasse offering.
16 So he shall restore that wherein he hath of-
fended, *in taking* away of the holy thing, and shal
put the fift part more thereto, and giue it vnto
the priest: so the priest shall make an atonement
for him with the ramme of the trespasse offering,
and it shalbe forgiuen him.
17 ¶ Also if any sinne and * doe *against* any of
the Commandements of the Lorde, which ought
not to bee done, and knowe not, and [i] sinne and
beare his iniquitie,
18 Then shall he bring a ramme without ble-
mish out of the flocke, in thy estimation *worth*
* two *shekels* for a trespasse offring vnto the priest:
and the priest shall make an atonement for him
concerning the [k] ignorance wherein he erred, and
was not ware: so it shalbe forgiuen him.
19 This is the trespasse offring for the trespasse
committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offering. 20 The offering of Aaron, and his sonnes.

A Nd the Lord spake vnto Moses, saying,
2 If any sinne and commit a trespasse a-
gainst the Lord, and deny vnto his neighbour that
which was taken him to keepe, or that which was
put to him [a] of trust, or doeth by [b] robberie, or by
violence oppresse his neighbour,
3 Or hath found that which was lost, and de-
nieth it, & sweareth falsly, * for any of *these* things
that a man doeth, [c] wherein he sinneth,
4 When, I say, he thus sinneth and trespasseth,
he shall then restore the robberie that he robbed,
or the thing taken by violence which hee tooke
by force, or the thing which was deliuered him
to

§ *Or, the female of the goates.*
b Reade verse 24.
* *Exod.29.18.*
l Meaning, that the punishment of his sinne should be layd vpon that beast, or, that he had receiued all things of God and offered this willingly.
m Or, besides the burnt offerings, which we e dayly offred to the Lord.
† *Ebr. a soule.*
‖ *Or, if the Iudge haue taken an oth of any other.*
a Whereby it is commanded to beare witnesse to the trueth, and d s close the iniquitie of the vngodly.
b Or vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.
c Which haue bene mentioned before in this Chapter.
† *Ebr. if his hand cannot touch, meaning for his poueryty.*
* *Chap.1.15.*
‖ *Or, powred.*
‖ *Or, according to the Law.*
d Or, declare him to be purged of that sinne.
* *Verse 7.*
e Which is about a pottel.
f As in the meat offering, Chap.2.1.
* *Chap.2.2.*
* *Chap.4.35.*
g A touching the first fruites or tithes, due to the Priests and Leuites.
h By the estimation of the Priest, Chap.27.12.
* *Chap.4.2.*
i That is, afterward remembreth that he hath sinned, when his conscience doth accuse him.
* *Exod.30.13.*
k Else if his sinne against God come of malice, he must die, Num.15.30.
a To bestow and occupy for the vse of him that gaue it.
b By any guile, or vnlawfull meanes.
* *Num.5.6.*
c Wherein he cannot but sinne or, wherein a man accustometh to sinne by periurie or such like thing.

to keepe, or the lost thing which he found,
5 Or for whatsoeuer hee hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fifth part more thereto, *and* giue it vnto him to whome it pertaineth, the same day that he offereth for his trespasse.
6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flocke in thy estimation *worth two shekels* for a trespasse offering vnto the Priest.
7 And the Priest shal make an atonement for him before the Lord, and it shall be fogiuen him, whatsoeuer thing hee hath done, and trespassed therein.
8 ¶ Then the Lord spake vnto Moses, saying,
9 Commaund Aaron and his sonnes, saying, This is the [d] lawe of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)
10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the [f] altar.
11 After, he shall put off his garments, and put on other raiment, and carie the ashes forth without the hoste vnto a cleane place.
12 But the fire vpon the altar shal burne thereon *and* neuer be put out: wherfore the Priest shal burne wood on it euery morning, & lay the burnt offring in order vpon it, and he shall burne thereon the fat of the peace offrings.
13 The fire shal euer burne vpon the altar, *and* neuer goe out.
14 ¶ * Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord before the altar.
15 Hee shall euen take thence his handfull of fine flowre of the meate offering and of the oyle, and all the incense which *is* vpon the meate offering, and shall burne it vpon the altar for a sweet sauour, *as* a * memoriall therefore vnto the Lord:
16 But the rest thereof shall Aaron and his sonnes eate, it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.
17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: *for* it is as the sinne offering, and as the trespasse offering.
18 All the males among the children of Aaron shall eate of it: *It shalbe* a statute fore euer in your generations, concerning the offerings of the Lord, made by fire: * whatsoeuer toucheth them, shall be holy.
19 ¶ Againe the Lord spake vnto Moses, saying,
20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lorde in the day when hee is annointed: the tenth part of an * Ephah of fine flowre, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.
21 In the frying panne it shall bee made with oyle: thou shalt bring it fryed, *and* shalt offer the ‖ baken pieces of the meate offering for a sweete sauour vnto the Lord.
22 And the Priest that is [i] annointed in his steade among his sonnes shall offer it: *it is* the Lords ordinance for euer, it shall bee burnt altogether.
23 For euery meate offering of the Priest shall be *burnt* altogether, it shall not be eaten.
24 ¶ Furthermore, the Lord spake vnto Moses, saying,
25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, *for* it is most holy.
26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.
27 Whatsoeuer shall touch the flesh thereof, shalbe holy: & when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it droppeth, in the holy place.
28 Also the earthen pot that it is sodden in, shall bee broken, but if it bee sodden in a brasen pot, it shall both bee scoured and washed with [l] water.
29 All the males among the Priestes shall eate thereof, *for* it is most holy.
30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, *but* shall be burnt in the [m] fire.

CHAP. VII.

1 The law of the trespasse offering: 11 Also of the peace offerings. 23 The fat and the blood may not be eaten.

Likewise this is the lawe of the [a] trespasse offering, it is most holy.
2 In the place [b] where they kill the burnt offering, shall they kil the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.
3 All the fat thereof also shall [c] he offer, the rumpe, and the fat that couereth the inwards.
4 After, he shall take away the two kidneis, with the fat that is on them and vpon the flanks, and the kall on the liuer with the kidneis.
5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.
6 All the males among the Priestes shall eate thereof, it shall be eaten in the holy place, *for* it is most holy.
7 As the sinne offering *is*, so is the trespasse offering, one [d] lawe seruetb for both: [e] that wherewith the Priest shall make atonement, shalbe his.
8 Also the Priest that offereth any mans burnt offring, shall haue the skinne of the burnt offring which he hath offered.
9 And all the meate offering that is baken in the ouen, and that is dressed in the pan, and in the frying pan, shalbe the Priests that offereth it.
10 And euery meat offring mingled with oyle, and that is [f] dry, shal pertaine vnto all the sonnes of Aaron, to all alike.
11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.
12 If he offer it to [g] giue thanks, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fryed *with* the cakes mingled with oyle.
13 Hee shall offer *also* his offering with cakes of leauened bread, for his peace offerings togiue thankes.
14 And of all the sacrifice hee shall offer one *cake* for an heaue offering vnto the Lorde, *and* it

* Num. 5. 7.
* Chap. 5. 15.
d That is, the ceremonies which ought to be obserued therein.
e Vpon his secret parts, Exod. 28. 43.
f In the aspans appointed for that vse.
* Chap. 2. 1. numb. 15. 4.
* Chap. 2. 9.
g Or, kneed with leauen, and after baken.
* Exod. 29. 37.
* Exod. 16. 3. 6.
h So oft as the hie Priest shall be elected and anointed.
‖ Or, fryed.
i His sonne that shall succeed him.
k Meaning the garment of the Priest.
l Which was in the lauer, Exod. 30. 18.
* Chap. 4. 3. hebr. 13. 11.
m Out of the campe, Chap. 4. 12.
a Which is for the smaller sinnes, and such as are committed by ignorance.
b At the court gate.
c The Priest.
d The same ceremonies notwithstanding that this word trespasse, signifieth lesse then sinne.
e Meaning, the rest which is left and not burnt.
f Beeause it had no oyle nor licour.
g Peace offrings conteine a confession & thanksgiuing for a benefite receiued, and also a vow, and free offering to receiue a benefite.

it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thankesgiuing, shall bee eaten the same day that it is offered: hee shall leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offring *be* a [h] vow, or a free offring, it shalbe eaten the same day that hee offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings bee eaten in the third day, he shall not bee accepted that offereth it, neither shall it bee reckoned vnto him, *but* shall be an abomination, therefore the person that eateth of it, shall [i] beare his iniquitie.

19 The flesh also that toucheth any vncleane [k] thing, shal not be eaten, *but* burnt with fire: but [l] of this flesh all that bee cleane shall eate thereof.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shalbe cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abomination, & eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beasts*, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offring made by fire to the Lord, euen the person that eateth, shall bee cut off from his people.

26 Neither * shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] hands shal bring the offerings of the Lorde made by fire: *euen* the fat with the breast shall hee bring, that the breast may bee * shaken to and fro before the Lord.

31 Then the Priest shall burne the fatte vpon the altar, and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer, from among the children of Israel.

35 ¶ This is [n] the anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which *portions* the Lord commaunded to giue them in the day that hee anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the law of the burnt offring, of the meate offring, and of the sinne offring, and of the trespasse offring, & of the [o] consecrations, and of the peace offrings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their giftes vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

12 *The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.*

AFterward the Lorde spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments, and the * anointing oyle, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commaunded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, hee put the breastplate thereon, and put in the breastplate * the Vrim and the Thummim.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, *and* the [a] holy crowne, as the Lorde had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the [b] Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anoynted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offring.

15 And Moses slew him, and tooke the blood, which he put vpon the hornes of the [c] altar, round about with his finger, and purified the altar, and powred *the rest* of the blood at the foote of the altar: so he sanctified [d] it, to make reconciliation vpon it,

16 Then

h If he make a vowe to offer: for els he flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore he offered, shall remaine.

k After it be sacrificed.

l Of the peace offering, that is cleane.

* *Chap.* 15.3.

* *Chap.* 3.17.

* *Gene.* 9.4. *chap.* 17.14.

m And should not send it by another.

* *Exod.* 29.24.

n That is, his priuiledge, reward and portion.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29.22.

* *Exod.* 28.1,4.

* *Exod* 30.24.

* *Exod.* 29.4.

* *Exod.* 28.30.

a So called, because this superscription, Holiness to the Lord, was grauen in it.

b That is, the Holiest of all, the Sanctuarie and the court.

* *Eccles* 45.15. *psal.* 133.2.

* *Exod.* 29.1. *chap.* 9.2.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then he tooke all the fatte that was vpon the inwards, and the kall of the liuer, and the two kidnies, with their fat, which Moses burned vpon the Altar.

17 But the bullocke and his [e] hide, and his flesh, and his dung, he burnt with fire without the hoste, as the Lord had commanded Moses.

18 ¶ Also hee brought the ram for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ram euery whit vpon the altar: *for* it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶* After, he brought the other ramme, the ramme of consecrations, and Aaron & his sonnes laid their hands vpon the head of the ramme,

23 Which Moses [f] slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled *the rest* of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fat that was vpon the inwards, and the kal of the liuer, and the two kidnies with their fatte, and the right shoulder.

26 Also hee tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons handes, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offring: *for* these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: *for* is was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations bee at an end: * for seuen dayes, *sayd the Lord*, shall hee † consecrate you,

34 As ‖ hee hath done this day: *so* the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shal keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the [h] hand of Moses.

CHAP. IX.

8 The first offerings of Aaron 22 Aaron bleseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee said vnto Aaron, Take thee a yong calfe for a [b] sinne offering, and a ramme for a burnt offering, *both* without blemish, and bring *them* before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goat for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, & a meate offring mingled with oyle: for to day the Lorde will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded, before the Tabernacle of the Congregation, and all the assemblie drew neere and stood before [c] the Lord.

6 (For Moses had sayde, This is the thing, which the Lorde commaunded that yee should doe, and the glory of the Lord shall appeare vnto you.

7 Then Moses sayd vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offing, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred *the rest* of the blood at the foot of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offring, he [e] burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewise hee did wash the inwards and the legs, and [f] burnt *them* vpon the burnt offring on the Altar.

15 ¶ Then he offered the peoples offring, and tooke a goate, which was the sinne offring for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offring, and prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand thereof, and * beside the burnt sacrifice

e In other burnt offrings, which are not of consecration, or offring for himselfe, the Priest ha h the skinne, Chap.7.8.

* Exod.29.31.

f Moses did this because that the Priests were not yet established in their office.

h Exod.29.24.

* Exod.29.26.

g At the doore of the court.
* Exod.29.32. chap.24.9.

* Exod.29.35.
† the fill your hands.

† Or, as I have done.

h By commission given to Moses.

a After their consecration for the seuen dayes before, the priestes were consecrate.
* Exod.29.1.
b Aaron entreth into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offrings, and the meate offring.

c Before the altar where his glory appeared.

d Reade for the vnderstanding of this place, Ebr.8.3. and 7.27.

e That is, he layd them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

* Exod.29.38.

fice of the morning, he burnt *thu* vpon the Altar.
18 He slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,
19 With the fat of the bullocke, and of the ramme, the rumpe, and that which coueredh the inwards and the kidneis, and the kall of the liuer.
20 So they layd the fat vpon the breastes, and he burnt the fat vpon the Altar.
21 But the g breastes and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.
22 So Aaron lift vp his hand toward the people, and blessed them, and h came downe from offring of the sinne offring and the burnt offring, and the peace offerings.
23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and i blessed the people, * and the glory of the Lord appeared to all the people.
24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they ‖ gaue thanks, and fell on their faces.

g Of the bullocke and the ramme.
h Because the altar was neere the Sanctuarie, which was the vpper end, therefore he is said to come downe.
i Or, prayed for the people.
* 1. Mac. 2. 8.
* Gene. 4. 4. 1. king. 18. 38. 2. chron. 7. 1.
a mac. 1. 10, 11.
‖ Or, gaue a shoute for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which hee had not commanded them,
2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.
3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee b sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.
4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come neere, cary your ‖ brethren from before the Sanctuary out of the hoste.
5 Then they went, and caried them in their coates out of the hoste, as Moses had commanded.
6 After, Moses said vnto Aaron and vnto Eleazar & Ithamar his sonnes, c Vncouer not your heads, neither rent your clothes, lest yee die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath d kindled.
7 And goe not ye out from the doore of the Tabernacle of the Congregation, lest yee die: for the anoynting oyle of the Lord *is* vpon you: and they did according to Moses commandement.
8 ¶ And the Lord spake vnto Aaron, saying,
9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye die: *this is* an ordinance for euer thorowe out your generations,
10 That yee may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,
11 And that yee may teach the children of Israel al the statutes which the Lord hath commanded them by the ‖ hand of Moses.
12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, and eat it without leauen beside the altar: for it is most holy:
13 And yee shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.
14 Also the * shaken breast and the heaue shoulder shall yee eate in ‖ a cleane place: thou, and thy sonnes, and thy e daughters with thee: for they are giuen as thy ‖ dutie and thy sonnes dutie, of the peace offerings of the children of Israel.
15 The heaue shoulder, and the shaken breast shal they bring with the offerings made by fire of the fat, to shake *it* to and fro before the Lord, and it shal be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.
16 ¶ * And Moses sought the goat that was offred for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were f left *aliue*, saying,
17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most Holy? and *God* hath giuen it you, to beare the iniquity of the Congregation, to make an atonement for them before the Lord.
18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten *it* in the holy place, * as I commanded.
19 And Aaron sayd vnto Moses, Behold, this day g haue they offered their sinne offering, and their burnt offering before the Lorde, and such things *as thou knowest* are come vnto me: If I had eaten the sinne offring to day, should it haue bene accepted in the sight of the Lord?
20 So when Moses heard *it*, he was h content.

* Num. 3. 4. and 26. 61. 1. chron. 24. 2.
a Not taken of the Altar, which was sent from heauen, and endured till the captinitie of Babylon.
b I will punish them that serue mee otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.
‖ Or, cousins.
c As though yee lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19. 28. deut. 14. 1.
d In destroying Nadab and Abihu the chiefe, and menacing the rest, excepte they repent.
‖ Or, drinke that maketh drunke.
‖ Or, commission.

CHAP XI.

1 Of beastes, fishes and birdes, which bee cleane, and which bee vncleane.

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them,
2 Speake vnto the children of Israel, and say, * These are the beasts which ye a shall eat, among all the beasts that are on the earth.
3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cudde among the beasts, that shall ye eate:
4 But of them that chew the cudde, or diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vncleane vnto you.
5 Likewise the conie, because he cheweth the cudde, and diuideth not the hoofe, he shall be vncleane to you.
6 Also the hare, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.
7 * And the swine, because hee parteth the hoofe and is clouen footed, but cheweth not the cud, he shall be vncleane to you.
8 Of their c flesh shall yee not eate, and their carkeise shall yee not touch: *for* they shall be vncleane to you.
9 ¶ These shall yee eate, of all that are in the waters: whatsoeuer hath sinnes and scales in the waters, in the seas, or in the riuers, them shall yee eate.
10 But all that haue not sinnes nor scales in the seas, or in the riuers, of all that d mooueth in the waters, & of all e liuing things that are in the waters, they shall be an abomination vnto you.
11 They, I say, shalbe an abomination to you: ye

* Exod. 19. 24.
‖ Or, where is no vncleanesse.
e For the breast and shoulder of the peace offerings might bee brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter Lambe, Reade Chap. 23. 12, 13.
‖ Or, right, or portion.
* 2. Macc. 2. 11.
f And not considered as Nadab, and Abihu.
* Chap. 6. 26.
g That is, Nadab and Abihu.
h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.
* Gen. 7. 2. deut. 14. 4. acts 10. 14.
a or, whereof ye may eate.
b He noteth foure sorts of beasts: some chew the cudde onely, and some haue onely the foot cleft: others neither chew the cud nor haue the hoofe cleft: the fourth both chew the cudde, and haue the hoofe diuided, which may be eaten.
* 2. Mac. 6. 18.
c God would that hereby for a time they should be discerned as his people, from the Gentiles.
d As little fish ingendred of the slime.
e As they which come of generation.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, *for* they are an abomination, the eagle, and the ‖ goshanke and the osprey:

14 Also the vultur, and the kite after his kind,

15 And all rauens after their kinde.

16 The ostrich also, and the night-crowe, and the ‖ seameaw, and the hauke after his kinde:

17 The little owle also, and the cormorant, and the great owle:

18 Also the ‖ redshanke and the pelicane, and the swan:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery fowle that creepeth & goeth vpon al foure, such shalbe an abominatiõ vnto you.

21 Yet these shall ye eate: of euery fowle that creepeth, *and* goeth vpon all foure which ‖ haue their feet and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate these, the grashopper after his kinde, and the ‖ solean after his kind, the hargol after his kind, & the hagab after his kind.

23 But all *other* fowles that creepe *and* haue foure feete, they *shalbe* abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoeuer also § beareth of their carkeis, shal wash his clothes, and be vncleane vntil euen.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis shalbe vncleane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vncleane vntil the euen: *for* such shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasell, and the mouse, and the [h] ‖ frog, after his kind:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the mole.

31 These shall bee vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or [i] skinne, or sacke: whatsoeuer vessell it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and *so* be purified.

33 But euery earthen vessell, wherein any of them falleth, whatsoeuer is within it shal bee vncleane, and * ye shal breake it.

34 All meat also that shal be eaten, if any *such* water come vpon it, shal be vncleane: and all drinke that shalbe drunke in al *such* vessels shalbe vncleane.

35 And euery thing that their carkeis fall vpon, shalbe vncleane: the furnace or the pot shalbe broken: *for* they are vncleane, & shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which [k] toucheth their carkeises, shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seede, which vseth to bee sowen, it shalbe cleane.

38 But if any [l] water be powred vpon the seed, and there fall of their dead carkeis thereon, it shal be vncleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof, shalbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shalbe an abomination, *and* not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet, among all creeping things that creepe vpon the earth, ye shal not eat of them, for they shal be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them:

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lorde that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 *A law how women should be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man childe, she shalbe vncleane [a] seuen dayes, like as she is vncleane when shee is put apart for her ‖ * disease.

3 (* And in the eight day the foreskin of the *childs* flesh shalbe circumcised)

4 And she shall continue in the blood of her purifying three [b] and thirty dayes: she shal touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid-child, then she shall be vncleane two [e] weekes, as when shee hath her disease: and shee shall continue in the blood of her purifying threescore and sixe dayes.

6 Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offring, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the [f] Tabernacle of the Congregation,

7 Who shall offer it before the Lorde, and make an atonement for her: so she shalbe purged of the issue of her blood: this is the law for her that hath borne a male or a female.

[h] Or, griphin, as is in the Greeke.

‖ Or, cuckow.

‖ Or, porphyrie.

‖ Or, haue no bowings on their feete.

§ These were certaine kindes of grashoppers, which are not now properly known.

§ Out of the campe.

‖ Or, hath not his foot cloven in two.

[h] The greene frog that sleeth on the bushes.

‖ Or, Crocodile.

[i] As a bottle or bagge.

* Chap.6.28.

[k] So much of the water as toucheth it.

[l] He speaketh of seed that is laid to steepe before it be sowen.

[m] He sheweth why God did chuse them to be his people, 1.Pet.1.15.

[a] So that her husband for that time could not resort to her.

‖ Or, flowers.

* Chap.15.19.

* Luke 2.22.

Iohn 7.22.

[b] Besides the first seuen dayes.

[c] As sacrifice, or such like.

[d] That is, into the court gate, til after forty dayes

[e] Twise so long as if she bare a manchild.

[f] Where the burnt offrings were wont to be offered.

8 But if shee † be not able to bring a lambe, shee shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shalbe cleane.

† Ebr if her hand find not the worth of a lambe.
* Luke 2.24.

CHAP. XIII.

a What consideration the Priest ought to obserue in iudging the leprosie, 29 the blacke spot, or scab, 47 and the leprie of the garment.

MOreouer, the Lorde spake vnto Moses and to Aaron, saying,

2 The man that shal haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skin of his flesh [a] it be like the plague of leprosie, then hee shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shal looke on the sore in the skin of *his* flesh: if the haire in the sore be turned into white, and the sore seeme to bee [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to bee lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut vp *him that hath* the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more,

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore grow not in the skin, then the Priest shall † pronounce him cleane, *for* it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to bee purged, he shalbe seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ grow in the skin, then the Priest shall pronounce him [d] vncleane: *for* it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shal see *him*: and if the swelling *be* white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of his plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to he [e] cleane, because it is all turned into whiteness: *so* he shalbe cleane.

14 But if *there be* raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shal see the raw flesh, and declare him to be vncleane: *for* the raw flesh is [f] vncleane, *therefore* it is the leprosie.

16 Or if the raw flesh change and bee turned into white, then he shal come to the Priest,

17 And the Priest shal behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, *for* it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile and is healed,

a That it may be suspected to be the leprie.
b That is shrunke in, and be lower then the rest of the skin.
† Ebr. shall pollute him.
† Ebr. in his eyes.
c As having the skin drawen together, or blackish.
† Ebr. shall cleanse him.
‖ Or, be spread abroad.
d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.
‖ Or, bud.
e For it is not that contagious leprie that infecteth, but a kinde of scurfe, which hath not the flesh raw as the leprosie.
f That is, declareth that the flesh is not sound, but is in danger to be leprous.
‖ Or, impostume.

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shal be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the haire therof be changed into white, the Priest then shall pronounce him [g] vncleane: *for* it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haires therein, and if it bee not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane: *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a [h] white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and bee no lower then the *other* skin, but be darker, then the Priest shal shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skin, then the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a smal yellow [i] haire, then the Priest shal pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skin, nor haue any black haire in it, then the Priest shal shut vp *him that hath* the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shal looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then he shalbe shauen, but *the place* of the blacke spot shall he not shaue: but the Priest shall shut vp *him that hath* the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the *other* skin, then the Priest shall cleanse him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blake spot grow in the skin, the Priest shall not [k] seeke for the yellow haire: *for* he is vncleane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were exempted, but if the Priest pronounced him vncleane, he was put out of, or among the people: as appeareth by Marie the prophetesse, Num. 12. 14 and by king Vzziah, 2. Chro. 26. 20.
h If he haue a white spot in the place where the burning was, and was after healed.
‖ Or, swelling.
i Which was not worst to be there, or els smaller than in any other part of the body.
k Hee shall not care whether the yellow haire be there or no.

spot is healed, he *is* cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the [l] haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for* the sore *is* in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shal put a couering vpon his [n] lips, and shall crie, *I am* vncleane, *I am* vncleane.

46 As long as the disease *shall be* vpon him, he shall be polluted, *for* he is vncleane: he shall dwell alone, * without the campe *shall* his habitation *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it bee a wollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of wollen, either in a skin, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of [o] skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *is* a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherin the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be.

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shal shut it vp seuen dayes more.

55 Againe the Priest shal looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, *for* it is a fret inward, [r] whether *the spot* bee in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, he shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading *leprie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague bee departed therefrom, then shall it bee washed [s] the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 The clensing of the leper, 34 And of the house that he is in.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] lawe of the leper in the day of his clensing: that is, he shalbe brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shal consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaund to take for *him* that is clensed, two [b] sparrowes aliue and [b] cleane, and cedar wood and a skarlet *lace*, and hyssope.

5 And the Priest shall commaund to kill one of the birdes ouer [c] pure water in an earthen vessell.

6 After, hee shall take the liue sparrow with the cedar wood, and the skarlet *lace*, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be clensed of his leprosie, seuen times, and clense him, and shall [d] let goe the liue sparrow into the broad field.

8 Then he that shalbe clensed, shall wash his clothes, and shaue off all his haire, and wash himselfe in water, so he shall be cleane: after that shal he come into the host, but shall tarie without his tent seuen dayes.

9 So in the seuenth day he shall shaue off all his haire, *both* his head and his beard, and his eye browes: euen all his haire shall he shaue, and shall wash his clothes and shall wash his flesh in water: so he shalbe cleane.

10 Then in the eight day he shall take two he lambes without [e] blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offering, mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to bee made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and * shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the * sinne offring is the Priests, *so* is the trespasse offring: *for* it is most holy.

14 So the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of the right eare of him that shall bee clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shal also take of the pinte of oile,

l By sicknesse, or any other inconuenience.

m In signe of sorrow and lamentation.

n Either in token of mourning, or for feare of infecting others.

* Num. 5.2. 2. King. 15.5.

o Whether it be garment, vessel, or ordinance.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

s To the intent he might bee sure that the leprosie was departed, and that all occasion of infection might be taken away.

* Matth. 8.2. marke 1.40. Luke 5.12.

a Or the ceremonie which shall bee vsed in his purgation.

b Or, little birdes.

b Of birds which were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying that he that was made cleane, was set at libertie, and restored to the companie of others.

e Which hath no imperfection in any member.

f This measure in Ebrew, is called Log, and contein-eth sixe eggeshels in measure.

* Exod. 29.24.

* Chap. 7.7.

and powre it into the palme of his left hand,

16 And the Priest shall dip his † right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to bee clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespasse offring *was put*.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offring, & make an atonement for him that is to be clensed of his vncleannesse: then after shall he kill the burnt offring.

20 So the Priest shall offer the burnt offering and the meate offering vpon the altar: and the Priest shall make an atonement for him: so hee shalbe cleane.

21 But if he be poore, and † not able, then hee shall bring one lambe for a trespasse offring to be shaken, for his reconciliation, and a g tenth deale of fine flowre mingled with oyle, for a meate offring, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shall be a sinne offring, and the other a burnt offering,

23 And he shall bring them the eight day for his clensing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offering, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespasse offering, and the Priest shall take of the blood of the trespasse offring, and put it vpon the lap of his right eare that is to be clensed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doues, or of the yong pigeons, i as he is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering ‖ with the meate offring: so the Priest shall make an atonement for him that is to bee clensed before the Lord.

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his clensing *to offer the whole*.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye bee come vnto the land of Canaan which I giue you in possession, if I l send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague *of leprosie* in the house.

36 Then the Priest shall commaund them to emptie the house before the Priest goe into it to see the plague, that all that is in the house bee not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague *be* in the wals of the house, and that there be ‖ deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague bee increased in the walles of the house,

40 Then the Priest shall commaund them to take away the stones wherein the plague *is*, and they shall cast them into a ‖ foule place without the citie.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in m an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and playstered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is *therefore* vncleane.

45 And hee shall n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.

46 Moreouer hee that goeth into the house al the while that it is shut vp, he shall bee vncleane vntill the euen.

47 He also that sleepeth in the house shal wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and cedar wood, and o skarlet *lace*, and hyssope.

50 And hee shall kill one sparrow ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssope, and the skarlet *lace* with the liue Sparrow, and dip them in the blood of the slaine Sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shall he clense the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the skarlet *lace*.

53 Afterward he shall let goe the liue sparrow out of the † towne into the † broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

54 This

† Ebr. the finger of his right hand.

† Ebr. vpon the blood of the trespasse offering.

† Ebr. his hand can not take it.

g Which is an Omer, reade Exod. 16.16.

h Or, shall offer them as the offring that is shaken to and fro.

† Ebr. into the palme of the Priests left hand.

‖ Or, where the blood of the trespasse offering was put, as verse 17.

i Whether of them he can get.

‖ Or, besides the meate offering.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment cometh to man without Gods prouidence and his sending.

‖ Or, blacknesse or hollow strakes.

‖ Or, polluted.

m Where carions were cast, and other filth that the people might not be therewith infected.

n That is, he shall commaunde it to be pulled downe as verse 40.

‖ Or, dust.

o It seemeth that this was a hot or string to binde the hyssop to the wood, and so was made a sprinkle the Apostle to the Hebrewes calleth it skarlet wool, Ebr. 9.19.

† Ebr. citie.

† Ebr. on the face of the field.

54 This is the law for euery plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the skab, and of the white spot.

57 This is the lawe of the leprosie to teach † when *a thing* is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The manner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his a flesh, is vncleane, *because* of his issue.

3 And this shalbe his vncleannesse in his issue: *when* his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his b vncleannesse.

4 Euery bed whereon he lyeth that hath the issue, shalbe vncleane, and euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shal wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, c he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what d saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shalbe vncleane vntill the euen: and hee that beareth those *things*, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his handes in water) shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessel of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shalbe rinsed in water.

13 But if he that hath an issue, be e cleansed of his issue, then shall he count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day he shall take vnto him two Turtle doues, or two yong pigeons, & come before the Lorde at the doore of the Tabernacle of the Congregation, and shal giue them vnto the Priest,

15 And the Priest shal make of the one of them a sinne offring, & of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his f flesh in water, and be vncleane vntill the euen.

17 And euery garment & euery skinne whereupon shall be issue of seede, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seede, do lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, *and* her issue in her ‖ flesh shalbe blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shalbe vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in g her separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash himselfe with water, & shall be vncleane vnto the euen,

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, & wash himselfe in water, and shalbe vncleane vnto the euen.

23 So that whether he toucheth her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lye with her, and *the flowres* of her separation h touch him, he shall be vncleane seuen dayes, and all the whole bed whereon he lieth shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her † floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannesse she shall be vncleane, as in the time of her floures.

26 Euery bed whereon shee lyeth (as long as her issue lasteth) shalbe to her as her i bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoeuer toucheth these *things*, shall be vncleane, & shall wash his clothes, & wash himselfe in water, and shalbe vncleane vnto the euen.

28 But if she be clensed of her issue, then shee shall k count her seuen daies, and after, she shalbe cleane.

29 And in the eight day she shal take vnto her two Turtles or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offring, and of the other a burnt offring, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye l separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lyeth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The slape goate. 14 The purging of the Sanctuarie. 17 The clensing of the Tabernacle. 21 The Priest confe[illegible] the sinnes of the people. 29 The feast of clensing sinnes.

FVrthermore the Lord spake vnto * Moses, after the death of the two sonnes of Aaron, when they came *to offer* before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at a all times into the Holy place within the vayle, before the Merciseate, which is vpon the Arke, that he die not: for I will appeare in the cloude vpon the

* Chap.13.30.

‖ Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose seede either in sleeping, or else of weakenes of cane issueth at his secret part.

b Or the thing wherefore he shall be vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

e That is, he restored to his old state, and be healed thereof.

f Washing all his body.

‖ Or, secret part.

g That is, when the hath her flowers, whereby she is separate from her husband, from the Tabernacle & from touching of any holy thing.

h If any of her vncleannesse did only touch him in the bed: for else the man that companied with such a woman should die, Chap.20.18.

† Ebr. separation.

i Shalbe vncleane as the bed where on she lay when she had be natural disease.

k After the time that she is recouered.

l Seeing that God requireth of his puritie and cleanes: we cannot be his, except our filth & sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

* Chap.10.1,2.

* Exod.30.10. hebr.9.7.

a The hie Priest entred into the Holiest of all but one a yeere, euen in the moneth of September.

the Merciseate.

3 After this *sort* shall Aaron come into the Holy place: *euen* with a yong bullocke for a sinne offring, and a ramme for a burnt offring.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his ‡flesh, & shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doth put them on.

‡Or, priuities.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shall offer the bullocke for his sinne offring, * and make an atonement for himselfe, and for his house.

* Heb.9.7.

7 And he shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the [b] Scape goate.

b In Ebrew it is called Azazel, which some say is a mountaine neere Sinai, whither this goate was sent: but rather it is called the scape goate, because he was not offred, but sent into the desert, as verse 21.

9 And Aaron shal offer the goat, vpon which the Lords lot shal fal, & make him a sinne offring.

10 But the goate, on which the lot shal fall to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, *and* to let him goe (as a Scape goate) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offring.

12 And he shall take a censer full of burning coles from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the [c] vaile,

c The Holiest of all.

13 And shall put the incense vpon the fire before the Lorde, that the ‖cloude of the incense may couer the Merciseate that is vpon ‖the Testimonie: so he shall not die.

‖Or, the smoke.

‖Or, Arke.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Merciseate [d] Eastward: and before the Merciseate shall he sprinkle of the blood with his finger seuen times.

* Heb.9.13. and 10.4.
* Chap.4.6.
d That is, on the side which was toward the people: for the head of the Sanctuarie stoode Westward.

15 ¶ Then shall he kill the goate that is the peoples sinne offring, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Merciseate, and before the Merciseate.

16 So he shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation [e] placed with them, in the middes of their vncleannesse.

e Placed among them which are vncleane.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe, and for his housholde, and for all the Congregation of Israel.
* Luke 1.10.

18 [illegible], he shall goe out vnto the [f] altar that is before the Lord, & make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

f Whereupon the sweete incense and persume was offered.

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and clense it, & halow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an ende of purging the Holy place, and the Tabernacle of the Congregation, and the altar, then he shall bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them [g] vpon the head of the goate, and shall send *him* away (by the hand of a man appointed) into the wildernesse.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa.53.

22 So the goate shall beare vpon him all their iniquities into †the land that is not inhabited, and he shall let the goate goe into the wildernesse.

† Ebr. the land of separation.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when he went into the Holy place, and leaue them there.

24 Hee shal wash also his flesh with water in [h] the Holy place, and put on his owne rayment, and come out, and make his burnt offring and the burnt offring of the people, and make an atonement for himselfe, and for the people.

h In the court where was the Laver, Exod.30.18.

25 Also the fat of the sinne offring shall hee burne vpon the altar.

26 And he that caried forth the goate *called* the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, and the goate for the sinne offring (whose blood was brought to make a reconciliation in the Holy place) shall one* cary out without the hoste to be burnt in the fire, with their skinnes, & with their flesh, and with their doung.

* Chap.6.30. heb.13.12.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, & afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth *day* of the [i] seuenth moneth, yee shall [k] humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that soiourneth among you.

i Which was Tisri, & answereth to part of September and part of October.
k Meaning, by abstinence & fasting, Num 23.7.
* Chap.23.7.

30 For that * day shall the Priest make an atonement for you, to clense you: ye shalbe cleane from all your sinnes before the Lord.

31 This shalbe a [l] Sabbath of rest vnto you, and you shall humble your soules by an ordinance for euer.

l Or a rest which ye shal keepe most diligently.

32 And the Priest [m] whom hee shall anoynt, & whom he shal consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

m Whom the Priest shall anoynt by Gods commandement to succeede in his fathers roume.

33 And shall purge the Holy Sanctuarie & the Tabernacle of the Congregation, and shall clense the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

* Exod.30.10. heb.9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

A Nd the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lorde hath [a] commanded, saying,

a Lest they should practise that idolatry, which they had learned among the Egyptians.

3 Whosoeuer *he be* of the house of Israel that [b] killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

b To make sacrifice or offring thereof,

4 And

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, [c] blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer [d] abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

7 And they shal no more offer their offrings vnto [e] deuils, after whom they haue gone a [f] whoring: this shalbe an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers which soiourne among them, that offreth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise, whosoeuer *he be* of the house of Israel, or of the strangers that soiourne among them, that eateth any blood, I will euen set [g] my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shal eate blood: neither the stranger that soiourneth among you, shall eate blood.

13 Moreouer, whosoeuer *he be* of the children of Israel, or of the strangers that soiourne among them, which by hunting taketh any beast or fowle that may be [h] eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is *ioyned* with his life: therefore I sayd vnto the children of Israel, * Ye shal eat the blood of no ‖flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shalbe cut off.

15 And euery person that eateth it which dieth *alone*, or that which is torne *with beasts*, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe ‖ cleane.

16 But if he wash *them* not, nor wash his ‖flesh, then he shall beare ‖ his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the [a] doings of the lande of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I wil bring you, shall ye not doe, neither walke in their ordinances,

4 *But* doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shal keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: [b] I am the Lord.

6 ¶ None shall come neere to any of [y] kinred of his flesh to [c] vncouer *her* shame: I am the Lord.

a I do as much abhorre it, as though he had killed a man, as Isa.66.3.

d Whersoeuer they were mooued with foolish deuotion to offer it.

e Exod.29.18. chap.4.31.

f Meaning, whatsoeuer is not the true God, 1.Cor. 10.20 psal.95.5.

f For idolatry is spirituall whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

h Which the law permitteth to be eaten, because it is cleane.

*Gene.9.4.

‖Or, liuing creature.

‖Or, counted cleane.

‖Or, himselfe.

‖Or, the punishment of his sinne.

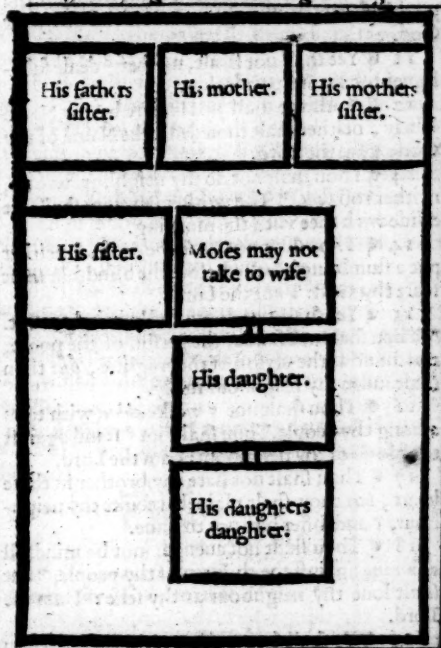
a Ye shal preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

*Ezek.20.11 rom. 10.5. gal.3.12.

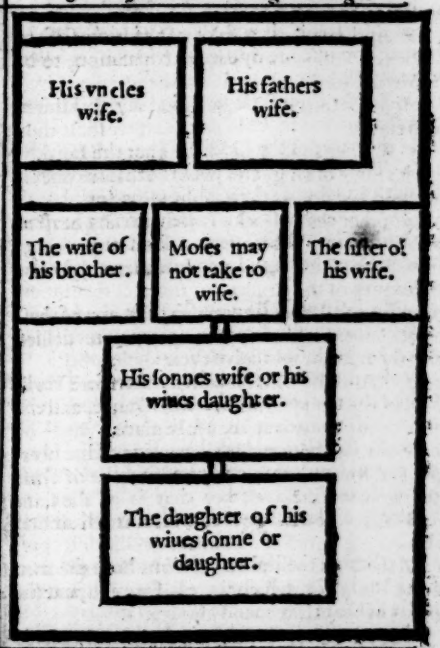
b And therefore ye ought to seruе me alone, as my people.

c That is, to lie with her, though it be vnder title of mariage.

Consanguinitie hindering marriage.



Affinitie hindering marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is aboue specified, so also cannot Mary his sister marrie with the men that are in like degree. Note also, that besides the persons heere specified, there are also meant those that aicender descend of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: *for* shee is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers [d] wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wines daughter, begotten of thy father (*for* she is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: *for* shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy [g] fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy [h] brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: *for* they are *thy* kinsefolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe *her*, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put [k] apart for her disease.

20 Moreouer, thou shalt not giue *thy* selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy † children to ‖ offer *them* vnto [l] Molech, neither shalt thou defile the name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not also lie with any beast to bee defiled therewith, neither shall any woman stand before a beast, to lie downe thereto, *for* it is ‖ abomination.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled which I will cast out before you:

25 And the lande is defiled: therefore I will [m] visite the wickednesse thereof vpon it, and the land [n] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, *aswell* hee that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it [o] spued out the people that were before your)

29 For whosoeuer shall commit any of these abominations, the persons that do *so*, shal [p] be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: *for* I am the Lorde your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shal be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye shall feare euery man his mother and his father, and shal keepe my Sabbaths: *for* I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shal offer a peace offering vnto the Lord, ye shall offer it [b] freely.

6 * It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall bee vncleane, it shall not be [c] accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shal be cut off from his people.

9 ¶ * When yee reape the harueſt of your land, ye shall not reape euery corner of your field, neither shalt thou gather the ‖ gleanings of thy harueſt.

10 Thou shalt not gather the grapes of thy vineyard *cleane*, neither gather euery grape of thy vineyard, *but* thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

14 ¶ Thou shalt not do thy neighbor ‖ wrong, neither rob *him*. * The workemans hire shall not abide with thee vntil the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke *about* with tales among thy people. Thou shalt not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull *of wrong* against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] *others* of diuers kindes. Thou shalt not sowe thy field with mingled *seede*, neither shall a garment of diuers things,

*Chap.20.11.
[d] Which is thy stepmother.
[e] Either by father or mother, borne in mariage or otherwise.
[f] They are her children whose shame thou hast vncouered.
*Chap.20.19.
‖ Or, secrets.
*Chap.20.20.
[g] Which thine vncle doeth discouer.
† Ebr. thy fathers brothers wife.
*Chap.20.12.
*Chap.20.21.
[h] Because the idolsters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same
[i] By seeing thine affection more bent to her sister then to her.
*Chap.20.18.
[k] Or, whiles she hath her floures.
*Chap.20.2. 2.king.23.10.
† Ebr. of thy seede.
‖ Or, to make them passe.
[l] Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2.King.23.10. This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: an other, turtle dones: the third, a sheepe: the fouith, a ram: the fift, a calfe: the sixt, an oxe: the seuenth, a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his priests were called Chemarim, reade 2.King.23. 5. hosea 10.5. zeph.1.4. *Chap.20.15.

‖ Or, confusion. [m] I will punish the land where such incestuous marriages and pollutions are suffered [n] Hee compareth the wicked to euill humours and surfeting, which corrupt the stomacke, and oppresse nature, and therefore must be cast out by vomit.

[o] Both for their wicked mariages, vnnaturall copulations, idolatry or spiritualll whoredome with Molech, and such like abominations.
[p] Either by the ciuill sword, or by some plague that God will send vpon such.

*Chap.11.44.and 20.7. 1.pet.1.16.
[a] That is, voide of all pollution, idolatrie, and superstition both of soule and body.
[b] Of your owne accord.
*Chap.7.16.
[c] To wit, of God.
*Chap.23.22.
‖ Or, gatherings and leauings.
[d] In that which is committed to your credit.
*Exod.20.7.deut. 5.11.matt.5.34.
‖ Or, oppresse him by violence.
*Deut.24.14,15 iob.4.14.
*Deut.27.18.
*Exod.23.3.deut. 1.17.and 16.19. pro.24.23.iam 2.1
[e] As a slanderer, backbiter or quarell picker.
[f] By consenting to his death, or conspiring with the wicked.
† Ebr. suffer not sinne vpon him.
*Matth.5.43.rom. 13.9.gal.5.14.iam. 2.8.
[g] As a horse to leape an asse, or a mule a mare,

things, as of linnen and wollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bond maide, affianced to a husband, and not redeemed, nor freedome giuen her, † she shall be scourged, *but* they shall not die, because shee is not made free.

21 And he shall bring for his trespasse offering vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord, concerning his sinne which hee hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meate, yee [b] shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you: it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shall be holy to the praise of the Lord.

25 And in the fift yeere shal ye eate of the fruit of it, that it may ‖ yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat *the flesh* with the blood: ye shall not vse witchcraft, nor [i] obserue times.

27 * Yee shall not [k] cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

28 * Yee shall not cut your flesh for the † dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a [m] whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, * neither Soothsayers: yee shall not seeke *to them* to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt [n] rise vp before the horehead, and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger soiourne with thee in your land, ye shall not ‖ vexe him.

34 * *But* the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Yee shall not doe vniustly in iudgement, in [o] line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therfore shal ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

† Ebr. a beating shall be, sayth the Lord, they shall be beaten.

b It shall be vncleane as that thing, which is not circumcised.

‖ Or, that God may multiply.

Whether it bee strangled, or otherwise.

i To measure luckie or vnluckie dayes.

* Chap. 21. 5.

k As did the Gentiles in signe of mourning.

‖ Or, cut, or teare.

* Deut. 14. 5.

† Ebr. soule or person.

l By whipping your bodies, or burning markes therein.

m As did the Cyprians, and Locrenses.

* 2 Sam. 28. 8.

n In token of reuerence.

‖ Or, do him wrong.

* Exod. 22. 21.

o As in measuring the ground.

* Prou. 11. 1. and 16. 11. and 20. 10.

p By these two measures he meaneth all other. Of Ephah, reade Exod. 16. 36. & of Hin, Exod. 29. 40.

CHAP. XX.

a They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornication with the kinred or affinity. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer *he be* of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the [c] people of the land hide their eyes, *and* winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and wil cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as walke with spirits, and after soothsayers to goe a [d] whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and bee holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and do them: I am the Lord which doth sanctifie you.

9 ¶ [e] If *there be* any that curseth his father or his mother, he shall die the death, *seeing* hee hath cursed his father and his mother, [e] his blood *shalbe* vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, *because* hee hath vncouered his fathers * shame, they shall both die: their blood *shall be* vpon them.

12 Also the man that lieth with his daughter in lawe, they both shall die the death, they haue wrought ‖ abomination, their blood *shallbe* vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood *shalbe* vpon them.

14 Likewise he that taketh a wife and her mother, [f] committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 * Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shal die the death, their blood *shall be* vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and shee seeth his shame, it is villanie: therefore they shall bee cut off in the sight † of their people, *because* he hath vncouered his sisters shame, he shall beare his iniquitie.

18 * The man also that lieth with a woman hauing her ‖ disease, and vncouereth her shame, *and* openeth her fountaine, and she open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreouer, thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because he hath vncouered his † kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame; they shall beare their iniquitie, *and* shall

* Chap. 18. 21.

a By Moleth he meaneth any kind of idole, Chap. 18. 21.

b Reade Chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duetie, and defend Gods ordinance, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme sorcerers or coniurers is spiritual whoredome, or idolatrie.

* Chap. 11. 44. 1. Pet. 1. 16.

* Exod. 21. 17. prou. 20. 20. matth. 15. 4.

e He is worthy to die.

* Deut. 22. 22. iohn 8. 4. 5.

* Chap. 18. 8. deut. 22. 30.

‖ Or, confusion.

* Chap. 18. 22.

f It is an execrable and detestable thing.

* Chap. 18. 23.

† Ebr. in the eyes of the children of their people.

* Chap. 18. 19.

‖ Or, flowrs.

* Chap. 18. 19, 23.

† Ebr. flesh.

shall die g childless.

21 So the man that taketh his brothers wife, committeth filthinesse, *because* he hath vnconered his brothers h shame, they shalbe childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwel therein, * spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue sayd vnto you, Ye shall inherite their land, and I wil giue it vnto you to possesse it, *euen* a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from *other* people.

25 * Therefore shall yee put difference betweene cleane * beastes and vncleane, and betweene vncleane foules and cleane: neither shall yee k defile your selues with beasts or foules, nor with any *creeping thing*, that the ground bringeth foorth, which I haue separated from you as vncleane.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from *other* people that ye should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shalbe* vpon them.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.
h Reade Chap. 21.16.
* Chap. 18.26.
* Chap. 18.25.
* Deut. 9.5.
i Full of abundance of al things.
* Chap. 11.2,3. deut. 14.4.
k By eating them contrary to my commandement.
* Verse 7.
* Deut. 18.11. 1. sam. 28.7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priestes ought to be, both in themselues, and in their family.

AND the Lorde sayde vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maide, that is neere vnto him, which hath not had an husband: for her † he may lament.

4 He shall not lament for the c Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lorde made by fire, *and* the bread of their God they doe offer: therefore they shall bee holie.

7 They shall not take to wife an whore, or d one polluted, neither shall they marry a woman diuorced from her husband: for such one *is* holy vnto his God.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shalbe holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fal to play the whore, shee polluteth her father: *therefore* shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

a By touching the dead, lamenting, or being at their buiiall.
b For being married she seemed to be cut off from his familie.
† Hebr. he may be defiled.
c The Priest was permitted to mourne for his next kinred only.
* Chap. 19.27.
d Which hath an euill name or is defamed.
e Thou shalt count them holy and reuerence them.
f The shewe bread.
g He shall vse no such ceremonies as the mourners obserued.

11 Neither shall hee goe to any ‖ dead bodie, nor make himselfe vncleane by his father or by his mother,

12 Neither shall he goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anointing oyle of his God *is* vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 *But* a widowe or a diuorced woman, or a polluted, *or* an harlot, these shall he not marry, but shall take a maide of his owne * people to wife:

15 Neither shall hee defile his l seede among his people: for I am the Lorde which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: *as* a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen *member*,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, *is* crooke backt, or bleare eyed, o or hath a blemish in his eye, or be scuruie, or scabbed, or haue *his* stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not prease to offer the p bread of his God.

22 The bread of his God, *euen* of the q most holy, and r of the holy shall he eate:

23 But he shall not goe in vnto the f vaile, nor come neere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

‖ Or, to the house of the dead.
h To goe to the dead.
i For by his anointing he was preferred to the other Priests, and therefore could not lament the dead, least hee should haue polluted his holy ointing.
k Not onely of his tribe, but of all Israel.
l By marying any vnchast or defamed woman.
m Which is deformed or bruised.
n As not of equal proportion, or hauing in number more or lesse.
o Or that hath web, or pearle.
p As the shewe bread, and meat offrings.
q As of sacrifice for sinne.
r As of the tenths and first fruits.
f Into the Sanctuarie.

CHAP. XXII.

3 Who ought to absteine from eating the things that were offered. 19 What oblation should be offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee a separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallowe vnto me: I am the Lord.

3 Say vnto them, Whosoeuer *he bee* of all your seede among your generations after you, that b toucheth the holy things which the children of Israel hallowe vnto the Lord, hauing his vncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

4 * Whosoeuer also of the seede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is c vncleane *by reason* of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom he may take vncleannesse, † whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eate of the holy things, ‖ except he haue washed his

a Meaning, that the Priests abstaine from eating, so long as they are polluted.
b To eate them.
* Chap. 15.2.
c By touching any dead thing, or being at burial of the dead.
† Ebr. according to all his vncleannesse.
‖ Or, vntill.

his flesh with water.

7 But when the Sunne is downe, hee shall bee cleane, and shal afterward eate of the holy things: for it is his foode.

8 *Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also he that is borne in his house: they shall eate of his meate.

12 If the Priests daughter also be married vnto a [f] stranger, she may not eate of the holy offrings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers house, she shall eate of her fathers bread, as she did in her * youth: but there shall no stranger eate thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shall put the [g] fift part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquitie *of their* [h] trespasse, while they eate their holy thing: for I the Lord do halow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 *Ye shall offer* of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shal not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 *And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offring of the beeues, or of the sheepe, his free offring shalbe perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or skiruie, or skabbed: these shall ye not offer vnto the Lorde, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any* **member* superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shal not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shal ye make *an offering thereof* in your land,

25 Neither [i] of the hand of a stranger shal ye offer the bread of your God of any of these, because their corruption [k] in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought forth, it shalbe euen seuen dayes vnder his damme: and from the eight day forth it shalbe accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shal not *kill her, and her yong *both* in one day.

29 So when ye wil offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The same day shal it be eaten, ye shal leaue * none of it vntill the morow: I am the Lord.

31 Therefore shall yee keepe my Commandements and doe them: *for* I am the Lord.

32 Neither shal ye [k] pollute mine holy Name, but I wil be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feastes of the Lorde. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide 24 The feast of blowing of trumpets. 34 The feast of Tabernacles.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which yee shall call the holy ‖ assembliés, *euen* these are my feastes.

3 *Sixe dayes ‖ shal worke be done, but in the seuenth day *shalbe* the Sabbath of rest, an holy ‖ conuocation: ye shall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feastes of the Lord, *and* holy conuocations, which ye shal proclaime in their [a] seasons.

5 In the first moneth, *and* in the fourteenth *day* of the moneth at euening *shalbe* the Passeouer of the Lord.

6 And on the fifteenth day of this moneth *shalbe* the feast * of vnleauened bread vnto the Lorde: seuen dayes yee shall eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: ye shall do no [b] seruile worke *therein*.

8 Also ye shall offer sacrifice made by fire vnto the Lorde seuen dayes, *and* in the [c] seuenth day *shalbe* an holy conuocation: ye shal doe no seruile worke *therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harueſt thereof, then yee shall bring ‖ a sheafe of the first fruits of your harueſt vnto the Priest,

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the priest shall shake it.

12 And that day when ye shake the sheafe, shal yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof *shalbe* two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part [f] of a Hin of wine.

14 And ye shal eate neither bread nor parched corne, nor ‖ greene eares vntill the selfe same day that ye haue brought an offering vnto your God: *this shalbe* a Law for euer in your generations and in all your dwellings.

15 ¶ Yee shall count also to you from the morow after the [g] Sabbath, *euen* from the day that ye shall bring the sheafe of the shake offering, seuen ‖ Sabbaths, they shalbe complete.

16 Vnto the morow after the seuenth Sabbath shall yee number fiftie dayes; then yee shall bring a new

‖ Or, bread.
[a] Exod.20.31. Leuit.11.44.
[d] Which is not of the tribe of Leui.
[e] Some reade, the seruant which had been entered and would not goe free, Exod.21.6.
[f] Who is not of the Priests kindred.
* Chap.10.14.
[g] He shall giue the sixth part ouer.
[h] For if they did not offer for their errour, the people by their example might commit the like offence.
* Deut.15.21. exclu. 35.12.
‖ Or, wart.
* Chap.21.18.
[i] Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.
[k] For whosoeuer doeth otherwise then God commandeth pollute the his Name.
‖ Or, conuocations.
* Exod.20.9,10.
‖ Or, ye may worke.
‖ Or, assembly.
[a] For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.
* Exod.12.15. numb.28.17.
[b] Or bodily labour, saue about that which one must eate, Exod. 12.16.
[c] The first day of the feast and the seuenth were kept holy: in the rest they might worke except any feast were intermedled as the feast of vnleauened bread, the fifteenth day, and the feast of sheaues the sixteenth day.
‖ Or, an omer: reade Deut.24.19. ruth.2.15. psal.129.7.
[d] That is, the second Sabbath of the Passeouer.
[e] Which is, the fifth part of an Ephah, or two omers: reade Exod.16.16.
[f] Reade Exod. 29.40.
‖ Or, full eares.
[g] That is, the seuenth day after the first Sabbath of the Passeouer.
‖ Or, weeks.

a newe meate offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall bee two loaues of two tenth deales of fine floure, *which* shal be baken with [h] leauen for first fruits vnto the Lord.

18 Also yee shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke and two rammes: they shalbe for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offering, and two lambes of a yeere olde for peace offerings.

20 And the priest shall shake them to and fro with the bread of the first fruits before the Lord, *and* with the two lambes: they shal be holy to the Lord, for the [i] priest.

21 So ye shall proclaime the same day, *that* it may be an holy conuocation vnto you: ye shall do no seruile worke *therein*: *it shall be* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ *And when you reape the harueſt of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy harueſt, *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, *and* in the first *day* of the moneth shall yee [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth shalbe a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shal doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shal doe no maner worke *therefore*: *this shalbe* a law for euer in your generations, *throwout* all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth *day* of the moneth at euen, from [o] euen to euen shal ye † celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth *shall be* for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day *shall be* an holy conuocation: ye shall doe no seruile worke *therein*.

36 Seuen dayes yee shall offer * sacrifice made by fire vnto the Lord, *and* in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assembly, ye shall doe no seruile worke *therein*.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, [q] burnt offering, and meate offering, ¶ sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shal giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seuen dayes: in the first day *shall be* a [r] Sabbath: likewise in the eight day *shall be* a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Ye shal dwel in boothes seuen daies: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in [s] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

a The oyle for the lamps. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lord spake vnto Moses, saying,

2 [a] Command the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light to cause the lamps to burne continually.

3 Without the vaile [b] of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shalbe* a lawe for euer through your generations.

4 Hee shall dresse the lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in steade of the bread it may be for a remembrance, *and* an offering made by fire vnto the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lorde euermore, *receiuing them* of the children of Israel for an euerlasting Couenant.

9 * And the *bread* shalbe Aarons and his sons, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne [f] blasphemed the Name *of the Lord*, and cursed, and they brought

[h] Because the Priest should eate them, as Chap. 7. 15. and they should not be offered to the Lord vpon the Altar.

[i] That is, offered to the Lord, and the rest should be for the Priests.

* Chap. 19. 9. deut. 24. 19.

[k] That is, about the end of September.

[l] Or, an holy day to the Lord.

[m] Which blowing was to put them in remembrance of the manifold seasons that were in that moneth, and of the Iubile.

* Chap. 16. 29, 30. numb. 29. 7.

[n] By fasting and prayer.

[o] Which contenueth a night and a day: yet they tooke it but for their naturall day.

† Ebr. rest your Sabbath.

* Numb. 29. 12. John 7. 37.

* Numb. 29. 18.

[p] Or, a day wherein the people are stayed from all worke.

[q] Or, peace offering.

[r] Or, a solemne feast.

‖ Or, of bought thicke with leaues.

[s] In the wilderness, or, forasmuch as they would not credit Iosuah and Caleb, when they returned from spying the land of Canaan.

[a] Reade Exod. 27. 20.

[b] Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary.

* Exod. 31. 8.

* Exod. 25. 30.

[c] That is, two Omers. reade Exod. 16. 16.

[d] For it was bake every Sabbath, when the bread was taken away.

* Exod. 29. 33. chap. 8. 31. matth. 12. 3, 5.

[e] Meaning, out of his tent.

[f] By swearing or despiting God.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their handes vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

16 And hee that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: aswel the stranger, as he that is borne in the lande: when hee blasphemeth the Name *of the Lord*, let him be slaine.

17 ¶ * He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause *any* blemish in his neighbour: as he hath done, so shall it bee done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man, shall be slaine.

22 Ye shall haue * one law: it shall be aswell for the stranger as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then h Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lorde had commaunded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale and redeeming of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the lande which I giue you, the * land shall † keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the land: *it shall be* the Lords Sabbath: thou shalt neither sowe thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast c left vnlaboured: *for* it shall be a yeere of rest vnto the land.

6 And the c rest of the land shall be meate for you, *euen* for thee and for thy seruant, and for thy mayd, and for thy hired seruant, and for the stranger that soiourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof bee meate.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, *euen* seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourtie yeere.

9 e Then thou shalt cause to blow the trumpet of the Iubile in the tenth *day* of the seuenth moneth: euen in the day of the reconciliation shall ye make the trumpet blowe, throughout all your land.

10 And yee shall halow that yeere, *euen* the fiftieth yeere, and proclaime libertie in the land to all the f inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his g possession, and euery man shall returne vnto his familie.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it self, neither gather *the grapes* thereof that are left vnlaboured.

12 For it is the Iubile, it shall bee holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall h not oppresse one another:

15 *But* according to the number of i yeeres after the Iubile, thou shalt buy of thy neighbour; *also* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of k fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land ‖ in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safetie.

20 And if yee shall say, What shall wee eat the seuenth yeere, for wee shall not sowe, nor gather in our increase?

21 I will † send my blessing vpon you in the sixt yeere, and it shall bring foorth fruit for three yeeres.

22 And ye shall sowe the eight yeere, and eate of the olde fruit vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the olde.

23 ¶ Also the land shall not be sold to be l cut off *from the familie*: for the land is mine, *and* yee be but strangers and soiourners with me.

24 Therefore in all the land of your possession ye shall m grant a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, *euen* his neere kinseman, and buy out that which his ‖ brother sold.

26 And if hee haue no redeemer, but † hath gotten and found to buy it out,

27 Then shall he n count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hande of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come o out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled citie, hee may buy it out againe within a whole

* Num. 15.34.

* Deut. 13.9. and 17.7.

g shall be punished.

* Exod. 21.12. deut. 19.4, 21. † Ebr. smiteth the soule of any man. † Ebr. soule for soule.

* Exod. 21.24. deut. 19.21. math. 5.38.

a Exod. 12.49. h Because the punishment was not yet appointed by the law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

* Exod. 23.10. † Ebr. shall rest a rest. a The Iewes began the count of this yeere in September: for then all the fruits were gathered.

b By reason of the corne that fell out of the eares the yeere past. c Or, which thou hast separated from thy field, and consecrated to God for the poore. d That which the land bringeth forth in her rest.

‖ Or, weeks.

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull tidings of libertie was publikely proclaimed by the sound of a corner.

f Which were in bondage.

g Because the tribes should neither haue their possessions or families diminished nor confounded.

h By deceit or otherwise.

i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.

k And not the soil possession of the land.

‖ Or, boldly without feare.

† Ebr. I will command.

l It could not be sold for euer, but must returne to the familie in the Iubile.

m Ye shall sell it on condition that it may bee redeemed.

‖ Or, kinsman.

† Ebr. his hand hath gotten.

n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

o From his hands that bought it.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled citie, shall be stablished, [p] as cut off *from the familie* to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shalbe esteemed as the field of the countrey: they may be bought out againe, and shall ‖goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, *and* the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cities of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possessiō among the children of Israel.

34 But the fields of the [q] suburbes of their cities shall not be sold: for it is their perpetual possession.

35 ¶ Moreouer, if thy brother bee impouerished, and [r] fallen in decay with thee, thou shalt relieue him, *as* a stranger and soiourner, so shall he liue with thee.

36 * Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitailes for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee bee impouerished, and bee solde vnto thee, thou shalt not compel him to serue as a bond seruant.

40 *But* as an hired seruant, and as a soiourner he shall be with thee: he shall serue thee vnto the yeere of the Iubile.

41 Then shall he depart from thee, *both* he and his children with him, and shall returne vnto his familie, and vnto the possession of his father shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not [s] be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, *shall be* of the heathen that are round about you: of them shall yee buy seruants and maids.

45 And moreouer of the children of the strangers that are soiourners among you, of them shall yee buy, and of their families that are with you, which they begate in your land: these shalbe your [t] possession.

46 So yee shall take them as inheritance for your children after you to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with cruelty.

47 ¶ If a soiourner or a stranger *dwelling* by thee † get *riches*, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or soiourner *dwelling* by thee, or to the stocke of the strangers familie,

48 After that he is sold, he may be bought out: one of his brethren may buy him out.

49 Or his vncle, or his vncles sonne may buy him out, or *any* of the kinred of his flesh among his familie, may redeeme him: either if hee can [u] get *so much*, he may buy himselfe out.

50 Then hee shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shalbe according to the number of [x] yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them shall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall bee with him yeere by yeere as an hired seruant: hee shall not rule cruelly ouer him in thy [y] sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel *are* seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 *Idolatrie forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his couenant.*

YEe shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall ye set ‖ any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shal keepe my Sabbaths, and * reuerence my Sanctuary; I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my commandements, and doe them,

4 I will then send you [a] raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnes, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleep, and none * shall make you afraid: also I † will rid euill beasts out of the land, and the [b] sword shall not goe thorow your land.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shall chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shal fall before you vpon the sword.

9 For † I wil haue respect vnto you, and make you increase, and multiply you, and [c] establish my couenant with you.

10 Ye shall eat also old store, and cary out old because of the new.

11 * And I will set my [d] Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I wil be your God, and ye shall be my people.

13 I am [y] Lord your God which haue brought you out of the land of Egypt, that yee should not be their bondmen, and I haue broken the [e] bonds of your yoke, and made you go vpright.

14 ¶ * But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either

p That is for euer, beside verse 23.

‖ Or returne.

† Ebr. for euer.

q Where the Leuites kept their cattell.

r In Hebrew it is, if his hand shake: meaning, if hee stretch forth his hand for help as one in miserie.

* Exod.22.25. deut.23.19. prou.28.8. ezek.18.8. & 22.12.

* Exod.21.2. deut.15.12. ierem.34.14.

s Vnto perpetual seruitude.

* Ephes.6.9. colos.4.1.

t For they shall not be bought out at the Iubile.

† Ebr. his hand take holde.

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreate him vnrighteously, if thou know it.

* Exod.20.4. deut.5.8. psal.97.7.

‖ Or stone hauing any imagerie.

* Chap.19.30.

* Deut.28.1.

a By promising abundance of earthly things, he stirreth the minde to consider the rich treasures of the spirituall blessings.

* Iob.11.19.

† Ebr. I will cause the euill beast to cease.

b Ye shall haue no warre.

* Iosh.23.10.

† Ebr. I will turne vnto you.

c Performe the thing which I haue promised.

* Ezek.37.26. 2.cor.6.16.

d I will be dwell present with you.

e I haue set you at full liberty, whereas before ye were as beasts tyed in bands.

* Deut.28.15. lament.2.17. malac.2.2.

ther if your ſoule abhorre my lawes, ſo that ye wil not do all my Commandements, but breake my f Couenant,

16 Then wil I alſo do this vnto you, I wil appoint ouer you ‖ fearefulneſſe, a conſumption, and the burning ague to conſume the eyes, and make the heart heauy, and you ſhall ſowe your ſeede in vaine: for your enemies ſhall eat it:

17 And I wil ſet g my face againſt you, and ye ſhal fall before your enemies, and they that hate you, ſhall reigne ouer you, * and ye ſhal flee when none purſueth you.

18 And if ye wil not for theſe *things* obey me, then will I puniſh you h ſeuen times more, according to your ſinnes,

19 And I wil breake the pride of your power, and I will make your heauen as i yron, and your earth as braſſe:

20 And your ‖ ſtrength ſhalbe ſpent in vaine: neither ſhall your land giue her increaſe, neither ſhall the trees of the land giue their fruit.

21 ¶ And if yee walke k ſtubburnely againſt me, and wil not obey me, I will then bring ſeuen times moe plagues vpon you, according to your ſinnes.

22 I will alſo ſende wilde beaſtes vpon you, which ſhall l ſpoyle you, and deſtroy your cattel, and make you few in number: ſo your hie m wayes ſhalbe deſolate.

23 Yet if by theſe yee will not be reformed by me, but walke ſtubburnely againſt me,

24 Then will I alſo walke * ſtubburnely againſt you, and I will ſmite you yet ſeuen times for your ſinnes:

25 And I wil ſend a ſword vpon you, that ſhal auenge the quarrell of my Couenant: and when ye are gathered in your cities, I will ſend you peſtilence among you, and ye ſhalbe deliuered into the hand of the enemy.

26 When I ſhall breake the n ſtaffe of your bread, then ten women ſhall bake your bread in one * ouen, & they ſhal deliuer your bread againe by weight, and ye ſhall eate, but not be ſatisfied.

27 Yet if ye wil not for this obey mee, but walke againſt me ſtubburnly,

28 Then wil I walke ſtubburnely in *mine* anger againſt you, and I wil alſo chaſtiſe you ſeuen times *more* according to your ſinnes.

29 * And yee ſhall eate the fleſhe of your ſonnes, and the fleſh of your daughters ſhall yee deuoure.

30 I will alſo deſtroy your hie places, and * cut away your images, and caſt your carkeiſes vpon the ‖ bodies of your idoles, and my ſoule ſhal abhorre you.

31 And I will make your cities deſolate, and bring your Sanctuarie vnto nought, and p wil not ſmell the ſauour of your ſweete odours.

32 I wil alſo bring the land vnto a wildernes, and your enemies which dwell therein, ſhalbe aſtoniſhed thereat.

33 Alſo I wil ſcatter you among the heathen, and q will draw out a ſword after you, and your land ſhalbe waſte, and your cities ſhalbe deſolate.

34 Then ſhall the land enioy her * Sabbaths, as long as it lieth voide, and yee ſhall be in your enemies land: then ſhall the land reſt, and enioy her Sabbaths.

35 All the dayes that it lieth voide, it ſhal reſt, becauſe it did not reſt in your r Sabbaths, when yee dwelt vpon it.

36 And vpon them that are left of you, I will ſend euen a ‖ fainteneſſe into their hearts in the land of their enemies, and the ſounde of a leafe ſhaken ſhall chaſe them, and they ſhall s flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

37 They ſhall fall alſo one vpon another, as before a ſword, though none purſue them, and yee ſhall not be able to ſtand before your enemies:

38 And ye ſhal periſh among the heathen, and the land of your enemies ſhall eate you vp.

39 And they that are left of you, ſhall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers ſhall they pine away with t them alſo.

40 Then they ſhal confeſſe their iniquitie, and the wickednes of their fathers for their treſpaſſe, which they haue treſpaſſed againſt me, & alſo becauſe they haue walked ſtubburnely againſt me.

41 Therefore I will walke ſtubburnly againſt them, and bring them into the land of their enemies: ſo then their vncircumciſed hearts ſhall bee humbled, and then they ſhall ‖ willingly beare *the puniſhiment of* their iniquitie.

42 Then I will remember my Couenant with Iaakob, and my Couenant alſo with Izhak, and alſo my Couenant alſo with Abraham will I remember, and will remember the land.

43 u The land alſo *in the meane ſeaſon* ſhall be left of them, and ſhall enioy her Sabbaths while ſhe lieth waſte without them, but they ſhall willingly ſuffer *the puniſhment of* their iniquitie, becauſe they deſpiſed my Lawes, and becauſe their ſoule abhorred mine ordinances.

44 Yet notwithſtanding this, when they ſhall bee in the lande of the enemies, * I will not caſt them away, neither wil I abhorre them, to deſtroy them vtterly, *nor* to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the x Couenant of olde, when I brought them out of the land of Egypt in the ſight of the heathen, that I might be their God: I am the Lord.

46 Theſe are the Ordinances, and the Iudgements, and the Lawes, which the Lorde made betweene him, and the children of Iſrael, in mount y Sinai, by the hand of Moſes.

CHAP. XXVII.

2 *Of diuers vowes, and the redumption of the ſame* 28 *A thing ſeparate from the vſe of man, cannot bee ſolde nor redeemed, but remaineth to the Lord.*

MOreouer, the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, If any man ſhall make a vow of a a perſon vnto the Lord, by b thy eſtimation,

3 Then thy eſtimation ſhall bee *thus*: a male from twentie yeere old vnto ſixtie yeere old ſhall be by thy eſtimation euen fiftie c ſhekels of ſiluer, after the ſhekel of the Sanctuary.

4 But if it be a female, then thy valuation ſhal be thirtie ſhekels.

5 And from fiue yeere olde to twentie yeere olde, thy valuation ſhall bee for the male twentie ſhekels, and for the female ten ſhekels.

6 But from a d moneth olde vnto fiue yeere olde, thy price of the male ſhall be fiue ſhekels of ſiluer, and thy price of the female, three ſhekels of ſiluer.

7 And from ſixtie yeere olde and aboue, if *he be* a male, then thy price ſhall be fifteene ſhekels, and for the female ten ſhekels.

8 But

f Which I made with you in chuſing you to be my people.
‖ Or, an haſtie plague.
g Reade Chap. 17.10.
* Prou.28.1.
h That is, more extremely.
i Ye ſhall haue drought and barrenneſs. Agge.2.20.
‖ Or, labour.
k Or, as ſome reade, by fortune, imputing my plagues to chance and fortune.
l Of your children, 2 King.17.25.
m Becauſe none dare paſſe thereby for feare of beaſts.
* 2.Sam.22.27. Eſai.18.26.
n That is, the ſtrength, whereby the life is ſuſtained, Ezek 4.16. and 5.16.
o One ouen ſhall be ſufficient for ten families.
* Deut.28.53.
* 2.Chron.:4.7
‖ Or, carions.
p I will not accept your ſacrifices.
q Signifying that no enemie can come without Gods ſuffering. * Chap.25.2.
r Which I commanded you to keepe.
s As if their enemies did chaſe them.
t Forasmuch as they are culpable of their fathers faults, they ſhalbe puniſhed as well as their fathers.
‖ Or, pray for their ſonne.
u While they are captiues, and without repentance.
* Deut.4.31. rom.11.26.
x Made to their forefathers.
y Fiftie dayes after they came out of Egypt.
a As of his ſonne or daughter.
b Which art the Prieſt.
c Reade the valuing of the ſhekel, Exod.30.13.
d He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them.

8 But if hee be poorer [e] then thou hast esteemed *him*, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, *so* shall the Priest value him.

9 And if *it be* a [f] beast, whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 Hee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then *both* this and that, which was changed for it, shalbe [g] holy.

11 And if *it be* any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: *and* as thou valuest it, *which art* the Priest, so shall it be.

13 But if hee will buy it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, *and* as the Priest shall prise it, † so shall the value be.

15 But if he that sanctified it, will redeeme his house, then he shal giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to the [h] seede thereof: an [i] Homer of barlie seed *shalbe* at fiftie shekels of siluer.

17 If he dedicate his field *immediately* from the yeere of Iubile, it shall bee worth as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shal recken him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shalbe abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shal put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if he wil not redeeme the field, but *the Priest* [k] sell the field to another man, it shall be redeemed no more.

21 But the field shalbe holy to the Lord, when it goeth out in the Iubile, as a fielde [l] separate from common vses: the possession thereof shal be the Priestes.

22 If a man also dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shal set the price to him, as * thou esteemest it, vnto the yeere of Iubile, and he shall giue [m] thy price the same day, *as a thing* holy vnto the Lord.

24 *But* in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him *I say*, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of * the Sanctuarie: a shekel conteineth twentie gerahs.

26 ¶ * Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shal dedicate such, be it bullocke, or sheepe: *for* it is the [n] Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it bee not redeemed, then it shalbe sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it bee man or beast, or land of his inheritance) may bee solde nor redeemed: *for* euerie thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shalbe separate from man, shalbe redeemed *but* [o] die the death.

30 Also all the tithe of the land *both* of the seed of the ground, *and* of the fruite of the trees is the Lords: *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he shall adde the [p] fift part thereto.

32 And euery tithe of bullocke, and of sheepe, *and* of all that goeth vnder the [q] rod, the tenth shalbe holy vnto the Lord.

33 He shal not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall, shalbe holy, *and* it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moses vnto the children of Israel in Mount Sinai.

e If he be not able to pay after thy valuation.

f Which is cleane, Chap. 11.2.

g That is, consecrate to the Lord.

† Heb. *so shall it stand.*

h Valuing the price thereof according to the seede that is sowen, or by the seede that it doeth yeeld.

i Homer is a measure conteining ten Ephahs: reade of Ephah, Exod. 16.16, 36.

k For their owne necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doeth turne it to his priuate vse, Num. 21.2, deut. 13.15, Iosh. 6.17.

* Verse 12.

m The Priestes valuation.

* Exod. 30.13, numb. 3.47, ezek. 45.12.

* Exod. 13.2 and 22.29. numb. 3.13.

n It was the Lords already.

* Iosh. 6.19.

o It shall remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbred: that is, euerie tenth man he falleth by one without exception or respect.

THE FOVRTH BOOKE OF MOSES, CALLED *NVMBERS.

* So called, because of the diuersitie & multitude of numbrings which are here chiefly conteined, both of men names and places.

THE ARGVMENT.

Forasmuch as God hath appointed that his Church in this worlde shall bee vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: hee did not straightway bring his people, after their departure out of Egypt, into the lande which hee had promised them: but ladde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the worlde, and to depend on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruaunts of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding, God is euer true in his promise, and gouerneth his by his holy Spirite, that either they fall not to such inconueniences, or else returne to him quickely by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie:

hee

he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Leuites are exempted from the seruice of the Lord.

THe Lorde spake againe vnto Moses in the wildernesse of [a] Sinai, in the Tabernacle of the Congregation, in the first *day* of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take yee the summe of all the Congregation of the children of Israel, after their families *and* housholdes of their fathers with the number of their names: *to wit*, all the males, † man by man:

3 From twentie yeere old and aboue, all that goe foorth to the warre in Israel, thou and Aaron shalt number them through their armies.

4 And with you shall be [c] men of euery tribe, such *as are* the heads of the house of their fathers.

5 And these are the names of the men that shall [d] stand with you, of *the tribe* of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, *and* heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together in the first *day* of the second moneth, who declared [f] their kindreds by their families, *and* by the houses of their fathers according to the number of *their* names, from twenty yeere olde and aboue, man by man.

19 As the Lord had commaunded Moses, so he numbred them in the wildernesse of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, *and* by the houses of their fathers according to the number of *their* names, man by man, euery male from twenty yeere olde and aboue, as many as ‖ went forth to warre:

21 The number of them, *I say*, of the tribe of Reuben, *was* sixe and fourty thousand, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generations, by their families, *and* by the houses of their fathers, the summe thereof by the number of *their* names, man by man, euery male from twenty yeere old and aboue, all that went forth to warre:

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere olde and aboue, all that went forth to warre:

25 The number of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and sixe hundreth and fifty.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere olde and aboue, all that went forth to warre:

27 The number of them, *I say*, of the tribe of Iudah, *was* threescore and fourteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of ‖ Issachar by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went forth to warre:

29 The number of them *also* of the tribe of Issachar *was* foure and fifty thousand and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere olde and aboue, all that went forth to warre:

31 The number of them *also* of the tribe of Zebulun *was* seuen and fifty thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of ‖ Ephraim by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

33 The number of them *also* of the tribe of Ephraim *was* fourty thousand and fiue hundreth.

34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went forth to warre:

35 The number of them *also* of the tribe of Manasseh *was* two and thirty thousand and two hundreth.

36 Of the sonnes of ‖ Beniamin by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went forth to warre:

37 The number of them *also* of the tribe of Beniamin *was* fiue and thirty thousand and foure hundreth.

38 Of the sonnes of ‖ Dan by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere olde and aboue, all that went forth to warre:

39 The

a In that place of the wildernesse that was neere to mount Sinai
b Which contained both part of April, and part of May.
* Exod. 33.12.
† Heb. by their heads.
c That is, the chiefest man of euery tribe.
d And assist you when ye number the people.
e Or, captaines, and gouernours.
f In shewing euery man his tribe, and his ancesters.
‖ These are the names of the twelue tribes, as first of Reuben.
‖ Or, as were able to beare weapons.
‖ Simeon.
‖ Gad.
‖ Iudah.
‖ Issachar.
‖ Zebulun.
‖ Ephraim.
‖ Manasseh.
‖ Beniamin.
‖ Dan.

THE FIGVRE OF THE Tabernacle erected, and of the Tents pitched round about.

A B The length of the Court, of an hundreth cubites, on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaines were tyed to inclose the Court. C D The North side, which was in all poinies like. B C The west ende, which was of fiftie cubites wide. In this space there were tenne pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. A D The East ende, which was also of fiftie cubites breadth, so that the whole Court was in length twise the breadth. The comming in was at the East ende, right at it there hanged a wrought hanging of twentie cubites long, fastened to foure pillars. E At the sides of the hanging there were curtaines of fifteene cubites in length, which were fastened on this side of the hanging to three pillars, and on the other side to as many as the Figure sheweth.

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand and seuen hundreth.

‖Asher. 40 ¶ Of the sonnes of ‖ Asher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went forth to warre:

41 The number of them *also* of the tribe of Asher *was* one and fourty thousand and fiue hundreth.

‖Naphtali. 42 ¶ Of the children of ‖ Naphtali, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them *also* of the tribe of Naphtali, *was* three and fiftie thousand, and foure hundreth.

44 These are the ‖ summes which Moses, and Aaron numbred, and the Princes of Israel, the twelue men *which* were euery one for the house of their fathers.

‖ Or, full come.

45 So *this* was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number fixe hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among § them.

§ Which were warriors, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

† Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to bee pitched, the Leuites shall set it vp: for the [h] stranger that commeth neere, shall be slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, least vengeance [i] come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimony.

i By not having due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 [a] Euery man of the children of Israel shall campe by his standerd, *and* vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.

3 On the East side toward the rising of the sunne, shall they of the standerd of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *shall be* ‖ captaine of the sonnes of Iudah.

‖ Or, prince.

4 And his host and the number of them *were* seuenty and foure thousand and fixe hundreth.

5 Next vnto him shall they of the tribe [b] of Issachar pitch, and Nethaneel the sonne of Zuar *shall be* the captaine of the sonnes of Issachar:

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

6 And his hoste and the number thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* the tribe of Zebulun, & Eliab the sonne of Helon captaine ouer the sonnes of Zebulon:

8 And his hoste and the number thereof seuen and fiftie thousand and foure hundreth:

9 The whole number of the [c] hoste of Iudah *are* an hundreth fourescore and fixe thousand, and foure hundreth according to their armies: they shall first set forth.

c Of them which were contained vnder that name.

10 ¶ On the South side *shalbe* the standerd of the

the hoste [d] of Reuben according to their armies: and the captaine ouer the sonnes of Reuben *shall be* Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof sixe and fourtie thousand and fiue hundreth.

12 And by him shal the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon *shall be* Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad *shall be* Eliasaph the sonne of ‖ Deuel:

15 And his host and the number of them *were* fiue and fourtie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben *were* an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set foorth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe *with* the hoste of the Leuites, in the [e] mids of the campe as they haue pitched, so shall they goe forward, euerie man in his order, according to their standerds.

18 ¶ [f] The standerd of the campe of Ephraim *shall be* toward the West according to their armies: and the captaine ouer the sonnes of Ephraim *shall be* Elishama the sonne of Ammihud:

19 And his hoste and the number of them *were* fourtie thousand and fiue hundreth.

20 And by him *shall be* the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh *shall be* Gamliel the sonne of Padahzur:

21 And his host and the number of them *were* two and thirtie thousand and two hundreth.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin *shal be* Abidan the sonne of Gideoni:

23 And his hoste, and the number of them *were* fiue and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim *were* an hundreth and eight thousand and one hundreth according to their armies, and they shal goe in the third place.

25 ¶ The standerd of the host of [g] Dan *shal be* toward the North according to their armies: and the captaine ouer the children of Dan *shall be* Ahiezer the sonne of Ammishaddai:

26 And his host and the number of them *were* two and threescore thousand and seuen hundreth.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher *shall be* Pagiel the sonne of Ocran.

28 And his host and the number of them *were* one and fourtie thousand and fiue hundreth

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali *shall be* Ahira the sonne of Enan:

30 And his host and the number of them *were* three and fiftie thousand and foure hundreth.

31 All the number of the hoste of Dan *was* an hundreth and seuen and fiftie thousand and sixe hundreth: they shall go hindmost with their standerds.

32 ¶ These are the [h] summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, sixe hundreth and three thousand, fiue hundreth and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their [i] standerds, and so they iourneyed euerie one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 35 Why the Lord separated the Leuites for himselfe. 16 There number families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the [a] generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom *Moses* did * consecrate to minister in the Priests office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar & Ithamar serued in the Priests office in the [c] sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and [d] set them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation [e] before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and *haue* the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his [f] sonnes: *for* they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priestes office: and the [g] stranger that commeth neere, shalbe slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for al the first borne that openeth the matrice among the children of Israel, and the Leuites, shalbe mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euerie male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

d Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standerd.

‖ Or, Reuel.

e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children so they and Beniamin make the third standerd.

g Dan and Naphtali the sonnes of Bilha Rahels maide with Asher the sonne of Zilpha made the south standerd.

h Which were of twentie yeares and aboue.

i For vnder euerie one of the foure principall standerds were diuers signes to keepe euerie band in order.

a Or, families and kinreds.

* *Exod.6 23.*

* *Exod.28.3.*

* *Leuit.10.1,3. chap. 26.61. 1.chro.24.2.*

b Or, before the Altar.

* *Leuit.10.1,2.*

c While their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people and offring sacrifice: the Leuites serued for the inferiour vses of the same.

g Any that would minister not being a Leuite.

* *Exod.13.1. and 34. 19. Leuit.27 26. chap.8. 16. Luke 2.23.*

* *Gen.46.11. Exod. 6. 6. chap.26.57. 1.chro 6.1 and 23 6.*

Leui, according to the house of their fathers.

21 Of Gershon *came* the family of the Libnites, and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof ([h] after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ‖ ancient of the house of the Gershonites *shall bee* Eliasaph the Sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation *shall bee* the [i] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath *came* the familie of the Amranites, and the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue *was* eight thousand and fixe hundreth, hauing the [k] charge of the Sanctuarie.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house *and* families of the Kohathites *shall be* Elizaphan the sonne of Vzziel:

31 And their charge *shalbe* the [l] Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that seruеth thereto.

32 And Eleazar the sonne of Aaron the Priest *shalbe* ‖ chiefe captaine of the Leuites, *hauing* the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue *was* sixe thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari *shalbe* Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari *shall be* [m] the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments therof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins & their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle *I say*, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, [n] and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Leuites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, *euen* all the males from a moneth olde and aboue, *was* two and twentie [o] thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee [p] for all the first borne of the children of Israel (I *am* the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and aboue) according to their number were two and twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattel, and the Leuites shalbe mine, (I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euerie person: after the weight of the Sanctuarie shalt thou take it: * the shekel *conteineth* twentie gerahs

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the [q] first borne of the children of Israel tooke he the money: *euen* a thousand three hundreth threescore and fiue *shekels*, after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

3 The offices of the Leuites, when the hoste remoueth. 48 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, *and* houses of their fathers.

3 From [a] thirtie yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe [b] the couering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blew silke, and put to [c] the barres thereof:

7 And vpon the * table of shew *bread*, they shall spread a cloth of blew silke, and put thereon the dishes, and the *incense* cups and goblets, and couerings to couer it [d] with, and the bread shall be thereon continually:

8 And they shal spread vpon them a couering of

[h] Onely numbring the male children.

‖ Or, father.

[i] Their charge was to carie the couerings and hangings of the Tabernacle.

[k] Doing euerie one his dueie in the Sanctuarie.

[l] The chiefe things within the Sanctuarie were committed to the Kohathites

‖ Or, prince of princes.

[m] The wood worke and the rest of the instruments were committed to their charge.

[n] That none should enter into the Tabernacle contrarie to Gods appointment.

[o] So that the first borne of the children of Israel were moe by 273. as verse 43.

[p] So that now the Leuites should satisfie vnto the Lord for the first borne of Israel, fine for the 273. which were moe then the Leuites, for whom they payed money.

* Exod. 30. 13. And 27. 25. chap. 18. 16. ezek. 45. 12.

[q] Of the two hundreth seuentie and three, which were more then the Leuites.

[a] The Leuites were numbred after three sorts first a moneth olde when they were consecrate to the Lord, next at 25. yeere olde, when they were appointed to serue in the Tabernacle, and at 30. yeere old to beare the burthens of the Tabernacle.

[b] Which diuided the Sanctuary from the holiest of all.

[c] That is, put them vpon their shoulders to carie it: for the barres of the Arke could neuer be remoued, Exod. 25. 15.

* Exod. 25. 30.

[d] Meaning, to couer the bread.

of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloth of blewe silke, and couer the * candlesticke of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the [e] barres.

11 Also vpon the golden [f] altar they shall spread a cloth of blewe silke, and couer it with a couering of badgers skinnes, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie wherwith they minister in the Sanctuary, and put *them* in a cloth of blewe silke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the [g] altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupy about it: the censers, the flesh hookes and the besomes, and the basens, *euen* all the instruments of the altar: and they shal spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the [h] Sanctuarie, and all the instruments of the Sanctuarie, at the remoueing of the hoste, afterwarde the sonnes of Kohath shall come to beare it, but they shall not [i] touch *any* holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the * sweete incense and the [k] dayly meate offering, and the * anointing oyle, *with* the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie, and in all the instruments thereof.

17 ¶ And the Lorde spake vnto Moses and to Aaron, saying,

18 Ye shall not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout all their families;

23 From thirty yeere old and aboue, vntill fiftie yeere olde shalt thou number them, all that [n] enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on hie vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, & the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their coardes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commaundement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall apoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shall be* vnder the [q] hande of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, *and* by the houses of their fathers.

30 From thirtie yere olde and aboue, euen vnto fiftie yere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the * boardes of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets & their pinnes, and their cords with all their instruments, euen for all their seruice: and by [r] name ye shall reckon the instruments of their office *and* charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hande of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and aboue: euen vnto fiftie yere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the † numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the [s] hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirtie yeere old and vpward, euen vnto fiftie yere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand sixe hundreth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that [t] did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the familes of the sonnes of Merari by their families, *and* by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto

* Exod.25.31.
* Exod.25.38.
e The Ebrew word signifieth an instrument made of two sides of barres.
f Which was to burne incense. Read Exod.30.1.
g Of the burnt offering.
h That is, in folding vp the things of the Sanctuary, as the Arke, &c.
i Before it be couered.
k Exod.30.34,35.
l Which was offered at morning and euening.
* Exod.30.23,25.
l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.
m Shewing what part euery man shall beare.
n Which were reckoned into the company of them that ministred in the Tabernacle of the Congregation.
o Which vaile hanged betweene the Sanctuary and the court.
p Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.
q Vnder the charge and ouersight.
* Exod.26.25.
r Ye shall make an inuentorie of all the things, which ye commit to their charge.
† Ebr. the numbred of them.
s God appointing Moses to be the minister and executor thereof.
t Which were of competent age to serue therein, that is, betweene 30. and 50.

vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commaundement of the Lord, by the hand of Moses.

46 *So* all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere old, euery one that came to do [u] his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, fiue hundreth and foure score.

49 According to the † commandement of the Lorde by the hande of Moses did *Aaron* number them, euery one according to his seruice, and according to his charge. Thus *were* they of that tribe numbred, as the Lord commanded [x] Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.
† *Ebr. according to the mouth, or word.*
x So that Moses neither added, nor diminished from that which the Lord commanded him.

CHAP. V.

1 The Leprous, and the polluted shall be cast foorth. 6 The purging of sinnes. 15 The triall of the suspect wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they * put out of the hoste euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

3 Both male and female shall ye put out: ‖ out of the hoste shall ye put them, that they defile not their [a] tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne [b] that men commit, and transgresse against the Lorde, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, and shall restore the damage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinsman, to whom he should restore the damage, the damage shalbe restored to the Lorde for the Priestes vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans hallowed things shall bee his: *that is*, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans [e] wife turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnesse against her, neither shee taken with the maner,

14 † If hee be mooued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* he shall not powre [f] oyle vpon it, nor put incense thereon: for it is an offring of ielousie, an offering for a remembrance, calling the sinne to [g] mind.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in the earthen vessell, and of the dust that is in the floore of the Tabernacle, *euen* the Priest shal take it and put it into water.

18 After, the Priest shal set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her handes: it is the ielousie offering, and the Priest hall haue bitter *and* [i] cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee [k] accursed, and detestable for the othe among thy people, and the Lord cause thy thigh to † rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall [m] blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water *turned* into bitternesse, shal enter into her.

25 Then the Priest shall take the ielousie offring out of the womans hande, and shall shake the offring before the Lord, and offer it vpon the altar.

26 And the Priest shall take *an handfull* of the offring for a ‖ memoriall thereof, and burne it vpon the [n] altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee bee defiled and haue trespassed against her husband, then shall the cursed water, *turned* into bitternesse, enter into her, and her belly shal swel, and her thigh shal rot, and the woman shall be accursed among her people.

28 But if the woman bee not defiled, but bee [l] cleane, shee shall bee free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is mooued with a ielous minde being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shalbe [o] free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazarites. 24 The maner to bleste the people.

And

* *Leuit.13.3.*
* *Leuit.15.2.*
* *Leuit.21.1.*
‖ *Or, in a place out of the hoste.*
a There were three maner of tentes of the Lord, of the Leuites, and of the Israelites.
* *Leuit.6.3.*
b Commit any fault willingly.
* *Leui.6.5.*
c If he be dead to whom the wrong is done, and also haue no kinsman.
d Or, things offred to the Lord, as first fruits, &c.
* *Leuit.10.12.*
e By breaking the band of mariage, and playing the harlot.
† *Ebr. If the spirit of ielousie come vpon him.*
f Onely in the sinne offering, and this offering of ielousie were neither oyle nor incense offered.
g Or makinge the sinne knowen, and not purging it.
h Which also is called the water of purification or sprinkling, reade chap.19.9.
i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.
k Both because she had committed so hainous a fault and forswore her selfe in denying the same.
† *Ebr. no full.*
l That is, be it so, as thou wilt, as Psal.41.13. deut. 27.15.
m Shall wash the curses, which are written, into the water in the vessell.
‖ *Or, persume.*
n Where the incense was offred.
‖ *Or, innocent.*
o The man might accuse his wife vpon suspition, but not be reprouable.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselues to vow a vow of a [a] Nazarite to separate *himselfe* vnto the Lord,
3 Hee shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shal drinke any licour of grapes neither shall eat fresh grapes nor dried.
4 As long as his abstinence endureth, shal he eat nothing that is made of the wine of the vine, neither the kernels, nor the huske.
5 While he is separate by his vow, the * rasor shall not come vpon his head, vntill the dayes be out, in the which he separateth *himselfe* vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.
6 During the time that he separateth himselfe vnto the Lord, hee shall come at no [b] dead body:
7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.
8 All the dayes of his separation hee shall be holy to the Lord.
9 And if any die suddenly by him, or he beware, then the [d] head of his consecration shalbe defiled, and he shall shaue his head in the day of his clensing: in the seuenth day he shall shaue it.
10 And in the eight day hee shall bring two turtles, or two yoong pigeons to the Priest, at the doore of the tabernacle of the Congregation.
11 Then the priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by [e] the dead: so shall he hallow his head the same day,
12 And he shal [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespasse offering, and the first [g] dayes shalbe void: for his consecration was defiled.
13 ¶ Then this is the lawe of the Nazarite: When the time of his consecration is out, he shal come to the doore of the Tabernacle of the congregation,
14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere olde, without blemish, for a sinne-offring, and a ram without blemish, for peace offerings,
15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oile, and wafers of vnleauened bread anointed with oile, with their meat offering, and their drinke offerings:
16 The which the Priest shall bring before the Lord, and make his sin offring and his burnt offering.
17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offering, and his drinke offering.
18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, & shal take the haire of the head of his consecration, and [i] put it in the fire which is vnder the peace offering.
19 Then the Priest shal take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after hee hath shauen his consecration.
20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken breast, and besides the heaue shoulder: so afterwarde the Nazarite may drinke wine.
21 This is the law of the Nazarite, which he hath vowed, *and* of his offring vnto the Lord for his consecration, [k] besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.
22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye [l] blesse the children of Israel, and say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon thee, and be mercifull vnto thee,
26 The Lord lift vp his countenance vpon thee, and giue thee peace.
27 So they shall put my [m] Name vpon the children of Israel, and I will blesse them.

a Which separated themselues from the world, & dedicated themselues to God: which figure was accomplished in Christ.
* Iudg.13.5. 1.Sam.1.11.
b As at burials, or mourning.
c In that he suffered his haire to grow, he signified that he was consecrate to God.
d Which long haire is a signe that he is dedicate to God.
e By being present where the dead was.
f Beginning at the eight day, when he is purified.
g So that he shal begin his vow a-new.
* Leuit.2.13.
* Act.21.24.
h In token that his vow is ended.
i For the haire which was consecrate to the Lord, might not be cast into any prophane place.
* Exod.29.27.
‖ Or, with the breast.
k At the least hee shall do this, if he be able to offer no more.
l That is, pray for them, Ecclus.36.17
m They shal pray in my Name for them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercy seat.

NOw when Moses had finished the setting vp of the Tabernacle, and * anoynted it and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anointed them, and sanctified them,
2 Then the ‖ princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbred) offered,
3 And brought their offring before the Lord, sixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take *these* of them, that they may be to do the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.
6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:
7 Two charets and foure oxen he gaue to the sonnes of Gershon according vnto their [c] office.
8 And foure charets and eight oxen he gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.
9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuary belonged to them, *which* they did beare vpon *their* shoulders.
10 ¶ The princes also offered in the [e] dedication for the altar in the day that it was anoynted: then the princes offered their offering before the altar.
11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.
12 ¶ So then on the first day did ‖ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.
13 And his offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle

* Exod.40.18.
‖ Or, vessels.
‖ Or, captaines.
a Like horse litters, to keepe the things that were caried in them, from weather.
b That is, to cary things & stuffe in.
c For their vse to cary with.
d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, Chap. 4.11.
e That is, when the first sacrifice was offered there vpon by Aaron, Leuit.9.1.
‖ The offering of Nahshon

of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meat offering,

*Leuit.2.1.

14 An *incense* cup of golde of tenne *shekels*, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, and fiue lambs of a yeere olde: this was the offering of Nahshon the sonne of Amminadab.

‖ The offering of Nethaneel.

18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of *the tribe of* Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meat offering,

20 An *incense* cup of golde of ten *shekels*, full of incense,

21 A yong bullocke, a ram, a lambe of a yere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offring of Nethaneel the sonne of Zuar.

‖ The offering of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Zebulun *offered*.

25 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

26 A golden *incense* cup of ten *shekels*, ful of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the sonne of Shedeur prince of the children of Reuben *offered*.

31 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

32 A golden *incense* cup of ten *shekels*, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, and fiue lambs of a yeere old: this was the offering of Elizur the sonne of Shedeur.

‖ The offering of Shelumiel.

36 ¶ The fith day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon *offered*.

37 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

38 A golden *incense* cup of ten *shekels*, full of incense,

39 A yong bullocke, a ram, a lambe of a yere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

‖ The offering of Eliasaph.

42 ¶ The sixt day ‖ Eliasaph the sonne of Deuel prince of the children of Gad *offered*.

43 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

44 A golden *incense* cup of ten *shekels*, full of incense,

45 A yong bullocke, a ram, a lambe of a yere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

‖ The offering of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offered*.

49 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

50 A golden *incense* cup of ten *shekels*, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere olde, for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

‖ The offering of Gamliel.

54 ¶ The eight day *offred* ‖ Gamliel the son of Pedazur, prince of the children of Manasseh.

55 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

56 A golden *incense* cup of ten *shekels*, ful of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

‖ The offering of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin *offered*.

61 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

62 A golden *incense* cup of ten *shekels*, ful of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes,

rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideoni.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of the children of Dan *offered.*

‖The offring of Ahiezer.

67 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine flowre, mingled with oyle, for a meate offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

70 An hee goat for a sinne offring.

71 And for a peace offering, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offered.*

‖The offring of Pagiel, or Phegiel.

73 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of yeere olde for a burnt offring,

76 An hee goate for a sinne offring,

77 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offered.*

‖The offing of Ahira.

79 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

80 A golden *incense* cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

82 An hee goate for a sinne offering,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahira the sonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer bowles, twelue *incense* cups of golde,

f This was the offering of the princes, when Aaron did dedicate the Altar.

85 Euery charger *conteining* an hundreth and thirtie *shekels* of siluer, and euery boule seuenty: all the siluer vessel *conteined* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie:

86 Twelue *incense* cups of gold ful of incense, *conteining* ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the *incense* cups *was* an hundreth and twentie *shekels.*

87 All the bullockes for the burnt offering *were* twelue bullocks, the rams twelue, the lambs of a yeere old twelue, with their meate offerings, and twelue hee goates for a sinne offering,

88 And all the bullocks for the peace offrings *were* foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was [g] anointed.

g By Aaron.

89 And when Moses went into the [h] Tabernacle of the Congregation, to speake with *God*, hee heard the voyce of one speaking vnto him from the Merciseate, that was vpon the Arke of the Testimony [i] betweene the two Cherubims, and hee spake vnto him.

h That is, the Sanctuarie.

i According as he had promised, Exod.25.22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the [a] forefront of the Candlesticke.

a To that part which is ouer against the Candlesticke, Exod.25.37.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, *cuen* of gold beaten out with the hammer, both the shaft, and the flowers thereof * was beaten out with the hammer: [b] according to the paterne which the Lord had shewed Moses, so made he the Candlesticke.

*Exod.25.18.

b And not set together of diuers peeces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle [c] water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shall be cleane.

c In Hebrew, it is called the water of sinne, because it is made to purge sinne, as Chap.19.9.

8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lorde, and the [e] children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lorde, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offring vnto the Lorde, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt seperate the Leuites from among the children of Israel, and the Leuites shall be * mine.

*Chap.3.45.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

*Chap.3.9.

f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.

*Exod.13.2. Luke 2.23.

18 And

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the g children of Israel in the Tabernacle of the Congregation: and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the h Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lorde had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also *belongeth* to the Leuites: from fiue and twentie yeere old and vpward, they shall goe in, to execute *their* office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more.

26 But they shal minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no seruice: thus shalt thou doe vnto the Leuites touching their charges.

g Which seruice the Israelites should doe.

h Because the Leuites goe into the Sanctuary in their name.

i In their presence, to serue them.

k Such office as was paine full, as to beare burthens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

The Passeouer is commanded again. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wilderness.

AND the Lorde spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at * euen, ye shall keepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the foureteenth day of the first moneth at euen in the wilderness of Sinai: according to all that the Lorde had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not c offer an offering vnto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

*Exod.12.1. Iudit. 2.3 5. chap.28.16. reuel.16.2.

*Exod.12.6. deut.16.6.

a Euen in all points as the Lord had instituted it.

b By touching a corpes, or being at the buriall.

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vncleane by the reason of a corps, or be in a long iourney, d hee shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread and sowre hearbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that *is* cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because he brought not the offering of the Lorde in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwel among you, and wil keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof *is*, so shall he do: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, *namely* the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

16 So it was alway: the cloude couered it *by day*, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 And at the † commandement of the h Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they † lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and iourneyed not.

20 So when the cloude abode † a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commaundement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yere vpon the Tabernacle abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lorde they pitched, and at the commandement of the Lorde they iourneyed, keeping the watch of the Lord at the commaundement of the Lorde by the k hand of Moses.

d And can not come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

*Exod.12.46. Iohn 19.36.

f When the Passeouer is celebrated.

‖ Or, punishment of his sinne.

*Exod.12.49.

*Exod.40.34.

g Like a pillar, reade Exod.13.21.

† Ebr. mouth.

h Who taught them what to do by the cloud.

*1. Cor.10.1.

† Ebr. camped.

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

† Ebr. dages of number.

*Exod.40.36.37. reade verse 38.

k Vnder the charge and gouernement of Moses.

CHAP. X.

The vse of the siluer Trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in law.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou maiest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or, of waste beaten out with the hammer.

3 And

3 And when they shal blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, *or* heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the [b] East part, shal goe forward.

6 If ye blow an alarme the second time, then the hoste of them that lye on the [c] Southside, shall march: *for* they shall blowe an alarme when they remooue.

7 But in the assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blowe the trumpets, and yee shall haue them as a lawe for euer in your generations.

9 And when yee goe to warre in your lande against the enemie that vexeth you, ye shall blow an alarme with the trumpets, and ye shall be remembred before the Lord your God, and shalbe saued from your enemies.

10 Also in the day of your [e] gladnesse, and in your feast dayes, & in the beginning of your moneths, ye shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, *and* in the twentieth *day* of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iourneys out of the desart of Sinai, and the cloud rested in the wildernesse of Paran.

13 So they [f] first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standard of the host of the children of Iudah according to their armies: and * Nahshon the sonne of Amminadab *was* ouer his band.

15 And ouer the band of the tribe of the children of Issachar *was* Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun *was* Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon and the sons of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the standerd of the hoste of Reuben, according to their armies, and ouer his band *was* Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon *was* Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad *was* Eliasaph the sonne of Deuel.

21 The Kohathites also went forwarde and [h] bare the * Sanctuary, and the [i] *former* did set vp the Tabernacle against they came.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band *was* Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sons of Manasseh *was* Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Beniamin *was* Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hosts according to their armies: and ouer his band *was* Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher *was* Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali *was* Ahira the sonne of Enan.

28 [l] These were the remooues of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses saide vnto [m] Hobab the sonne of Reuel the Midianite, the father in law of Moses, We go into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will do thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he sayd, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be † our guide.

32 And if thou go with vs, what goodnesse the Lord shall shew vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lorde *was* vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, * [o] Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when hee rested, he sayd, Returne, O Lord, to the † many thousands of Israel.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They loath Manna. 11 The wake saith of Moses. 16 The Lorde diuideth the burden of Moses to seuentie of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

WHen the people became † murmurers, † it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the vtmost part of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place Taberah, because the fire of the Lord burnt among the.

4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Israel also wept and sayd, Who shall giue vs flesh to eate?

5 We remember the fish which we did eate in Egypt for [c] nought, the cucumbers, & the pepons, and the leckes, and the onions, and the garlicke.

6 But now our soule is [d] dryed away, we can see nothing but this MAN.

7 (The MAN also was as * coriander seede, and his colour like the colour of [e] bdelium.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dewe fell downe vpon the hoste in the night, the MAN fell vpon it)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuously

b That is, the hoste of Iudah and they that are vnder his ensigne.
c Meaning the hoste of Reuben.
d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.
e When ye reioyce that God hath remoued any plague.
‖ *Or, when ye offer burnt offerings.*
‖ *Or, in keeping this order in their iourneys.*
f From Sinai to Paran, Chap. 33. 1.
* *Chap. 2. 3.*
* *Chap. 1. 7.*
g With all the appertenances thereof.
h Vpon their shoulders.
* *Chap. 4.*
i The Merarites and Gershonites.
k Leaving none behinde, nor any of the former that fained in the way.

l This was the order of their hoste when they remoued.
m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith, that Reuel was Iethros father: so Hobab was Moses father in law, looke Exo. 2. 18. and 3. 1. and 4. 18. and 18. 1. and Iudg. 4. 11.
† *Ebr. eyes vnto vs.*
n Mount Sinai, in Horeb.
* *Psal. 68. 1, 2.*
o Declare thy might and power.
† *Ebr. to the tenne thousands thousands.*
† *Ebr. as iniust complainers.*
† *Eb. it was euill in the eares of the Lord.*
* *Psal. 78. 21.*
‖ *Or, burning.*
a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.
b From God.
c For a small price or good cheape.
d For the greedy lust of the flesh.
* *Exo. 16. 31.*
Wisd. 16. 20.
Psal. 78. 24.
Iohn 6. 31.
e Which is, a white pearle or precious stone.

grieuously kindled: also Moses was grieued.

11 And Moses said vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found [f] fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I [g] conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the [h] land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy [i] sight, kill me, that I behold not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather vnto mee seuentie men of the elders of Israel, whom thou knowest, that they are the elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, [k] and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, [l] Be sanctified against to morow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and yee shall eate.

19 Ye shall not eat one day nor two dayes, nor fiue dayes, neither ten dayes, nor twenty dayes.

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue [m] contemned the Lord, which is [n] among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses saide, Sixe hundreth thousand footemen *are there* of the people, [o] among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

22 Shall the sheepe and the beeues bee slaine for them to finde them? either shal all the fish of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is * the Lords hand shortened? thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them rounde about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ took of the Spirit that was vpon him, and put it vpon the seuenty Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not [p] cease.

26 But there remained two of the men in the hoste: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ranne a yong man, and tolde Moses, and saide, Eldad and Medad doe prophesie in the hoste.

28 And Iosthua the sonne of Nun the seruant of Moses one of his [q] yong men answered & said, My Lord Moses, [r] forbid them.

29 But Moses sayd vnto him, Enuiest thou for my sake? yea, would God that all the Lords people *were* Prophets, *and* that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lord, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and *they were* about two cubites aboue the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten [s] homers full, and they spread them abroad for their vse round about the hoste.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is stricken with leprosie and healed at the prayer of Moses.*

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had maried (for he had maried [a] a woman of Ethiopia)

2 And they said, What? hath the Lord spoken but onely by Moses? hath hee not spoken also by vs? and the Lord heard *this*.

3 (But Moses *was* a very * [b] meeke man aboue all the men that were vpon the earth)

4 And by and by the Lord sayd vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lorde came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he saide, Heare nowe my wordes, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] vision, *and* will speake vnto him by dreame.

7 My seruant Moses *is* not so, who is faithfull [d] in all mine house.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but hee shall [e] see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, *euen* against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the [f] Tabernacle: and beholde, Miriam *was* leprous like snowe: and Aaron looked vpon Miriam, and behold, *she was* leprous.

11 Then Aaron sayde vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which

‖ *Or, euill intreated.*
f Or, wherein haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an othe to our fathers.
i I had rather die then to see my griefe and misery thus dayly increase by their rebellion.
k I will distribute my Spirit among them, as I haue done to thee.
l Prepare your selues that ye be not vncleane.
m Or, Cast him off because ye refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you.
o Of whom I haue the charge.
* *Isa.59.2 and 59.1.*
‖ *Or, separated, as ver.17.*
p From that day the spirit of prophesie did not faile them.
q Or, a yong man whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mat.9.38. luke 9.47.
* *Exod.16.13. psal.78.26,27.*
s Of homer read, Leuit.27.16. also it signifieth an heape, as Exod.8.14. iudg 15.16.
* *Psal.78.31.*
‖ *Or, graues of lust.*
‖ *Or, murmured.*
a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is some time in the Scriptures comprehended vnder this name
* *Ecclus.45.4.*
b And so bare with their grudgings, although he knew them.
c These were the two ordinarie meanes.
d In all Israel which was his Church.
* *Exod.33.11.*
e So farre as any man was able to comprehend, which he called his backe parts, Exod.33.23.
f From the doore of the Tabernacle.

which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one g dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had h spit in her face, should shee not haue bene ashamed seuen dayes? Let her be * shut out of the hoste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

g As a child that commeth out of his mothers belly dead, hauing as it were but the skin.

h In his displeasure.

* Leuit. 13. 46.

CHAP. XIII.

4 Certaine men are sent to search the lande of Canaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterwarde the people remooued from Hazeroth, and pitched in the wildernesse of a Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3 b Send thou men out to search the lande of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, *such as are* all rulers among them.

4 Then Moses sent them out of the wildernesse of Paran at the commandement of the Lord: all those men were ‖ heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ‖ Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, *to wit*, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the c men, which Moses sent to spie out the lande: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and go vp into ‖ the mountaines,

19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weake, either few or many.

20 Also what the lande *is* that they dwell in, whether it be d good or bad: and what cities *they be*, that they dwell in, whether they dwel in tents, or in walled townes:

21 And what the land *is*: whether it be fat or leane, whether there bee trees therein, or not. And bee of good courage, and bring of the fruite of the land (for then *was* the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the lande, from the wildernesse of e Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of f Anak. And g Hebron was built seuen yeere before Zoan in Egypt.

24 * Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

25 That place was called the ‖ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned again from searching of the land.

27 And they went and came to Moses and to Aaron and vnto al the Congregation of the children of Israel, in the wildernesse of h Paran, to Kadesh, and brought to them, and to all the Congregation, tydings, and shewed them the fruite of the land.

28 And they told i him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with * milke and honie: and here is of the fruit of it.

29 Neuertheless the people bee strong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, we saw the k sonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwel by the sea, and by the coasts of Iorden.

31 Then Caleb stilled the people ‖ before Moses, and sayd, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, Wee be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that l eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34 For there wee saw gyants, the sonnes of Anak, *which come* of the gyants, so that we seemed in our sight like grashoppers: and so wee were in their sight.

a That is, in Rithma, which was in Paran, Chap. 33. 18.

b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to Moses so to doe.

‖ Or, rulers.

‖ Or Iosua.

c Which in number were twelue, according to the twelue tribes.

‖ Or, hir countrey.

d Plentifull or barren.

e Which was in the wildernesse of Paran.

f Which were a kind of gyants.

g Declaring the antiquity thereof: also Abraham, Sarah, Izhak, and Iaakob were buried there.

* Deut. 1. 24.

‖ Or, the valley of Eshcol, that is, of grapes.

h Called also Kadesh-barnea.

i That is, Moses.

* Exod. 33. 3.

k Ahiman, Sheshai, and Talmai, whome Caleb slew afterward, Iosh. 12. 21, 22.

‖ Or, murmuring against Moses.

l The gyants were so cruel, that they spoiled and killed one another, and those that came to them.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iosua. 13 Moses pacifieth God by his prayer. 45. The people that would enter into the land contrary to Gods will, are slaine.

THen all the Congregation lifted vp their voyce, and cryed: and a the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly sayd vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues, and our children shalbe b a pray: were it not better for vs to returne into Egypt?

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

4 And they sayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron fell on their c faces before all the assembly of the Congregation of the children of Israel.

6 * And Iosha the sonne of Nun, and Caleb the sonne of Iephunneh two of them that searched the land, d rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and honie

9 But rebell not yee against the Lorde, neither feare yee the people of the lande: for they are *but* e bread for vs: their shielde is departed from them, and the Lorde is with vs, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke mee, and how long will it be yer they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, *When the Egyptians shal heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of this land, (*for* they haue heard, that thou Lorde, art among this people, *and* that thou, Lorde, art seene † face to face, and that thy cloude standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as g one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lorde was not able * to bring this people into the lande which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lorde is * slow to anger, and of great mercy, and * forgiuing iniquity and sinne, but not making *the wicked* innocent, & * visiting the wickednesse of the fathers vpon the children, in the third and fourth *generation*:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiuen h it, according to thy request.

21 Notwithstanding, as I liue, all the earth shal be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this i tenne times, and haue not obeyed my voyce,

23 Certainly they shal not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruaunt * Caleb, because hee had another k spirit, and hath followed mee still, euen him will I bring into the land, whither hee went, and his seed shall inherite it.

25 Nowe the Amalekites and the Canaanites l remaine in the valley: *wherefore* turne backe to morow, and get you into the m wildernes, by the way of the red sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long *shall I suffer* this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (saith the Lord) I wil surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were * counted through all your numbers, from twenty yeres old and aboue, which haue murmured against me.

30 Ye shal not doubtlesse come into the land, for the which I * lifted vp mine hande, to make you dwel therein, saue Caleb the sonne of Iephunneh, and Iosha the sonne of Nun.

31 But your children, (which yee said should be a pray) them wil I bring in, & they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness,

33 And your children shall n wander in the wilderness, fourtie yeeres, and shall beare your o whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the daies, in the which ye searched out the land, *euen* fourty dayes, * euery day for a yeere, shall you beare your iniquitie, for * fourtie yeeres, and ye p shall feele my breach of promise.

35 I the Lord haue said, Certainely I will doe so to all this wicked companie, that are gathered together against mee: *for* in this wilderness they shall be consumed and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Iosha the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp earely in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee bee readie to goe vp to the place which the Lord hath promised: for we haue q sinned.

41 But Moses said, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lorde is not among you) lest yee bee ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and yee shall fall by the sworde: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed r obstinately to goe vp to

c Lamenting the people, and praying for them.

* *Eccles.46.9. 1.mac.2.36.*

d For sorow, bearing their blasphemie.

e We shall easily ouercome them.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

* *Exod.33.12.*

† *Ebr.eye to eye.*

* *Exod.13.21.*

g So that none shall escape.

* *Deut.9.28.*

* *Exod.33.6. psal.103.8.*

* *Psal.103.3.*

* *Exod.20.5. and 34.7.*

h In that he destroyed not them vtterly, but left their posteritie and certaine to enter.

i That is sundry times and often.

* *Iosh.14.8.*

k A meeke and obedient spirit and not rebellious.

l And lie in wait for you.

m For I wil not defend you.

* *Psal.106.16.*

* *Chap.26.65. and 32.10.*

* *Deut.1.35.*

* *Gen.14.22.*

n The word signifieth to be shepherds, or to wander like shepherds to and fro.

o Your infidelitie and disobedience against God.

* *Ezek.4.6.*

* *Psal.95.10.*

p Whether my promise be true or no.

* *1.cor.10.10. hebr.3.10,17. iude 5.*

* *Deut.1.41.*

q They confesse they sinned by rebelling against God but consider not they sinned in going vp without Gods commandement.

r They could not be stayed by any meanes.

to the top of the mountaine: but the Arke of the couenant of the Lorde, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them,* and consumed them vnto Hormah.

* Deut.1.44.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them,* When ye be come into the [a] land of your habitations, which I giue vnto you.

3 And will make an offering by fire vnto the Lord a burnt offering or a sacrifice * ‖ to fulfill a vow, or a free offering, or in your feastes to make a * sweet sauour vnto the Lorde, of the herd or of the flocke,

4 Then *let him that offreth his offring vnto the Lord, bring a meate offering of a tenth deale of fine flowre, mingled with the fourth part of an [b] Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, *appointed* for the burnt offring or *any* offring.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the third part of an Hin of oyle.

7 And for a [c] drinke offering thou shalt offer the third part of an Hin of wine, for a sweete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offring, or for a sacrifice to fulfill a vow or a peace offring to the Lord,

9 Then let him offer with the bullock a meat offring of ‖ three tenth deales of fine flowre, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offring halfe an Hin of wine: for an offring made by fire of a sweet sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that yee prepare *to offer*, so shall yee doe to euery one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger soiourne with you, or whosoeuer bee among you in your generations, and will make an offering by fire of a sweete sauour vnto the Lord, as yee doe, so hee shall doe.

15 * One ordinance *shalbe* both for you of the Congregation, & also for the stranger that dwelleth *with you, euen* an ordinance for euer in your generations: as you are, so shall the stranger bee before the Lord.

16 One law and one maner shall serue both for you and for the stranger that soiourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye bee come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, yee shall offer an heaue offring vnto the Lord.

20 Yee shall offer vp a cake of the first of your [e] dough for an heaue offring: * as the heaue offring of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shal giue vnto the Lord an heaue offring in your generations.

22 And if yee [f] haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 *Euen* all that the Lord hath commaunded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations.

24 And if so bee that ought bee committed ignorantly of the [g] Congregation, then all the Congregation shall giue a bullocke for a burnt offring, for a sweete sauour vnto the Lord, with the meate offring and drinke offring thereto, according to the * maner, and an hee goate for a sinne offring.

25 And the Priest shal make an atonement for al the Congregation of the children of Israel, and it shalbe forgiuen them: for it is ignorance: and they shal bring their offering for an offring made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall bee forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people *were* in ignorance.

27 ¶ * But if any one person sinne through ignorance, then hee shall bring a she goat of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought † presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

31 Because hee hath despised the worde of the Lord, and hath broken his commandement: that person shalbe vtterly cut off: his [h] iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what should be done vnto him.

35 Then the Lorde sayd vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the host, and stoned him with stones, and he dyed, as the Lord had commaunded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they * make them fringes vpō the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blew silke.

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them: and that yeseeke not after your owne heart, nor after your owne eyes, after the which yee goe a [i] whoring:

40 That

[a] Leuit.23.10.
[a] Into the land of Canaan.
* Leuit.22.21.
‖ Or separate.
* Exod.29.18.
* Leuit.2.1.
[b] Read Exod. 29.40.
[c] The liquor was so called, because it was powred on the thing that was offred.
‖ Or, three Omers.
[d] Euery sacrifice of beastes most haue their meate offring and drinke offring according to this proportion.
* Exod.12.49. chap.9.14.
[e] Which is made of the first corne yee gather.
* Leuit.23.14.
[f] As by ouersight or ignorance, read Leuit.4.2, 13.
[g] Some reade, from the eyes of the Congregation, that is, which is hid from the Congregation.
* Leuit.4.1. &c.
* Leuit.4.27.
† Ebr. with an hie hand, that is, contempt of God.
[h] He shall sustaine the punishment of his sinne.
* Leuit.24.12.
* Deut.22.12. mat.23.5.
[i] By leauing Gods comandements and following your owne fantasies.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 1470. are slaine for murmuring.

NOw * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ‖ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ‖ against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, * famous in the Congregation, and men of renoume,

3 Who gathered themselues together against Moses, and against Aaron, and sayd vnto them, [a] *Ye take* too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lord *is* among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath [c] chosen, hee will cause to come neere to him.

6 This doe *therefore*, Take you censers, *both* Korah, and all his company,

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doeth chuse, the same shall bee holy: [d] *ye take* too much vpon you, ye sonnes of Leui.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 Hee hath also taken thee to [e] him, and all thy brethren, the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and al thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, Wee will not come vp.

13 Is it a small thing that thou hast broght vs out [f] of a land that floweth with milke and hony, to kil vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and honie, neither ginen vs inheritance of fieldes and vineyardes: wilt thou [g] put out the eyes of these men? we will not come vp.

15 Then Moses waxed verie angrie, and said vnto the Lord, * Looke not vnto their offring: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou and all thy companie [h] before the Lord: *both* thou, they, and Aaron to morrow:

17 And take euerie man his censer, and put incense in them, and bring ye euerie man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euerie one his censer.

18 So they tooke euerie man his censer, and put fire in them, and laide incense thereon, and stoode in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and said, O God the God of the spirits ‖ of all flesh, hath not one man *onely* sinned, and wilt thou bee wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest yee perish [k] in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan and Abiram came out and stoode in the doore of their tents, with their wiues, & their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee knowe that the Lord hath sent me to doe all these works: for *I haue* not *done them* of mine owne [l] mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [m] a newe thing, and the earth open her mouth, and swallowe them vp with all that they haue, and they goe quicke into ‖ [n] the pit: then yee shall vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as hee had made an ende of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they said, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond *the altar*: for they are hallowed.

38 The censers, *I say*, of these sinners, *that destroyed* [o] themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lorde, therefore they shalbe

*Chap.27.3. ecclus.45.18. iude 11.
‖ Or, tooke other with him.
‖ Or, before Moses.
* Chap.26.9.
a Or, let it suffice you: meaning, to haue abused them thus long.
b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.
c To be the Priest and to offer.
d He layeth the same to their charge iustly, wherewith they wrongfully charged him.
e To serue in the Congregation, as in this verse before.
f Thus they spake contemptuously, preferring Egypt to Canaan.
g Wilt thou make them that fear ched the land, beleeue that they saw not that which they saw?
* Gen.3.4.5.
h At the doore of this Tabernacle.
i All that were of their faction.
‖ Or, of euerie creature.
k With them that haue committed so many sinnes.
l I haue not forged them of mine owne braine.
m Or, shew a strange sight.
‖ Or, hell.
n Or, deepe and darke places of the earth.
* Chap.17.5. deut.11.6. psal.106.17.
o Which were the occasion of their owne death.

shalbe holy, and they shall bee a p signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 *It is* a remembrance of the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that he be not like q Korah and his company, as the Lorde sayd to him by the hand of Moses.

41 ¶ But on the morrowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖ turned their faces towarde the Tabernacle of the Congregation: and beholde, the cloude couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the r Altar, and put *therein* incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begunne.

47 Then Aaron tooke as Moses commaunded him, and ranne into the middes of the Congregation, and beholde, the s plague was begun among the people, and he put in incense, and made an atonement for the people.

48 And when hee stood betweene the dead, and them that were aliue, the t plague was stayed.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 *The twelue rods of the twelue princes of the tribes of Israel.* 8 *Aarons rod buddeth, and beareth blossomes,* 10 *For a testimony against the rebellious people.*

AND the Lord spake vnto a Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, *euen* twelue rods: *and* thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rod *shall bee* for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before *the Arke* of the Testimony, * where I will declare my selfe to you.

5 And the mans rod, whom I b chuse, shall blossome: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, *euen* twelue rods, and the rod c of Aaron *was* among their rods.

7 And Moses layde the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron d for the house of Leui was budded: and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, * Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, and thou shalt cause their e murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1.7 *The office of Aaron and his sonnes,* 2 *With the Leuites.* 8 *The Priestes part of the offerings.* 20 *God is their portion.* 26 *The Leuites haue their tithes, and offer the tenthes thereof to the Lord.*

AND the Lord said vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare a the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee *shall minister* before the Tabernacle of the Testimonie:

3 And they shall b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you:

4 And they shalbe ioyned with thee, & keepe the charge of the Tabinacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shall come neere vnto you:

5 Therefore shall yee keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue * taken your brethren the Leuites from among the children of Israel, *which* as a gift of yours, are giuen vnto the Lorde, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priestes office for all things of the altar, and within the vaile: therefore shall yee serue: *for* I haue made your Priestes office ‖ an office of seruice: therefore the stranger that commeth neere shalbe slaine.

8 ¶ Againe the Lorde spake vnto Aaron, Behold, I haue giuen thee the keeping of mine d offrings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall be thine of the most holy things, *reserued* from the e fire: all their offering of all their

p Of Gods iudements against rebels.

q Who presumed above his vocation.

‖ Or, sted: to wit, Moses and Aaron.

r For it was not lawful to take any other fire, but of the Altar of burnt offring, Leui. 10. 1.

s God had begun to punish the people.

t God drew back his hand and ceased to punish them.

u While he was in the doore of the Tabernacle.

* Exod. 25. 22.

b To be the chiefe Priest.

c Though Ioseph's tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

* Hebr. 9. 4.

e Grudging that Aaron should be hie Priest.

f The Calde text describeth thus their murmurings: We die by the sword, the earth swalloweth vs vp, the pestilence doeth consume vs.

a If you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, you shalbe punished.

b That is the things which are cõmitted to thee: or, which thou doest enioyne them.

c Which was not of the tribe of Leui.

* Chap. 3. 45.

‖ Or, gift.

d As the first fruit, first borne, and the tenthes.

e That which was not burned should be the Priests.

their meate offring, and of all their sinne offring, and of all their trespasse offring, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most [f] holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offring of their gift, with all the shake offrings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for their first fruites, I haue giuen them vnto thee:

13 And the first ripe of all that is in their land, which they shall bring vnto the Lorde shal bee thine: all the cleane in thine house shall eate of it.

14 * Euery thing separate from the common vse in Israel, shalbe thine.

15 All that *first* openeth the * matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: *for* they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: *it is* a sacrifice made by fire for a sweete sauour vnto the Lord.

18 And the flesh of them shall bee thine, * as the shake breast, and as the right shoulder shall be thine.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to bee a duetie for euer: *it is* a perpetual couenant [k] of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord saide vnto Aaron, Thou shalt haue none inheritance in their [l] land: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For beholde, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shal the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare [n] their sinne: *it is* a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tythes of the children of Israel, which they shal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shal take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall yee take an heaue offring of that same for the Lorde, *euen* the tenth part of the tithe.

27 And your heaue offering shall be reckened vnto you, as the [o] corne of the barne, or as the abundance of the wine presse.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and yee shall giue thereof the Lordes heaue offering to Aaron the Priest.

29 Yee shall offer of all your [p] giftes all the Lords heaue offerings: of all the [q] fat of the same *shall ye offer* the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offred the fat thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And yee shall eate it in all [r] places, yee, and your housholds: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall [s] beare no sinne by the reason of it, when ye haue offered the fatte of it: neither shall ye pollute the holy [t] things of the children of Israel, lest ye die.

CHAP. XIX.

a The sacrifice of the redde kow. 9 The sprinkling water. 13 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lorde spake to Moses, and to Aaron, saying,

2 [a] This is the ordinance of the Law, which the Lord hath commaunded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke,

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to [b] be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her doung shall he burne *her*.

6 Then shall the Priest take cedar wood, and hyssope, and skarlet *lace*, & cast them in the mids of the fire where the kow burneth.

7 Then shal the [c] Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

8 Also hee that [d] burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, *that is* cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for [e] a sprinkling water: it is a sinne offring.

10 Therefore hee that gatheth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntill euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 Hee shall purifie himselfe [f] therewith the third

f That is, in the Sanctuary, betweene the court and the Holiest of all.

g Reade Leuit. 10.14.

h That is, the chiefest, or the best.

* Leuit.27.28.

* Exod.13.2. and 22.29. Leuit.27.26. chap.3.13.

* Exod.30.13. Leuit.27.25. chap.3.47. ezek.45.12.

i Because they are appointed for sacrifice.

* Exod.29.26. Leuit.7.30.

k That is, sure, stable and vncorruptible.

l Of Canaan.

* Deut.10.9. and 18.2. Iosh. 13.14.33. ezek.44.28.

m To serue therein: for the Leuites are put in their place.

n If they fail in their office, they shalbe punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which ye haue receiued of Israel.

q Reade verse 12.

r As in the 12 verse.

s Ye shal not be punished therefore.

t The offerings which the Israelites haue offered to God.

a According to this law and ceremonie, ye shall sacrifice the red kow.

* Heb.13.11.

b By another Priest.

* Hebr.9.13.

* Exod.29.14. Leuit.4.11,12.

c Meaning, Eleazar.

d The infamous Priest who killed her and burned her.

e Or the water of separation, because that they that were separate for their vncleanesse, were sprinkled therewith to be cleane, Chap.8.5. It is also called holy water, because it was ordeined to an holy vse, Chap.5.17.

f With the sprinkling water.

third day, and the seuenth day he shalbe cleane: but if hee purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleannesse *shall remaine* still vpon him.

14 This is the lawe, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.

15 And all the vessels that bee open, which haue no † couering fastned vpon them, shall bee vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person they shal take of the burnt ashes of the h sinne offering, and i pure water shalbe put thereto in a vessell.

18 And a k cleane person shall take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and l wash his clothes, and wash himselfe in water, and shalbe cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not beene sprinkled vpon him: *therefore* shall he be vncleane.

21 And it shall be a perpetual law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntill the euen.

22 And whatsoeuer the vncleane person toucheth shall be vncleane: and the person that toucheth m *him*, shalbe vncleane vntill the euen.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† *The couering of cloth.*

h Of the red kow burnt for sinne.

i Water of the fountaine or riuer.

k One of the priests which is cleane.

l Because he had bene among them that were vncleane: yeelde had touched the water, as verse 18.

m That is, vncleane.

CHAP. XX.

1 *Miriam dieth,* 2 *The people murmure.* 8 *They haue water out of the rocke.* 14 *Edom denieth the Israelites passage* 25. 28 *The death of Aaron, in whose roome Eleazar succeedeth.*

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Cadesh: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wildernes, that *both* we and our cattell should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of seede, nor figges, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

a This was fortie yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17. and that was in Kadesh.

* *Chap.* 11. 33.

* Exod. 17. 2.

7 And the Lord spake vnto Moses, saying,

8 Take the d rodde, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eyes, and it shall giue foorth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and *Moses* said vnto them, Heare now, ye rebels: e shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lorde spake vnto Moses, and to Aaron, Because yee beleeued mee not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of g Meribah, because the children of Israel stroue with the Lord, and hee h was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the King of i Edom, *saying*, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voice, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe thorow thy countrey: we will not goe thorow the fieldes nor the vineyards, neither will wee drinke of the water of the welles: we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ‖ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the high way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He answered againe, Thou shalt not goe thorow. Then ‖ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel k turned away from him.

22 ¶ And when the children of Israel with al the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his sonne, and bring

d Wherewith thou diddest miracles in Egypt, and didst diuide the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth, verse 12.

f That the children of Israel should beleeue, and acknowledge my power, and so honour me.

g Or, strife and contention, Chap. 27. 14.

h By shewing himselfe almighty, and maintaining his glorie.

i Because Iaakob or Israel was Esaus brother, who was called Edom.

‖ *Or, high way.*

‖ *Or, come not.*

‖ *Or, the Edomites.*

k To passe by an other way.

* *Chap.* 33. 37.

l Reade Gene. 25. 8.

‖ *Or, rebelled.*

‖ *Or, strife.*

* *Chap.* 33. 38. *deut.* 32. 50.

bring them vp into the mount Hor.

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall bee gathered *to his fathers*, and shall die there.

27 And Moses did as the Lord had commaunded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, al the house of Israel ‖ wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33. Sihon and Og are ouercome in battell.

VVHen * king Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the a way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer *and* giue this people into mine hand, then will I vtterly destroye their cities.

3 And the Lord heard the voice of Israel, and deliuered *them* the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to b compasse the land of Edom: and the people were sore grieued because of the way.

5 And the people spake against God and against Moses, *saying*, Wherefore haue ye brought vs out of Egypt, to die in the wildernesse? for *here is* neither bread nor water, and our soule * lotheth this light c bread.

6 * Wherefore the Lord sent d fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on the East side.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon *is* the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of the battels of the Lord, ‖ what thing he did in the red sea, and in the riuers of Arnon,

15 And *at* the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ‖ Rise vp wel, f sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the g law-giuer, with their staues. And from the wildernesse *they came* to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me goe thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill we bee past thy countrey.

23 * But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and hee came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Iabok, *euen* vnto the children of Ammon, for the border of the children of Ammon *was* i strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the † villages thereof.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand *euen* vnto Arnon.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For l a fire is gone out of Heshbon, *and* a flame from the citie of Sihon, and hath consumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters *to be* in captiuitie to Sihon the king of the Amorites.

30 Their † empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which *reacheth* vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt do to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

* Deut.10.6. and 32.50.

‖ Or, mourned.

* Chap.33.40.

a By that way which their spies, that searched the dangers, found to be most safe.

‖ Or, destruction.

* Iudg.1.17.

b For they were forbidden to destroy it, Deut.2.5.

* Chap.11.6.

c Meaning Manna, which they thought did not nourish.

* Wisd.16.1,5. 1.cor.10.9.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

‖ Or, vpon a pole.

* 2.King.18.4. iohn 3.14.

‖ Or, recouered.

* Chap.33.43.

‖ Or, in the heapes of Abarim, or, hils.

e Which seemeth to be the booke of the Iudges, or as some thinke a booke which is lost.

‖ Or, (How God destroyed Vaheb (the citie) with a whirlwind, & the valleys of Arnon,

‖ Or, Spring.

f Ye that receiue the commodiue thereof, giue praise for it.

g Moses and Aaron heads of the people onely smote the rod or with the rod or staffe, which gaue water as a well that were deepe digged.

* Deut.2.26. iudg.11.19.

* Deut.29.7.

* Iosh.12.2.&13.10. 11.amos 2.9.

h The riuer.

i For the people were tall & strong like giants, Deut. 2.20.

† Ebr. daughters.

k For if it had beene the Moabites, the Israelites might not haue possessed it, Deut.2.9.

l Meaning wrath.

m Chemosh was the idole of the Moabites, 1.King. 11.33. who was not able to deliuer his worshippers, which tooke the idole for their father.

† Ebr. Light.

* Deut.3.1.&29.7.

* Psal.135.11.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites, 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed and pitched in the plaine of Moab on the a other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afrayde of the people, because they were many, and Moab ‖ fretted against the children of Israel.

4 Therefore Moab sayd vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor *was* King of the Moabites at that time.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the lande of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, *and* curse mee this people (for they are stronger then I) so it may be that I shall bee able to smite them, and to driue them out of the land: for I know that he, whom thou blessest, is blessed, and he whom thou curseſt, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing d *the reward* of the soothsaying in their hand, and they came to Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So e the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and sayde, What men are these with thee?

10 And Balaam saide vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, *saying*,

11 Beholde, *there is* a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shalbe able to ouercome them in battell, & so driue them out.

12 And God f said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue g me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, and saide to him, Thus sayeth Balak the sonne of Zippor, h Be not thou stayed, I pray thee, from comming vnto me.

17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and saide vnto the seruants of Balak, * If Balak would giue me his house full of siluer and gold, I cannot goe beyond the worde of the Lorde my God, to doe lesse or more.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord will say vnto me i more.

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, *and* goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he k went: and the Angel of the Lord stood in the way to bee against him, as he rode vpon the asse, and his two seruants *were* with him.

23 And * when the asse sawe the Angel of the Lord stand in the way, and his sworde drawen in his hand, the asse turned out of the way and went into the fielde, but Balaam smote the asse, to turne her into the way.

24 l Againe the Angel of the Lord stood in a path of the vineyardes, *hauing* a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, shee thrust her selfe vnto the wall, and dasht Balaams foote against the wall: wherefore hee smote her againe.

26 And the Angel of the Lorde went further, and stood in a narrow place, where was no place to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lorde, shee ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord m opened the mouth of the asse, and shee said vnto Balaam, What haue I done vnto thee, that thou hast smitten me nowe three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sworde in in mine hand, for now would I kill thee.

30 And the asse saide vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

31 And the Lorde o opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because *thy* p way is not straight before me.

33 But the asse sawe mee, and turned fro mee now three times: for els, if she had not turned fro me, surely I had euen nowe slaine thee, and saued her alive.

34 Then Balaam sayde vnto the Angel of the Lorde, I haue sinned: for I wist not that thou stoodest in the way ‖ against me: now therefore if it displease thee, I will turne † home againe.

35 But the Angel said vnto Balaam, Goe with the men: but q what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmost coast.

37 Then Balak saide vnto Balaam, Did not I sende for thee to call thee? Wherefore camest thou not vnto mee? am I not able in deed to promote thee vnto honour?

38 And

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

‖ Or, was vexed.

b Which were the heads and gouernours.

* Iosh. 24. 9.

c To wit, Euphrates, vpō the which stood this citie Pethor.

d Thinking to bribe him with gifts to curse the Israelites.

e Whom before he called Elders: meaning the gouernors, and after calleth them seruants, that is, subiects to their King.

f He warned him by a dreame, that he should not consent to the Kings wicked request.

g Els he shewed himselfe willing, couetousnesse had so blinded his heart.

h The wicked seeke by al meanes to further their naughtie enterprises, though they know that God is against them.

* Iosh. 24. 13.

i Because he tempted God to require him contrary to his cōmandement, his petition was granted, but it turned to his owne condemnation.

k Moued rather with vnrighteousnesse, then to obey God.

* 2. Pet. 2. 16. Iude 11.

l The second time.

‖ Or, still.

m Gaue her power to speake.

n Since thou hast bene my master.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt, and thine enterprise wicked.

‖ Or, before me, or to meete me.

† Ebr. I will returne to me.

q Because his heart was euill, his charge was renewed, that he should not pretend ignorance.

r Neere the place where the Israelites camped.

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I nowe ſay [f] any thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, & they came vnto the citie of ‖ Hurzoth.

40 Then Balak offred bullockes, and ſheepe, and ſent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the hie places of [t] Baal, that thence hee might ſee the vtmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeuen Altars to be built. 5 God teacheth him what to anſwere. 8 Inſtead of curſing hee bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaide vnto Balak, Builde me here ſeuen altars, and prepare mee here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſayd, and [a] Balak and Balaam offered on *euery* altar a bullocke and a ramme.

3 Then Balaam ſayde vnto Balak, Stand by the burnt offering, and I will goe, if ſo be that the Lord will come *and* meete mee: and whatſoeuer he ſheweth me, I will tell thee: ſo he ‖ went forth alone.

4 And God [b] met Balaam, and *Balaam* ſayde vnto him, I haue prepared ſeuen altars, and haue offered vpon *euery* altar a bullocke and a ramme.

5 And the Lord [c] put an anſwere in Balaams mouth, and ſayd, Goe againe to Balak, and ſay on this wiſe.

6 So when hee returned vnto him, loe, hee ſtood by his burnt offering, he, and all the princes of Moab.

7 Then hee vttered his ‖ parable, and ſayde, Balak the King of Moab hath brought mee from ‖ Aram out of the mountaines of the Eaſt, *ſaying*, Come, curſe Iaakob for my ſake: come, and [d] deteſt Iſrael.

8 How ſhal I curſe, where God hath not curſed? or howe ſhall I deteſt, *where* the Lord hath not deteſted?

9 For from the top of the rocks I did ſee him, and from the hils I did behold him: loe, the people ſhall dwell by themſelues, and ſhall not bee reckoned among the[e] nations.

10 Who can tell the [f] duſt of Iaakob, and the number of the fourth part of Iſrael? Let me [g] die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſayde vnto Balaam, What haſt thou done vnto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſayde vnto him, Come, I pray thee, with mee vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah, and built ſeuen altars, and offered a bullocke, and a ramme on *euery* altar.

15 After, he ſaid vnto Balak, Stand here by thy burnt offring, and I will meete *the Lord* yonder.

[f] Of my ſelfe I can ſpeake nothing: only what God remeteth, that will I vtter, ſeeme it good or bad.
‖ *Or, of ſtreetes: or, a populous citie.*

[t] Where the idole Baal was worſhipped.

[a] For among the Gentiles the kings oft times vſed to ſacrifice, as did the Prieſts.

‖ *Or, went vp hier.*

[b] Appeared vnto him.

[c] Taught him what to ſay.

‖ *Or, prophecie.*

‖ *Or, Syria.*
[d] Curſe that all men may hate and deteſt them.

[e] But ſhall haue religion and lawes apart.
[f] The infinite multitude, as the duſt of the earth.
[g] The ſeate of Gods iudgement cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

‖ *Or, into the fielde of them that ſpied: to wit, leaſt the enemie ſhould approch.*

16 And the Lorde mette Balaam, and * put an anſwere in his mouth, and ſayd, Goe againe vnto Balak, and ſay thus.

17 And when hee came to him, beholde, hee ſtood by his burnt offring, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaide, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 [h] God *is* not *as* man, that he ſhould lie, neither *as* the ſonne of man that hee ſhould repent: hath he ſayd, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I haue receiued *commandement* to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God *is* with him, and the [i] ioyful ſhoute of a king *is* among them.

22 God brought them out of Egypt: their ſtrength *is* as an vnicorne.

23 For *there is* no ſorcery in Iaakob, nor ſoothſaying in Iſrael: [k] according to this time it ſhall be ſaid of Iaakob and of Iſrael, What hath God wrought?

24 Beholde, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lye downe, till hee eate of the praye, and till hee drinke the blood of the ſlaine.

25 ¶ Then Balak ſayde vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lorde ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieſhmon.

29 Then Balaam ſayde vnto Balak, Make mee here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offred a bullocke and a ramme on *euery* altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, * as certaine times before [c] to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

2 And Balaam lift vp his eyes, & looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayde, and the man whoſe eyes [b] were ſhut vp, hath ſaid,

4 Hee hath ſaide, which heard the wordes of God, and ſawe the viſion of the Almightie, and [c] falling *in a traunce* had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, *and* thine habitations, O Iſrael!

6 As the valleyes, are they ſtretched foorth, as gardens by the riuers ſide, as the ‖ aloe trees, which the Lorde hath planted, as the cedars beſide the waters.

7 The water droppeth out of his bucker, and his

* *Chap.22.38.*

[h] Gods enemies are compelled to confeſſe that his gouernment is iuſt, conſtant, and without change or repentance.

[i] They triumph as victorious Kings ouer their enemies.

[k] Conſidering what God ſhall worke this time for the deliuerance of his people, all the world ſhall wonder.

[l] Thus the wicked imagine of God, that what which he will not graunt in one place, he will doe it in another.

* *Chap.23.3,15.*

[a] Where the Iſraelites camped.

* *Chap.23.7,18.*

[b] His eyes were ſhut vp before in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.
[c] Though he lay in a ſleepe, yet the eyes of his minde were open.
‖ *Or, tents.*
[d] His proſperitie and poſteritie ſhal be very great.

his seed *shalbe* in many waters, and his king shall be higher then [e] Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength *shalbe* as an vnicorne: he shall eat the nations his enemies, and bruise their bones, and shoot them thorow with his arrowes.

9 * He coucheth, *and* lieth downe as a yong lion, and as a lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and [f] smote his handes together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now three times.

11 Therfore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the [g] Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and gold, I cannot passe the commandement of the Lord, to doe *either* good or bad of mine owne mind? what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will † [h] aduertise thee what this people shall do to thy folke in the latter dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath sayd,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling *in a trance* had his eyes opened:

17 I shal see him, but not now: I shal behold him, but not neere: there shall come a [i] starre of Iaakob, and a scepter shall rise of Israel, and shall smite the [k] coastes of Moab, and destroy all the sonnes of [l] Sheth.

18 And Edom shall be possessed, and Seir shal be a possession to their enemies: but Israel shall do valiantly.

19 He also that shall haue dominion *shall bee* of Iaakob, and shall destroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek *was* the [n] first of the nations: but his latter end *shall come* to destruction.

21 And he looked on the ‖ Kenites, and vttered his parable, and sayd, Strong is thy dwelling place, and [o] put thy nest in the rocke.

22 Neuertheless, ‖ the Kenite shall be spoyled vntill Asshur cary thee away captiue.

23 Againe he vttered his parable, and said, Alas, [p] who shall liue when God doth this?

24 The ships also shall *come* from the coastes of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] hee *shall come* to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

e Which name was common to the Kings of Amalek.

* Gen. 49. 9.

f In token of anger.

g Thus the wicked hinder God when they cannot compasse their wicked enterprises.

† Hebr. counsel.

h He gaue also wicked counsel to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning, Christ.

k That is, the princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

‖ Or, Midianites.

o Make thy selfe as strong as thou canst.

‖ Or, shou Kain shalt.

p Some read, Oh, who shal not perish, when the enemie, *that is, Antichrist*, shal set himselfe vp as God?

q The Grecians and Romanes.

r Meaning Eber, or the Iewes for rebelling against God.

CHAP. XXV.

2 *The people committeth fornication with the daughters of Moab.* 9 *Phinehas killeth Zimri and Cozbi.* 11 *God maketh his couenant with Phinehas.* 17 *God commandeth to kill the Midianites.*

NOw whiles Israel abode in * Shittim, the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal Peor: wherfore the wrath of the Lord was kindled against Israel:

4 And the Lord sayd vnto Moses, * Take all the heads of the people, and hang them vp before the Lord [c] against the Sun, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses sayd vnto the Iudges of Israel, Euery one slay his [d] men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

7 And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the mids of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: *to wit*, the man of Israel, and the woman, ‖ throrow her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twenty thousand.

10 Then spake the Lord vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee [f] was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say *to him*, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, *euen* the couenant of the Priests office for euer, because he was zealous for his God, & hath made an [g] atonement for the children of Israel.

14 And the name of the Israelite *thus* slaine, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince † of the familie of the Simeonites.

15 And the name of the Midianitish woman, that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

18 For they trouble you with their [h] wiles, wherewith they haue beguilded you as concerning Peor, and as concerning their sister Cozbi daughter of a Prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 *The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere olde and aboue.* 57 *The Levites and their families.* 64 *None of them that were numbred in Sinai, goe into Canaan saue Caleb and Iosha.*

AND so after the [a] plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel, * from twenty yeere olde

* Chap. 33. 49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor.

* Deut. 4. 3. Iosh. 22. 17.

‖ Or, to the Lord.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God.

* Psal. 106. 30. 1. mac. 2. 54.

‖ Or, iauelin.

‖ Or, in her tent. Chald. and Greek, in her secrets.

* 1. Cor. 10. 8.

* Psal. 106. 30.

f He was zealous to maintaine my glory.

* Ecclus. 45. 24. 1. mac. 2. 54.

g He hath pacified Gods wrath.

† Hebr. of the house of the father.

* Chap. 31. 2.

h Causing you to commit both corporall and spirituall fornication by Balaams counsel, Chap. 31. 16. reuel. 2. 14.

a Which came for their whoredome and idolatrie.

* Chap. 1. 3.

olde, and aboue thorowout their fathers houses, all that go forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden [b] *toward* Iericho, saying,

b Where the riuer is nerre to Iericho.

4 From twenty yeere olde and aboue *ye shall number the people*, as the * Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt.

* *Chap.1.1.*

5 ¶ * Reuben the first borne of Israel: the children of ‖ Reuben *were*: Hanoch, *of whome came* the familie of the Hanochites, *and* of Pallu the familie of the Palluites:

* *Gen.46.8.exod.6.14.1.chron 5.1.*
‖ Reuben.

6 Of Hesron, the family of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourty thousand, seuen hundreth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and *stroue against Moses and against Aaron in the [c] assembly of Korah, when they stroue against the Lord.

* *Chap.16.2.*
c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe:

d That is, for an example that other should not murmure and rebel against Gods ministers.

11 Notwithstanding, *all* the sonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families *were*: Nemuel, *of whom came* the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

‖ Shimeon.

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundreth.

15 ¶ The sonnes of ‖ Gad after their families *were*: Zephon, *of whom came* the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

‖ Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites.

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourty thousand and fiue hundreth.

19 ¶ The sonnes of ‖ Iudah, Er and Onan: but Er and Onan died in the land of [e] Canaan.

‖ Iudah.
e Before Iaakob went into Egypt, Gen.38.3,7,10. and 46.12.

20 So were the sonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez *were*: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

Gen.46.12.

22 These are the families of Iudah, after their numbers, seuenty and sixe thousand and fiue hundreth.

23 ¶ The sonnes of Issachar after their families *were*: Tola, *of whom came* the familie of the Tolaites of Pua, the familie of the Punites:

‖ Issachar.

24 Of Iashub the familie of the Iashubites: of Shimron, the families of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.

26 ¶ The sonnes of ‖ Zebulun, after their families *were*: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

‖ Zebulun.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and fiue hundreth.

28 ¶ The sonnes of Ioseph after their families *were* ‖ Manasseh and Ephraim.

‖ Manasseh.

29 The sonnes of Manasseh *were*: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead *came* the familie of the Gileadites.

* *Iosh.17.1.*

30 These are the sonnes of Gilead: *of* Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

* *Chap.27.1.*

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shuthelah *came* the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

‖ Ephraim.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundreth: these are the sonnes of Ioseph after their families.

38 ¶ *These are* the sonnes of ‖ Beniamin after their families: of Bela *came* the family of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram the familie of the Ahiramites:

‖ Beniamin.

39 Of Shupham, the familie of the Shuphanites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: *of Ard came* the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fourty thousand and sixe hundreth.

42 ¶ These are the sonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: these are the families of Dan after their housholds.

‖ Dan.

43 All the families of the Shuhamites *were* after their numbers, threescore and foure thousand, and foure hundreth.

44 ¶ The sonnes of ‖ Asher after their families *were*: of Iimnah, the familie of the Iimnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Berijtes.

‖ Asher.

45 The sonnes of Beriah *were*, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites,

46 And the name of the daughter of Asher *was* Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

48 ¶ The sonnes of ‖ Naphtali, after their families

‖ Naphtali.

milies *were*: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their housholdes, and their number, fiue and fourtie thousand and foure hundreth.

51 These are the f numbers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of ‖ names.

54 * To many thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

55 Notwithstanding, the land shall be * diuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be deuided betweene many and few.

57 ¶ * These also *are* the number of the Leuites: after their families: of Gershon *came* the the familie of the Gershonites: of Kohath, the familie of the Kohathites, of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offred strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth old and aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, *toward* Iericho.

64 And among these there was not a man of them, g whom Moses and Aaron the Priest numbred, when they tolde the children of Israel in the wildernesse of Sinai.

65 For the Lord sayde of them, * They shall die in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iosh̃ua the sonne of Nun.

f This is the third time that they are numbred.

‖ Or, persons.

*Chap. 33. 54.

*Iosh. 11. 23. and 14. 2.

*Exod. 6. verse 16, 17, 18, 19.

*Exod. 2. 2. and 6. 20.

*Leuit. 10. 2. chap. 3. 4. 1. Chron. 24. 2.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

*Chap. 14. 28, 29. 1. Cor. 10. 5, 6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour vnto the people. 18 Iosh̃ua is appointed in his stead.

THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the son of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah and Tirzah.)

2 And stoode before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * dyed in the wildernes, and hee was not among the assemblie of them that were assembled against the Lorde in the companie of Korah, but died in his a sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and hane no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his family, and he shall possesse it: and *this* shalbe vnto the children of Israel a law of c iudgement, as the Lord hath commanded Moses.

12 ¶ Againe the Lord sayd vnto Moses, * Goe vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For yee were * disobedient vnto my worde in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes: * This is the water of ‖ Meribah in Kadesh in the wildernesse of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lorde God of the d spirites of all flesh appoint a man ouer the Congregation,

17 Who may e goe out and in before them and leade them out and in, that the Congregation of the Lorde bee not as sheepe, which haue not a shepheard.

18 And the Lord sayd vnto Moses, Take thee Iosh̃ua the sonne of Nun, in whom is the Spirit, and f put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight,

20 And g giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stande before Eleazar the Priest, who shall aske counsell for him * by the h iudgement of Vrim before the Lorde: at his worde they shall goe out, and at his worde they shall come in, *both* he, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Iosh̃ua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a i charge, as the Lorde had spoken by the hand of Moses.

*Chap. 26. 33. and 36. 11. Iosh. 17. 3.

*Chap. 14. 35. and 26. 64, 65.

a According as all men die, for as mocha as they are sinners.

b That is, their iudged, to know what he should determine, as he did all hard matters.

c Meaning, an ordinance to iudge by.

*Deut. 32. 49.

*Chap. 20. 24.

*Chap. 20. 12.

*Exod. 17. 7.

‖ Or, strife.

d Who as he hath elected, so he gouerneth the hearts of all men.

e That is, gouerne them and doe his duetie, as 2. Chron. 1. 10.

f And so appoint him gouernour.

g Commend him to the people as meete for the office and appointed by God.

*Exod. 28. 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

i How, he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth, 16 Of the Passouer, 26 Of the first fruits.

And

AND the Lord spake vnto Moses, saying,
2 Command the children of Israel, and say vnto them, Yee shall obserue to offer vnto me in their due season mine offering, *and* [a] my bread for my sacrifices made by fire for a sweete sauour vnto me.
3 Also thou shalt say vnto them, * This is the offring made by fire which ye shall offer vnto the Lorde, two lambes of a yeere olde without spot daily, for a continuall burnt offering.
4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.
5 * And the tenth part of an Ephah of fine floure for a * meate offering mingled with the fourth part of an * Hin of beaten oyle.
6 *This shalbe* a daily burnt offering, as was made in the mount Sinai for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.
7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.
8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare *this* [b] *for* an offering made by fire of sweete sauour vnto the Lord.
9 ¶ But on the Sabbath day *ye shall offer* two lambes of a yeere olde, without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oile, and the drinke offring thereof.
10 *This is* the burnt offring of euery Sabbath, beside the [d] continuall burnt offring, and drinke offring thereof.
11 ¶ And in the beginning of your moneths, ye shall offer a burnt offring vnto the Lorde, two yong bullockes, and a ramme, and seuen lambes of a yeere olde, without spot,
12 And three tenth deales of fine floure for a meate offring mingled with oile for one bullocke, and two tenth deales of fine floure for a meate offring, mingled with oyle for one ramme,
13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe: for a burnt offring of sweete sauour: *it is* an offering made by fire vnto the Lord.
14 And their [e] drinke offrings shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of a Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.
15 And one hee goate for a sinne offring vnto the Lord shall be prepared, besides the continuall burnt offring, and his drinke offring.
16 * Also the fourteenth day of the first moneth *is* the Passeouer of the Lord.
17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.
18 In the * first day *shalbe* an holy [f] conuocation, ye shall doe no seruile worke *therein*.
19 But yee shall offer a sacrifice made by fire for a burnt offring vnto the Lord, two yong bullocks, one ram, and seuen lambes of a yeere olde: see that they be without blemish.
20 And their meate offering *shalbe* of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:
21 One tenth deale shalt thou prepare for euery lambe, *euen* for the seuen lambes.
22 And an hee goate for a sinne offering, to make an atonement for you.
23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.
24 After this maner ye shall prepare throughout all the seuen dayes, for the † mainteining of the offring made by fire for a sweete sauour vnto the Lorde: it shall bee done beside the continuall burnt offring and drinke offring thereof.
25 And in the seuenth day yee shall haue an holy conuocation, *wherein* ye shall do no seruile worke.
26 ¶ Also in the day of your first fruits, when ye bring a new meat offring vnto the Lord, according to [g] your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke *in it*:
27 But yee shall offer a burnt offering for a sweete sauour vnto the Lord, two yong bullocks, a ramme, and seuen lambes of a yeere olde,
28 And their meat offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,
29 And one tenth deale vnto euery lambe throughout the seuen lambes.
30 And an hee goate to make an atonement for you:
31 (Yee shall doe *this* besides the continuall burnt offring, and his meate offring:) †see they be without blemish, with their drinke offrings.

CHAP. XXIX.

1 *Of the three principall feastes of the seuenth moneth, to wit, the feast of trumpets,* 7 *The feast of reconciliation,* 12 *And the feast of Tabernacles.*

MOreouer, in the first *day* of the [a] seuenth moneth ye shall haue an holy conuocation: yee shall do no seruile worke *therein*: * it shall be a day of blowing the trumpets vnto you.
2 And yee shall make a burnt offering for a sweete sauour vnto the Lorde: one yong bullocke, one ram, *and* seuen lambes of a yeere olde, without blemish.
3 And their meat offring *shalbe* of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, for the seuen lambes,
5 And an hee goate for a sinne offering to make an atonement for you,
6 Beside the burnt offring of the [b] moneth, & his meat offring, & the continuall [c] burnt offring, and his meate offring and the drinke offrings of the same, according to their maner, for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.
7 ¶ * And ye shall haue in the tenth *day* of the seuenth moneth, an holy [d] conuocation: and yee shall * humble your soules, *and* shall not doe any worke *therein*:
8 But ye shall offer a burnt offering vnto the Lorde for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.
9 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,
10 One tenth deale vnto euery lambe, thorowout the seuen lambes.
11 And he goate for a sinne offring, (beside the sinne offring to make the atonement and the continuall [e] burnt offring & the meat offring therof) and

a By bread, he meaneth all maner of sacrifice.
*Exod.29.38.
*Exod.16.36.
*Leuit.2.1.
*Exod.29.40.
b The meat offring and drinke offring of the euening sacrifice.
c O. the measure Ephah.
d Which was offred every day at morning and at euening.
e That is, the wine that shalbe powred vpon the sacrifice.
*Exod.12.18. and 23.15. Leuit.13.5.
*Leuit.23.7.
f O., solemne assembly.
†Ebr. bread.
g In counting seuen weekes from the Passeouer to Whitsuntide, as Leuit. 23.15.
†Ebr. they shalbe to you.
a Which commeth part of September, and part of October.
*Leuit.23.24.
b Which must be offred in the beginning of every moneth.
c Which is for morning and euening.
*Leuit.16.30.31. and 23.27.
d Which is the feast of reconciliation.
*Leuit.16.29.
e That is, offred every morning and euening.

and their drinke offrings.

12 ¶ And in the fifteenth day of the seuenth moneth, ye shall haue an holy [f] conuocation: ye shall doe no seruile worke *therein*, but yee shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offring for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, *and* foureteene lambes of a yeere olde: they shall bee without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continuall burnt offring, his meat offring, and his drinke offring.

17 ¶ And the ‖ second day *ye shal offer* twelue yong bullocks, two rammes, fourteene lambes of a yeere olde without blemish,

18 With their meate offring and their drinke offrings for their bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offring, (beside the continuall burnt offring and his meate offring) and their drinke offrings.

20 ¶ Also the ‖ third day *ye shall offer* eleuen bullocks, two rammes, and fourteene lambes of a yeere olde without blemish,

21 With their meate offring and their drinke offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the [g] maner,

22 And an hee goate for a sinne offring, beside the continuall burnt offring, and his meate offring and his drinke offring.

23 ¶ And the ‖ fourth day *ye shall offer* ten bullockes, two rammes, *and* foureteene lambes of a yeere olde with blemish.

24 Their meate offering and their drinke offrings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering beside the continuall burnt offering, his meat offering and his drinke offering.

26 ¶ In the ‖ fifth day also *yee shall offer* nine bullockes, two rammes, *and* fourteene lambes of a yeere old without blemish,

27 And their meate offering and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a sinne offring, beside the continuall burnt offring, and his meat offring and his drinke offering.

29 ¶ And in the ‖ sixth day *ye shal offer* eight bullockes, two rammes, *and* fourteene lambs of a yeere old without blemish,

30 And their meat offering, and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goat for a sinne offring beside the continuall burnt offering, his meat offering and his drinke offerings.

32 ¶ In the ‖ seuenth day also *ye shall offer* seuen bullockes, two rammes *and* fourteene lambes of a yeere old without blemish,

33 And their meat offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offring, his meat offring and his drinke offering.

35 ¶ In the ‖ eight day, ye shall haue * a solemne assemblie: yee shall doe no seruile worke *therein*,

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweet sauour vnto the Lord, one bullocke, one ramme, *and* seuen lambs of a yeere old without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goat for a sinne offring, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall do vnto the Lord in your feasts, beside your [h] vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offrings, and for your peace offrings.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the maide, 7 Of the wife, 10 Of the widowe, or diuorced.

THen Moses spake vnto the children of Israel according to all that the Lord had commanded † him.

2 Moses also spake vnto the heades of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an oth to binde him † selfe by a bond, he shall not † breake his promise, *but* shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and binde herselfe by a bond, *being* in her fathers house, and in the time of her youth,

5 And her father heare her vowe and bonde, wherewith shee hath bound herselfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound herselfe, shall stand.

6 But if her [c] father disalow her the same day that he heareth all her vowes and bondes, wherewith she hath bound her selfe, they shall not bee of value, and the Lord will forgiue her, because her father disalowed her.

7 And if she haue an husband when she voweth or [d] pronounceth *ought* with her lips, wherewith she bindeth herselfe,

8 If her husband heard it, & holdeth his peace concerning her, the same day hee heareth it, then her vowe shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallowe her the same day that hee heareth it, then shall hee make her vowe which shee hath made, and that that shee hath pronounced with her lippes, wherewith shee bound her [e] selfe, of none effect: and the Lord will forgiue her.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith shee hath bound her selfe) shall stand in [f] effect with her.

11 And

f Meaning, the feast of the Tabernacles.

‖ The second day of the feast of the Tabernacles.

‖ The third day.

g According to the ceremonies appointed thereunto.

‖ The fourth day.

‖ The fifth day.

‖ The sixth day.

‖ The seuenth day.

‖ The eight day.
* Leuit. 23. 36.

h Beside the sacrifices that you shall vowe or offer of your owne minde.

† Ebr. Moses.

a Because they might declare them to the Israelites.
† Ebr. his soule.
† Ebr. violate his word.

b For in so doing he doth approue her.

c By not approuing or consenting to her vowe.

d Either by oth, or solemne promise.

e For she is in subiection of her husband, and can performe nothing without his consent.

f For they are not vnder the authoritie of the man.

11 And if she vowed in her husbands g house, or bound her selfe streitly with an othe,

12 And her husband hath heard it, and helde his peace concerning her, not disalowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes or concerning † her bondes, shall stand in effect: *for* her husband hath disanulled them: and the Lord will forgiue her.

14 So euery vowe, and euery othe *or* bond, *made* to h humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from i day to day, then he stablisheth all her vowes and all her bondes which shee hath made: he hath confirmed them because he helde his peace concerning her the same day that hee heard *them*.

16 But if he k breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lorde commanded Moses, betweene a man and his wife, *and* betweene the father and his daughter, *being* yong in her fathers house.

g Her husband being aliue.

† *Ebr. the bondes of her soule.*

h To mortifie her selfe by abstinence, or other bodily exercises.

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them but some day after, the sinne shall be imputed to him and not to her.

CHAP. XXXI.

Flue Kings of Midian and Balaam are slaine. 18 Onely the maydes are reserued aliue. 27 The praye is equally diuided. 40 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, *and* afterward shalt thou be * gathered vnto my people.

3 And Moses spake to the people saying, Harnesse some of you to warre, and let them goe against Midian, to execute the vengeance of the Lord a against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand,

6 And Moses sent them to the warre, *euen* a thousand of euery tribe, and *sent* them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow *were* in his hand.

7 And they warred against Midian, as the Lord had commaunded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slaine: * Eui and Rekem, and Zur, and Hur, and Reba fiue kings of Midian, and they slewe c Balaam the sonne of Beor with the sword.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

11 And they tooke all the spoyle and all the pray *both* of men and beasts.

12 And they brought the d captiues and that which they had taken, aud the spoyle vnto Moses and Eleazar the Priest, and vnto the Congregation of the children of Israel, into the camp in the plaine of Moab, which was by Iorden *toward* Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What haue ye saued all the e women?

16 Beholde, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, *and* purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance ‖ of the lawe which the Lord * commanded Moses.

22 As for gold, and siluer, brasse, yron, tynne, and lead:

23 *Euen* all that may abide the fire, yee shall make it goe through the fire, and it shalbe cleane: yet, it shalbe h purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the i water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, *both* of persons and cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray ‖ betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, *both* of the persons, and of the beeues, and of the asses, and of the sheepe.

29 Yee shall take it of their halfe and giue it vnto Eleazar the Priest, *as* an heaue offring of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, *both* of the persons, of the beeues, of the asses, and of the sheepe, *euen* of all the cattell and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, *to wit*, the rest of the pray which the men of warre had spoiled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuentie and two thousand beeues.

34 And

a As he had commanded, Chap. 25.17. declaring also that the iniury done against his people is done against him.

b For his great zeale that he bare to the Lord, Chap. 25.13.

* *Iosh.13.21.*

c The false prophet, who gaue counsel how to cause the Israelites to offend their God.

‖ *Or, palaces and gorgeous buildings.*

d As the women and litle children.

e As though he said, ye ought to haue spared none.

* *Chap.25.2.*

* *2.Pet.2.15.*

f For worshipping of Peor.

* *Iudg.21.11.*

g That is all the men children.

* *Chap.19.11.*

‖ *Or, contained in the law.*

* *Chap.15.12.*

h The third day, and before it be molten.

* *Chap.19.9.*

i It shall be washed.

‖ The pray is full diuided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftieth poyl one to the Lord: and the souldiers one of euery fiue hundreth.

34 And threescore and one thousand asses,
35 And two and thirtie thousand persons in all, of women that had † lien by no man.
36 And the halfe, *to wit*, the part of them that went out to war, touching the number of sheepe, was three hundreth seuen & thirty thousand, and fiue hundreth.
37 And the [m] Lords tribute of the sheepe was sixe hundreth and seuenty and fiue:
38 And the beeues *were* sixe and thirty thousand, whereof the Lords tribute *was* seuentie and two.
39 And the asses *were* thirty thousand and fiue hundreth, whereof the Lords tribute *was* threescore and one:
40 And [n] of persons sixteene thousand, whereof the Lords tribute *was* two and thirtie persons.
41 And Moses gaue the tribute of the Lordes offering vnto Eleazar the Priest, as the Lorde had commanded Moses.
42 And of the [o] halfe of the children of Israel, which Moses diuided from the men of warre,
43 (For the halfe that perteined vnto the congregation, was three hundreth thirty and seuen thousand sheepe and fiue hundreth,
44 And sixe and thirty thousand beeues,
45 And thirty thousand asses, & fiue hundreth.
46 And sixteene thousand persons)
47 Moses, I say, tooke of the halfe that perteined vnto the [p] children of Israel, one taken out of fiftie, *both* of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses,
48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:
49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder † our authoritie, and there lacketh not one man of vs.
50 ¶ We haue therefore brought a present vnto the Lorde, what euery man found of iewels of golde, bracelets, and chaines, rings, earerings, and ornaments of the legs, to make an atonement for our soules before the Lord.
51 And Moses and Eleazar the Priest tooke the gold of them, *and* all wrought iewels,
52 And all the golde of the offering that they offered vp to the Lorde (of the captaines ouer thousands and hundreds) *was* sixteene thousand seuen hundreth and fiftie shekels.
53 (*For* the men of warre had spoyled, euery man for him [r] selfe)
54 And Moses & Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought into the Tabernacle of the Congregation, for a [s] memoriall of the children of Israel before the Lord.

† *Ebr. not knowen the bed of man.*
m That is, the portion that the souldiers gaue to the Lord.
n Meaning of the maydes, or virgins, which had not companied with man.
o Of that part which was giuen vnto them in diuiding the spoyle.
p Which had not bene at warre.
† *Ebr. vnder our hands.*
q The captaines by this free offring acknowledge the great benefits of God in preserving his people.
r And gaue no portion to their captaines.
s That the Lord might remember the children of Israel.

CHAP. XXXII.

a Reuben and Gad request the land of Iazer, and Gilead. 16 They offer to build sheepefoldes for their cattell, and cities for their children. 20 Moses graunteth their request, 23 and commaundeth them to keepe their promise.

NOwe the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they sawe the lande of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.
2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,
3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 Which countrey the Lord smote before the Congregation of Israel, is a land *meete* for cattell, and thy seruants haue cattell:
5 Wherefore, sayd they, If wee haue found grace in thy sight, let this land be giuen vnto thy seruaunts for a possession, *and* bring vs not ouer Iorden.
6 And Moses sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tarie here?
7 Wherefore now † discourage you the heart of the children of Israel to go ouer into the land, which the Lord hath giuen them?
8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.
9 For * when they went vp euen vnto the ‖ riuer of Eshcol, and sawe the land, they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.
10 And the Lords wrath was kindled the same day, and he did sweare, saying,
11 † None of the men that came out of Egypt, * from twenty yeere olde and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not ‖ wholly followed me:
12 Except Caleb the sonne of Iephunneh the Kenesite, and Iosshua the sonne of Nun: for they haue constantly followed the Lord.
13 And the Lord was very angry with Israel, and made them wander in the wildernesse fourtie yeres, vntil all the generation that had done [c] euil in the sight of the Lord, were consumed.
14 And behold, ye are risen vp in your fathers stead *as* an increase of sinful men, still to augment the fierce wrath of the Lord toward Israel.
15 For if ye turne away from following him, hee will yet againe leaue *the people* in the wildernesse, and [d] ye shall destroy all this folke.
16 And they went neere to him, and sayd, We will build sheepefoldes here for our sheepe, *and* for our cattell, and cities for our children.
17 But wee our selues will bee ready armed *to goe* before the children of Israel, vntill wee haue brought them vnto their [e] place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.
18 Wee will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.
19 Neither wil we inherite with them beyond Iorden and on that side, because our inheritance is fallen on this side Iorden Eastward.
20 ¶ * And Moses sayd vnto them, If ye will do this thing, and go armed [f] before the Lord to warre:
21 And will goe euery one of you in harnesse ouer Iorden before the Lord, vntill hee haue cast out his [g] enemies from his sight:
22 And vntill the land be subdued before the Lord, then yee shall returne and bee innocent toward the Lord, and toward Israel: and this land shall be your possession [h] before the Lord.
23 But if yee will not doe so, behold, yee haue sinned

a Reuben came of Leah, and God of Zilpah her handmaide.
b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the conant betweene him and Laban, Genes. 31. 47.
† *Ebr. breake.*
* *Chap. 13. 24.*
‖ *Or, valley.*
† *Ebr. if any of the men.*
* *Chap. 14. 28, 29.*
‖ *Or, perseuered and continued.*
c Because they murmored, neither would beleeue their report, which tolde the truth as concerning the land.
d By your occasion.
e In the land of Canaan.
* *Iosh. 1. 13.*
f Before the Arke of the Lord.
g That is, the inhabitants of the land.
h The Lord will grant you this land which yee require, Iosh. 1. 15.

sinned against the Lord, and bee sure, that your sinne [i] will find you out.

i Ye shall assuredly be punished for your sinne.

24 Builde you *then* cities for your children, and folds for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheep, & all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayth.

* Josh.4.12.

28 So concerning them, Moses [k] commanded Eleazar the Priest, and Iosshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites, and others, should be performed after his death, so that they brake not theirs.

29 And Moses said vnto them, If the children of Gad & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the [l] Lord hath said vnto thy seruants, so will we doe.

l That is attributed to the Lord which his messenger speaketh.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance *may be* to vs on this side Iorden.

33 * So Moses gaue vnto them, *euen* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the [m] Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

* Deut.3.12. Iosh. 13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh.10.12. here speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepfolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baalmeon, & turned their names, and Sibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

* Gene.50.23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them [n] Hauoth Iair.

* Deut.3.14.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP XXXIII.

1 *Two and fourtie iourneys of Israel are numbred.* 52 *They are commanded to kill the Canaanites.*

THese are the [a] iourneys of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneyes, according to the commaundement of the Lorde: so these are the iourneyes of their going out.

3 Now they * departed from Rameses the first moneth, *euen* the fifteenth day of the first moneth, on the morrow after the Passeouer: *and* the children of Israel went out with an high hand in the sight of all the Egyptians.

* Exod.12.37.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their [b] gods also the Lord did execution.)

b Either meaning their idoles or their men of authoritie.

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.

* Exo.13.20.

7 And they remooued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zepon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorowe the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

c At the commandement of the Lord, Exod. 14.2.

* Exod.15.22.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuenty palme trees, and they pitched there.

* Exod.15.27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the * wildernesse of Sin.

* Exod.16.1.

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tentes in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

* Exod.17.1.

15 And they departed from Rephidim, and pitched in the * wildernesse of Sinai.

* Exod.19.1.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

* Chap.11.34.

17 And they remooued from Kibroth Hattauah, and lay at * Hazeroth.

* Chap.11.35.

18 And they departed from Hazeroth, and pitched at Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

* Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they departed from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And

This Map declareth the way which the Israelites went for the space of fortie yeeres from Egypt thorow the wilderneſse of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It conteineth alſo the two and fourtie places where they pitched their tents, which are named, Numb. 33. with the obſeruation of degrees, concerning the leigth and the breadth, and the places of their abode, ſet out by numbers.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and ſay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wilderneſse of Zin, which is Kadeſh. * Chap.20.22.

37 And they remooued from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 *(And Aaron the Prieſt went vp into moũt Hor, at the commandement of the Lord, and died there, in the fortieth yere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the [d] fift moneth. * Chap.20.25. deut.32.50.

[d] Which the Ebrewes call Ab, and anſwereth to part of Iuly and part of Auguſt.

39 And Aaron was an hundreth aud three and twenty yeere olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael.) * Chap.21.1.

41 And they departed from mount * Hor, and pitched in Zalmonah. * Chap.21.4,10.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab. * Chap.21.11.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden *toward* Iericho. ‖ Or, field.

49 And they pitched by Iorden, from Bethieſhimoth vnto * Abel-ſhittim, in the plaine of Moab. * Chap.25.1.

50 ¶ And the Lorde ſpake vnto Moſes in the plaine of Moab, by Iorden *toward* Iericho, ſaying,

51 ¶ Speake vnto the children of Iſrael, and ſay vnto them, * When ye are come ouer Iorden to enter into the land of Canaan, * Deut.7.2.10.7. 11.11,12.

52 Ye

52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their [e] pictures, and breake asunder all their images of metall, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And yee shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shal fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye wil not driue out the inhabitants of the land before you, then those which yee let remaine of them, shalbe * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

56 Moreouer, it shall come to passe, that I shal do vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

1 *The coastes and borders of the land of Canaan.* 17 *Certaine men are appointed to diuide the land.*

AND the Lord spake vnto Moses, saying,

2 Commaund the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the [a] land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coasts thereof.

3 * And your South quarter shalbe from the wildernesse of Zin to the borders of Edom: so that your South quarter shalbe from the salt Sea coast Eastward.

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and go along to Azmon.

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the sea.

6 And your Westquarter shall bee the great [c] sea: euen that border shalbe your West coast.

7 And this shall bee your North quarter, yee shall marke out your border from the great Sea *vnto* mount [d] Hor.

8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan, this shalbe your North quarter.

10 And yee shall make out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the sea of [e] Chinnereth Eastward.

12 Also that border shall goe downe to Iorden, and leaue at the salt sea: this shalbe your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the housholds of their fathers, and the tribe of the children of Gad, according to their fathers housholds, and halfe the tribe of Manasseh haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden *toward* Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shal diuide the land vnto you: * Eleazar the Priest, and Iosh ua the sonne of Nun.

18 And yee shall take also a [f] prince of euerie tribe to diuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lorde commanded to [g] diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

1 *Vnto the Leuites are giuen cities and suburbes.* 11 *The cities of refuge.* 16 *The law of murther.* 30 *For one mans witnesse shall no man be condemned.*

AND the Lorde spake vnto Moses in the plaine of Moab by Iorden, *toward* Iericho, saying,

2 * Command the children of Israel, that they giue vnto the [a] Leuites of the inheritance of their possession, [b] cities to dwell in: yee shall giue also vnto the Leuites the suburbes of the cities round about them.

3 So they shall haue the cities to dwel in, and their suburbs shalbe for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shal giue vnto the Leuites, from the wall of the citie outwarde *shall bee* a thousand cubites round about.

5 And yee shall measure without the citie of the East side, [c] two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie *shalbe* in the midst: this shall be *the measure* of the suburbs of their cities.

6 And of the cities which shall ye giue vnto the Leuites, * *there shall be* sixe cities for refuge, which ye shal appoint, that he which killeth, may flee thither: and to them yee shall adde two and fourtie cities moe.

7 All the cities which ye shall giue to the Leuites, *shalbe* eight and fourtie cities: them *shall ye giue* with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few yee shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And

[e] Which were set vp in their hie places to worship.

* *Chap.26.53,54.*

* *Iosh.23.13. Iudg.1.3.*
‖ *Or, kniues.*

[a] Meaning the description of the land.

* *Iosh.13.1.*

‖ *Or, ascending vp of scorpions.*

[b] Which was Nilus, or as some thinke, Rhinocorura.
[c] which is called Mediterraneum.

[d] Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse where Aaron died.

[e] Which in the Gospell is called the lake of Genazareth.

* *Chap.32.33. Iosh.14.2,3.*

* *Iosh.19.51.*

[f] One of the heads or chiefe men of euerie tribe.

[g] And he iudges ouer euery piece of ground that should fall to my by lot, to the intent that all things might be done orderly and without contention.

* *Iosh.21.2.*

[a] Because they had no inheritance assigned them in the land of Canaan.

[b] God wou'd haue them scattered thorowout all the land, because the people might be preserued by them in the obedience of God and his law.

[c] So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

* *Deut.4.41. Iosh. 20.2. and 21.3.*

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,
11 Ye shal appoynt you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.
12 And these cities shalbe for you a refuge from the [d] auenger, that he which killeth, die not, vntil he stand before the Congregation in iudgement.
13 And *of* the cities which ye shal giue, six cities shal ye haue for refuge.
14 Ye shal appoynt three [e] on this side Iorden, and yee shal appoynt three cities in the lond of * Canaan which shalbe cities of refuge.
15 These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnwares, may flee thither.
16 * And if one [f] smite another with an instrument of yron that he die, he *is* a murtherer, *and* the murtherer shal die the death.
17 Also if hee smite him by casting a [g] stone, wherewith he may be slaine, & he die, he is a murtherer, *and* the murtherer shal die the death.
18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, & the murtherer shal die the death.
19 The reuenger of the blood himselfe shall slay the murtherer: when he meeteth him, he shal slay him.
20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,
21 Or smite him through enimity with his hand, that he die, hee that smote him shal die the death: *for* he is a murtherer: the reuenger of the blood shal slay the murtherer when hee meeteth him.
22 But if hee pushed him [h] vnaduisedly, and * not of hatred, or cast vpon him any † thing, without laying of waite,
23 Or any stone (whereby he might be slaine) and saw him not, nor caused it to fall vpon him, and hee die, and was not his enemie, neither sought him any harme,
24 Then the Congregation shall iudge betweene the slayer and the [h] auenger of blood according to these lawes.
25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shal restore him vnto the citie of his refuge, whither he was fled: and hee shal abide there vnto the death of the [i] hie Priest, which is anointed with the holy oyle.
26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood find him without the borders of the city of his refuge, & the reuenger of blood slay the [k] murtherer, he shalbe guiltes,
28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shal returne vnto the land of his possession.
29 So these things shall bee a [l] lawe of iudgement vnto you, throughout your generations in all your dwellings.
30 Whosoeuer killeth any person, the *iudge* shal slay the murtherer, through * witnesses: but * one witnesse shal not testifie against a person to cause him to die.
31 Moreouer yee shal take no recompense for the life of the murtherer, which is [m] woorthy to die: but he shalbe put to death.
32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.
33 So ye shall not pollute the land wherein ye shal dwell: for ‖ blood defileth the land: and the land cannot be [n] clensed of the blood that is shed therein, but by the blood of him that shed it.
34 Defile not therefore the land which yee shall inhabite, for I dwel in the mids thereof: for I the Lord dwel among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen [a] the chiefe fathers of the family of the sonnes of Gilead, the son of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the childre of Israel,
2 And sayde, * The Lord commaunded [b] my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.
3 If they bee married to any of the sonnes of the *other* tribes of the children of Israel, then shal their inheritance be taken away from the inheritance of our fathers, & shalbe put vnto the inheritance of the tribe whereof they shalbe: so shall it be taken away from the lot of our inheritance.
4 Also when the [c] Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shal their inheritance be taken away from the inheritance of the tribe of our fathers.
5 Then Moses commaunded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said [d] well.
6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues to whom they thinke best, onely to the family of the tribe of their father shall they marry:
7 So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shal ioyne himselfe to the inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.
9 Neither shal the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shal sticke to his owne inheritance.
10 As the Lord commanded Moses, so did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers sonnes:
12 They were wiues *to certaine* of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the family of their father.
13 These are the [f] commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden *toward* Iericho.

* Exod. 21. 13. deut. 19. 2. iosh. 20. 2.
d Meaning, from the nigh of the kinred, who ought to pursue the case.
e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41.
* Iosh. 20. 7.
† Hebr. among them.
* Exod. 21. 14.
f Wittingly, and willingly.
g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.
* Deut. 19. 11.
h Or, suddenly.
* Exod. 21. 13.
† Hebr. instrument.
h That is his next kinsman.
i Vnder this figure is declared that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.
k By the sentence of the Iudge.
l A law to iudge rightly done, either of purpose or vnaduisedly.
* Deut. 17. 6. and 19. 15.
* Mat. 18. 16. Iohn. 13. 1.
m Which purposely hath committed murther.
‖ Or, murther.
n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.
a It seemeth that the tribes considered who might marry these daughters to haue their inheritance: and therefore ye sonnes of Ioseph propose the matter to Moses.
* Chap. 27. 1. iosh. 17. 3.
b Meaning, Moses.
c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.
d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bee alienated to others.
e When there is no male to inherite.
* Chap. 27. 1.
f Touching the ceremonial and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED * DEVTERONOMIE.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourtie yeeres, Deut.9.7. they had deserued to haue bin cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy word, and sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelsty, idolatry, adulteries, murmurings and rebellion, hee had most sharpely punished) to feare & obey the Lord, to embrace and keepe his law without adding thereunto or diminishing therefrom. For by his word he would bee knowen to bee their God, and they his people, by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of his word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whome therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiesty of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anew all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessary for a common weale: appoynting vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall most horrible plagues to them, that transgresse his commandements, and promissing all blessings and felicitie to such as obserue and obey them.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Lawe: and this booke is a commentarie or exposition of the ten commandements.

CHAP. I.

2 A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.

THese be the wordes which Moses spake vnto all Israel, on [a] this side Iorden in the wildernesse, in the plaine, [b] ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, & Di-zahab.

2 *There are* eleuen daies iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandment vnto them,

4 After that he had slaine [d] *Sihon the king of the Amorites which dwelt in Heshbon, & Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab [e] began Moses to declare this law, saying,

6 The Lord our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: *euen* vnto the great riuer, the riuer ‖ Perath.

8 Behold, I haue set the land before you: goe in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

9 ¶ And I spake [g] vnto you the same time, saying, I am not able to beare you my selfe alone.

10 The Lord your God hath [h] multiplied you: and behold, yee are this day as the starres of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many moe as yee are, and blesse you, as he hath promised you)

12 How can I alone [i] beare your combrance and your charge, and your strife?

13 Bring you men of wisedome and of vnderstanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me and said, The thing is good that thou hast commanded *vs* to doe.

15 So I tooke the chiefe of your tribes [l] wise and knowen men, & made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the *controuersies* betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, * but shal heare the smal aswell as the great: ye shall not feare the face of man: for the iudgement is [m] Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commaunded you the same time all the things which ye should do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And [n] said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hath layde the land before thee: go vp *and* possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ [o] Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

a In the countrey of Moab.

b So that the wildernesse was betweene the Sea and this plaine of Moab.

c In Horeb, or Sinai, fourtie yeeres before this the Law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

d By these examples of Gods ire our their minds are prepared to receiue the Law.

* *Num.*21.24.

e The second time.

f In the second yeere and second moneth, Num, 10. 11.

‖ *Or, Euphrates.*

* *Gene.*15.18. *and* 17.7,8.

g By the counsel of Iethro my father in law, Exo.18 19.

h Not so much by the course of nature as miraculously.

i Signifying how great a burden it is, to gouerne the people.

k Whose godlinesse and vpright-nesse is knowen.

l Declaring what sort of men ought to haue a publike charge, Reade Exod. 18.21.

* *Iohn* 7.24.

* *Leuit.*19.15. *chap.* 16.19. 1. *sam.*16.7. *prou.*24.23. *ecclus.* 42.1. *iames* 2.1.

m And you are his Lieutenants.

n So that the fault was in themselues, that they did not sooner possesse the inheritance promised.

o Reade Num. 13.1,3.

the land, and to bring vs word againe, what way wee must goe vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the *land*,

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and p said, It is a good land, which the Lord our God doth giue vs.

26 Notwithstanding, ye would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord q hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shal we go vp? our r brethren haue discouraged our hearts, saying, The people *is* greater, and taller then wee: the cities *are* great, and walled vp to heauen: and moreouer, we haue seene the sonnes of the * Anakims there.

29 But I said vnto you, Dread not, nor be afraide of them.

30 The Lord your God, f who goeth before you, he shal fight for you, according to all that he did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in al the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not go in thither,

38 But Iosh̄ua the sonne of Nun which standeth t before thee, he shall goe in thither: incourage him: for he shall cause Israel to inherit it.

39 Moreouer, your u children, which yee said should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shal goe in thither, and vnto them wil I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wilderness by the way of the red sea.

41 Then ye answered and said vnto me, Wee haue sinned against the Lord, x we will go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euerie man to the warre, and were readie to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came vp against you, and chased you (as bees vse to doe) and destroyed you in Seir, *euen* vnto Hormah.

45 And when yee came againe, ye wept before the Lord, but the Lord would not z heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heshbon is discomfited.

THen a we turned, and tooke our iourney into the wilderness, by the way of the red Sea, as the Lord spake vnto me: and we compassed mount Seir a b long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall goe thorow c the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraide of you: take yee good heed therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foot breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eat, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath d blessed thee in all thy workes of thine hand: he knoweth thy walking thorow this great wilderness, and the Lord thy God hath beene with thee this fortie yeere, *and* thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, thorow the way of the ‖ plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not ‖ vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children e of Lot for a possession.

10 The f Emims dwelt therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, *sayd I*, and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

14 The g space also wherein wee came from Kadesh-barnea, vntill we were come ouer the riuer Zered, *was* eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For indeede the h hand of the Lord was against them, to destroy them from among the host till they were consumed.

16 ¶ So

* Numb. 13.24. ‖ Or, valley of the cluster of grapes.

p To wit, Caleb, and Iosua, Moses preferreth the better part to the greater, that is, two to ten.

q Such was the lewes vnthankefulnesse, that they counted Gods especiall loue, hatred.

r The other ten, not Caleb and Iosh̄ua.

* Numb. 13.29.

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

* Exod. 13.21.

* Numb. 14.23.

* Iosh. 14.6.

* Numb. 20.12. and 27.14.

* Chap. 3.26. and 4.21. and 34.4.

t Which ministreth vnto thee.

u Which were vnder twentie yeere olde, as Numb. 14.31.

x This declareth mans nature, who will do that which God forbiddeth, and will not doe that which hee commandeth.

y Signifying that man hath no strength, but when God is at hand to help him.

z Because yee rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed after that God had chastised them.

b Eight and thirtie yeere, as ver. 14

c This was the second time: for before they had caused the Israelites to returne, Num. 10.21.

* Gen. 36.8.

d And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he had done.

‖ Or, wilderness.

‖ Or, besiege.

e Which were the Moabites and Ammonites.

f Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoid Gods plagues.

* Gene. 36.20.

* Numb. 11.12.

g Hee sheweth hereby, that as God is true in his promise so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old, and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people:
17 Then the Lord spake vnto me, saying,
18 Thou shalt go thorow Ar the coast of Moab this day:
19 And thou shalt come neere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon *any* possession: for I haue giuen it vnto the children of Lot for a possession.
20 That also was taken for a land [i] of giants: *for* giants dwelt therin aforetime, whom the Ammonites called Zamzummims:
21 A people *that was* great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:
22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.
23 And the Anims which dwelt in Hazarim *euen* vnto ‖ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.
24 ¶ Rise vp *therefore, saydthe Lord:* take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thy hand Sihon the [k] Amorite, king of Heshbon, and his land: begin to possesse it and prouoke him to battell.
25 This day will I [l] begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shal tremble and quake before thee.
26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,
27 ¶ * Let me passe thorow thy land: I will goe by the high way: I will neither turne vnto the right hand nor to the left.
28 Thou shalt sell me meat for money, for to eat, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foote,
29 (As the [m] children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.
30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had [n] hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hand, as *appeareth* this day.
31 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.
32 * Then came out Sihon to meet vs, himselfe with all his people to fight at Iahaz.
33 But the Lord our God deliuered him † into our power, and we smote him, and his sonnes, and all his people.
34 And we tooke all his cities the same time, and destroyed euery citie, men, and [o] women, and children: we let nothing remaine.
35 Onely the cattell wee tooke to our selues, and the spoyle of the cities which we tooke.
36 From Aroer, which is by the banke of the riuer of Arnon: and *from* the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: *for* the Lord our God deliuered vp all ‖ before vs.

[i] Who called themselues Rephaims: that is, preserners, or physicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

‖ Or, Gaza.

[k] According to his promise made to Abraham, Gen. 15.21.

[l] This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

* Numb. 21.21,22.

[m] Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

[n] God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

* Numb. 21.23.

† Elsebefore vs.

[o] God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

‖ Or, into our hand.

37 Only vnto the land of the children of Ammon thou camest not, *nor* vnto any place of the ‖ riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbad vs.

CHAP. III.

3 Og king of Bashan is slaine. 11 The bignesse of his bed. 18 The Reubenites and Gadites are commaunded to goe ouer Iorden armed before their brethren. 21 Iosuah is made Captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

THen wee turned, and went vp by the way of Bashan: * and Og king of Bashan [a] came out against vs, hee, and all his people to fight at Edrei.
2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, & thou shalt doe vnto him, as thou diddest vnto * Sihon king of the Amorites, which dwelt at Heshbon.
3 So the Lord our God deliuered also vnto our hand, * Og the king of Bashan, and all his people: and wee smote him, vntill none was left hime *aliue*,
4 And wee tooke all his cities the same time, neither was there a citie which we tooke not from them, *euen* threescore cities, *and* all the countrey of Argob, the kingdome of Og in Bashan.
5 All these cities *were* fenced with hie walles, gates and barres, beside [b] vnwalled townes a great many.
6 And we ouerthrew them, as wee did vnto Sihon king of Heshbon, destroying euerie citie, *with* men, [c] women, and children.
7 But all the cattell, and the spoyle of the cities we tooke for our selues.
8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden, from the riuer of Arnon vnto mount Hermon:
9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)
10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.
11 For onely Og king of Bashan remained of the remnant of the giants, [d] whose bed *was* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof *is* nine cubites, and foure cubites the breadth of it, after the cubit of a man,
12 And this land *which* we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.
13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: *euen* all the countrey of Argob with all Bashan, which is called, The land of giants.
14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto [e] this day.
15 And I gaue *part* of Gilead vnto Machir:
16 And vnto the Reubenites and Gadites I gaue *the rest* of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer [f] Iabbok, *which is* the border of the children of Ammon:
17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, *to wit*, the salt sea ‖ vnder the springs of Pisgah

‖ Or, sword.

* Numb. 21.33. chap. 29.7.

[a] Therefore before the commandement of the Lord, they had ill occasion of his part to fight against him.

* Numb. 21.24.

* Numb. 21.33.

[b] As villages and small townes.

[c] Because this was Gods appointment, therefore it may not be iudged cruell.

[d] The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

* Numb. 32.33.

* Numb. 32.41.

[e] Meaning, when he wrote this historie.

[f] Which separateth the Ammonites from the Amorites.

‖ Or, at Ashdoth-pisgah.

Pisgah Eastward.

18 ¶ And I commanded [g] you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that yee haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the lande, which the Lord your God hath giuen them beyond Iorden: then shall ye * returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Iosh̃ua the same time, saying, Thine eyes haue seene all that the [h] Lord your God hath done vnto these two Kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can [i] doe like thy workes, and like thy ‖ power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly [k] mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, & [l] lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Iosh̃ua, and encourage him, and bolden him: for hee shall goe before this people, and he shall deuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 Wee must teach it to our children. 15 No image ought to be made to worship it. 26 Threatnings against them that forsake the Lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to [a] doe, that ye may liue and goe in, and possesse the lande, which the Lorde God of your fathers giueth you.

2 * Ye shal [b] put nothing vnto the word which I command you, neither shal ye [c] take ought therfrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your [d] eyes haue seene what the Lord did because of Baal Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did [e] cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord thy God commanded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your [f] wisedome, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ‖ Onely this people [g] wise, and of vnderstanding, *and* a great nation.

7 For what nation [h] *so* great, vnto whom the gods come so neere vnto them, as the Lord our God *is* [i] *neere vnto vs*, in all that we call vnto him for?

8 And what nation [i] *so* great that hath ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and [h] keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 *Forget not* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the dayes that they shal liue vpon the earth, and that they may teach their children:

11 Then came you neere and * stoode vnder the mountaine, and the mountaine [i] burnt with fire vnto the mids of heauen, *and there was* darkenesse, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, *and* ye heard the voyce of the words, but sawe no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to [k] doe, *euen* the ten ‖ commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commaunded me that same time, that I should teach you ordinances & lawes which you should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your † selues: for ye saw [l] no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image *or* representation of any figure: *whether it bee* the likenesse of male or female,

17 The likenesse of any beast that is on earth, *or* the likenesse of any fethered foule that flieth in the aire:

18 *Or* the likenesse of any thing that creepeth on the earth, *or* the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eies vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath [m] distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the [n] yron fornace, out of Egypt to be vnto him a people *and* inheritance, as *appeareth* this day

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shal not go ouer Iorden: but [o] ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget the-

g That is, the Reubenites, Gadites, and halfe Manasseth, as Num. 32.31.

* Iosh. 22.4.

* Num. 27.18, 19, 23.

h So that the victories came not by your own wisdome, strength or multitude.

* Iosh. 1.5. & 10.8, 25.

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles that only appertaineth vnto God.

‖ Or, wonders.

k He meaneth Zion, where the temple should bee built, and God honoured.

l As before he saw by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

* Chap. 12.32.

b Thinke not to be more wise then I am.

c God wil not be serued by halues, but wil haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, read Num. 25.3, 4.

e And were not idolaters.

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

‖ Or, surely.

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7.23.

h He addeth all these wordes to shew that we can neuer be carefull ynough to keepe the Law of God and to teach it to our posterity.

* Exod. 19.18.

i The Law was giuen with feare full miracles to declare both that God was the authour thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖ Or, words.

† Elsewhere.

l Signifying that destruction is prepared for all them that make any image to represent God.

m Hee hath appointed them for to serue men.

n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.

o Moses good affection appeareth in that that he being deprived of such an excellent treasure, doeth not enuie them that must enioy it.

the conenant of the Lorde your God which hee made with you, and *lest* ye make you any grauen image, *or* likenesse of any thing, as the Lorde thy God hath charged thee.

24 For the Lorde thy God is a p consuming fire, *and* a ielous God.

25 ¶ When thou shalt beget children & childrens children, and shalt haue remained long in the land, if ye q corrupt your selues, and make any grauen image, *or* likenes of any thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger,

26 I r call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lorde shall s scatter you among the people, and yee shall be left fewe in number among the nations, whither the Lord shall bring you:

28 And there yee shall serue gods, *euen* the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, † at the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which hee u sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x *aske* from the one ende of heauen to the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, & by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z knowe, that the Lord he is God, *and* that there is none but he alone.

36 Out of heauen hee made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because a he loued thy fathers, therefore hee chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, *and* to giue thee their land for inheritance, as *appeareth* this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord he is God in heauen aboue, and vpon the earth beneath: there *is* none other.

40 Thou shalt keepe therefore his ordinances, and his commaundements which I commaund thee this day, that it may b go well with thee, and with thy children after thee, and that thou mayest prolong thy daies vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 *That is,* * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the lande of * Og King of Bashan, two Kings of the Amorites which were on this side Iorden toward the sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastwarde, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the lawes which † I propose to you this day, that yee may learne them, and take heede to obserue them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord a made not this conenant with our fathers *only*, but with vs, *euen* with vs all here aliue this day.

4 The Lord talked with you b face to face in the Mount, out of the middes of the fire.

5 (At that time I stoode betweene the Lorde and you, to declare vnto you the worde of the Lord: for yee were afraide at the sight of the fire, and went not vp into the mount, and he said,

6 ¶ * I am the Lorde thy God which haue brought thee out of the land of Egypt, from the house of ‖ bondage.

7 Thou shalt haue none c other gods before my face.

8 Thou shalt make thee no grauen image *or* any likenesse *of that* that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a dielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth *generation* of them that hate me:

10 And shewing mercie vnto thousands of them

p To those that come not vnto him with loue and reuerence, but rebell against him, Deut. 12. 29.
q Meaning hereby all superstition and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shal be witnesses of your disobedience.
s So that his curse shall make his former blessings of none effect.

t Not with outward shewe or ceremonie, but with a true confession of thy faultes.
† *Ebr. in the latter dayes.*

u To certifie them the more of the assurance of their saluation.
x Man's negligence is partly cause, that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their deserts.

b God promiseth rewards not for our merites, but to our courage, vs, and to assure vs that our labour shall not be lost.

* *Iosh. 20. 8.*

c The articles and points of the conenant.

* *Num. 21. 24. chap. 1. 4.*

* *Num. 21. 33. chap. 3. 3.*

d That is, the Sea.
* *Chap. 3. 17.*

† *Ebr. speake in your eares.*

* *Exod. 17. 5, 6.*

a Some reade, God made not this conenant, that is, in such ample sort and with such signes and wonders.
b So plainly that you needed not to doubt thereof.

* *Exod. 20. 2. Leuit. 26. 1. psal. 97 7. 9.*
‖ *Or, seruants.*
c God binderh us to serue him only without superstition and idolatry.

* *Exod. 34. 7. Ierem. 32. 18.*
d That is, of his honour, not permitting it to be giuen to other.

them that [c] loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes [f] thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day *is* the Sabbath of the Lorde thy God: thou shalt not doe any worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maid may rest aswell as thou.

15 For, remember that thou wast a seruant in the lande of Egypt, and *that* the Lorde thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe wel with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt [h] thou couet thy neighbors wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maid, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the mids of the fire, the cloud and the darkenesse, with a great voyce, and [i] added no more *thereto*: and wrote them vpon two tables of stone, & deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And yee sayde, Behold, the Lord our God hath shewed vs his glory and his greatnesse, and * we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he * liueth.

25 Now therefore, why should wee die? for this great fire will consume vs: if wee heare the voice of the Lord our God any more, we shal die.

26 For what ‖ flesh *was* there euer, that heard the voyce of the liuing God speaking out of the mids of the fire as we *haue*, and liued?

27 Go thou neere, and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God sayth vnto thee, * and we will heare it, and doe it.

28 Then the Lorde heard the voyce of your words, when yee spake vnto mee: and the Lord sayde vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left.

33 *But* walke in all the wayes which the Lord your God hath commanded you, that yee may [m] liue, and that it may goe well with you: and that yee may prolong *your* dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is contained in the Law.

THese now are the commandements, ordinances, and ‖ lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe wel with thee, and that yee may increase mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God *is* Lord onely,

5 And * thou shalt loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these words which I command thee this day, shalbe in thine heart.

7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the [d] posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & oliue trees which thou plantedst not, and *when* thou hast eaten and art full,

12 [e] Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt [f] sweare by his Name.

14 Yee shall not walke after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lorde thy God is a ielous God among

[c] The first degree to keepe the commandements, is to loue God.

[f] Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

[g] Not for a shew, but with true obedience, and due reuerence.

*Matth. 5.21.
*Luke 18.20.
*Rom. 13.9.

*Rom. 7.7.
[h] He speaketh not onely of that absolute will, but that there be no motion or affection.

[i] Teaching vs by his example to be content with his word, and adde nothing thereto.

*Exod. 19.19.

*Chap. 4.33.

‖ Or, man.

*Exod. 20.19.

[k] He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereto.

‖ Or, judgements.

[a] A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

[b] Which hath abundance of all things appertaining to mans life.

*Matth. 22.37. mark. 12.29, 30. luke 10.27.

*Chap. 11.18.

[c] Some reades, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

‖ Or, signes of remembrance.

[d] That wherin thou entrest in, thou mayest remember them.

[e] Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie.

[f] We must seare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

among you:) lest the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah:

17 *But* ye shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances, which he hath commanded thee,

18 And thou shalt doe that which is right and good in the h sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shal aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bond-men in Egypt, but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, *and* to feare the Lord our God, that it may goe euer well with vs, *and* that he may preserue vs aliue as at this present.

25 Moreouer, this shal be our l righteousnesse before the Lord our God, if we take heed to keepe all these commandements, as hee hath commanded vs.

g By doubting of his power, refusing lawful meanes, and abusing his graces.

h Heere he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to bee iustified by faith.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to conforme vs. 25 To auoyd all occasion of idolatry.

WHen the Lord thy God shal bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shal giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shal deale with them, b Ye shall ouerthrow their altars, and breake downe their pillars, and yee shall cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for yee were the fewest of all people:

8 But because the Lord c loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, d that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercy vnto them that loue him and keepe his commaundements, *euen* to a thousand generations,

10 And rewardeth them e to their face that hate him, to bring them to destruction, he wil not defer to reward him that hateth him, to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I commaund thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shal keepe with thee the couenant and the f mercie, which he sware vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, *and* the increase of thy kine, and the flockes of thy sheepe, in the lande which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: g thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, *but* remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes and wonders, and the mightie hand, and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou feareſt.

20 * Moreouer, the Lorde thy God will send h hornets among them, vntill they that are left, and hide themselues from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God *is* among you, a God mighty and dreadfull.

22 And the Lord thy God wil roote out these nations before thee by litle and litle: thou mayest not consume them at once, lest the i beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man bee able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, *and* * couet not the siluer and golde, *that is* on them, nor take it vnto thee, lest thou k be snared therewith: for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine

*Chap.31.3.

a Into thy power.

*Exod.23.32. and 34.12.

‖Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies & superstitions, Chap. 12.3.

*Chap.14.2. and 26.18,19.

*Exod.19.5. 1.Pet. 2.9.

c Freely finding no cause in you, more then in others so to doe.

d And so put difference between him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace, therefore in recompensing their obedience, he hath respect to his mercie & not to their merits.

*Exod.23.26.

*Exod.9.14. and 15.26.

g We ought not to be merciful, where God commandeth seuerity, *Exod.23.33.

‖Or, plagues, or ills, as Chap.29.3. exod.15.25. and 16.4.

*Exod.23.28. Iosh.24.12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is for our commoditie that God accomplish not his promise so soone as you would wish.

*Chap.12.3. and 23.24.

*Iosh.7.1,21. 2.Mac.12.40.

k And be enticed to idolatrie.

thine house, lest thou be accursed like it, *but* vtterly abhorre it, and count it most abominable: for it is [a] accursed.

Chap. 13. 17.

CHAP. VIII.

1 God humbleth the Israelites to try what they haue in their heart. 5 God chastiseth them as his children. 12 The heart ought not to be proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commandements which I command thee this day, for [a] to doe them: that ye may liue, and be multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this forty yeere in the wildernesse for to humble thee, and to [b] prooue thee to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not neither did thy fathers know it, that he might teach thee that man liueth not by [c] bread onely, but by euery *word* that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not old vpon thee, neither did thy foote [d] swell those fourty yeeres.

5 Knowe therefore in thine heart, that as a man nourtureth his sonne, so the Lord thy God [e] nourtureth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and [f] depthes that spring out of valleis and mountaines.

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oile oliue, and honie:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones *are* yron, and out of whose mountaines thou shalt dig brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commaundements and his lawes, and his ordinances, which I command thee this day:

12 Lest *when* thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt *therein*,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplyed, and all that thou hast is increased,

14 Then thine heart [h] bee lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great & terrible wildernes (*wherin were* firie serpents, & scorpions, and drought, where *was* no water) *who brought forth water for thee out of the rocke of flint:

16 Who fed thee in the wildernes with *MAN, which thy fathers knew not, to humble thee, and to prooue thee, that he might do thee good at thy latter end.

17 *Beware* lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which [i] giueth thee power to get substance, to establish his couenant which hee sware vnto thy fathers, as *appeareth* this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I [k] testifie vnto you this day that yee shall surely perish.

20 As the nations which the Lord destroyeth before you, so shall ye perish, because yee would not be obedient vnto the voice of the Lord your God.

a Showing that it is not enough to heare the worde, except we expresse it by example of life.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs.

d As they that go bare footed.

e So that his afflictions are signes of his fatherly loue towards vs.

f Hyuers.

f Where there are mines of metall.

g For to receiue Gods benefits, and not to be thankful, is to contemne God in him.

h By attributing Gods benefits to thine owne wisedome and labour, or to good fortune.

*Num. 20. 11.

*Exod. 16. 15.

i If things concerning this life proceede onely of Gods mercies: much more spiritual gifts and life euerlasting.

k Or, take to witnesse the heauen and the earth, as Chap. 4. 26.

CHAP. IX.

4 God doeth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, thou shalt passe ouer Iorden [a] this day to goe in *and* to possesse nations greater & mightier then thy selfe, *and* cities great and walled vp to heauen,

2 A people great and tall, *euen* the children of the Anakims, whom thou knowest, and *of whom* thou hast [b] heard *say*, Who can stand before the children of Anak?

3 Vnderstand therfore that this day the Lord thy God is he which [c] goeth out before thee *as* a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speak not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lorde hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 *For* thou entrest not to inherite their lande for thy righteousnes, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that hee might perfourme the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lorde thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a [e] stiffnecked people.

7 ¶ Remember *and* forget not, how thou prouokedst the Lord thy God to anger in the wildernesse: [f] since the day that thou diddest depart out of the land of Egypt vntil ye came vnto this place, ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, *euen* to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, *I say*, of the couenant which the Lord made with you: and *I abode in the mount forty dayes and forty nights, *and* I neither ate bread, nor yet drinke water:

10 * Then the Lorde deliuered mee two tables of stone, written with the [g] finger of God, and in them *was conteined* according to all the wordes which the Lord had spyde vnto you in the mount out of the middes of the fire, in the day of the assembly.

11 And when the fourty dayes and fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, *I say*, of the couenant.

12 And the Lord said vnto me, *Arise, get thee downe quickly from hence: for thy people which thou

a Meaning shortly.

b By the report of the spies, Num. 13. 29.

c To guide thee and gouerne thee.

d Man of himselfe can discerne nothing but Gods anger, and if God spare any, it cometh of his great mercie.

e Like stubborne oxen, which will not endure their masters yoke.

f He prooueth by the length of time, that their rebellion was most great and intolerable.

*Exod. 24. 18. *and* 34. 28.

*Exod. 31. 18.

g That is miraculously and not by the hand of man.

*Exod. 32. 7.

thou hast brought out of Egypt, hane [k] corrupt *their wayes*: they are soone turned out of the way which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stifnecked people.

14 [i] Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation and greater then they be.

15 So I returned, and came downe from the Mount (and the Mount burnt with fire, & the two Tables of the couenant *were* in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: *for* ye had made you a molten calfe, *and* had turned quickly out of the [k] way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourty dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, *euen* to destroy you) yet the Lord heard mee at that time also.

20 Likewise the Lord was very angry with Aaron, *euen* to [l] destroy him: but at that time I praied also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] mount.

22 Also *in Taberah, and in Massah* and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye [n] rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord since the day that I knew you.

25 Then I fell downe before the Lord [o] fourty dayes and fourty nights, as I fell downe *before*, because the Lord had said, that he would destroy you.

26 And I prayed vnto the Lorde, and sayd, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 [p] Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbornnes of this people, nor to their wickednes, nor to their sinne,

28 Lest the countrey, whence thou broughtest them, say, *because the Lord was not able to bring them into the land which hee promised them, or because he hated them, he caried them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui dedicate to the seruice of the Tabernacle. 12 What the Lorde requireth of vs. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 IN the same time the Lord said vnto me, *Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the tenne commaundements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the [b] assembly) and the Lord gaue them vnto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel took their iourney from Beeroth of the children of Iaakan, to [c] Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lorde separated the tribe of Leui to beare the Arke of the couenant of the Lord, *and* to stand before the Lord, to [d] minister vnto him, and to blesse in his name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his [e] inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, fourty dayes and fourty nights, and the Lord heard me at that time also, *and* the Lorde would not destroy thee.

11 But the Lord said vnto me, Arise, go foorth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in al his waies, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandements of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens *is* the Lords thy God, and the * earth, with all that therein is.

15 [g] Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, *euen* you aboue all the people, as *appeareth* this day.

16 [h] Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no * persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him foode and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

21 He

[k] So soone as man doeth from the obedience of God his wayes are corrupt.

[i] Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

[k] That is, from the Law: wherein he declareth what is the cause of our perdition.

[l] Whereby hee shewe th what danger they are in, that haue authoritie and resist not wickednesse.

[m] Horeb, or Sinai.

*Num. 11.1,3.
*Exod. 17.7.
*Num. 11.34.

[n] At the returne of the spies.

[o] Wherby is signified that God requireth earnest continuance in prayer.

[p] The godly in their prayers ground on Gods promise, and confesse their sinnes.

*Numb. 14.16.

*Exod. 34.1.

[a] Which wood is of long continuance.

[b] When you were assembled to receiue the law.

[c] This mountaine was also called Hor, Num. 20.28.

[d] That is, to offer sacrifices and to declare the Law to the people.

[e] So God turned the curse of Iaakob, Gen. 49.7. vnto blessing.

[f] For all our sinne and transgression God requireth nothing but to feare him and obey him.

*Psal. 24.1.

[g] Although hee was Lord of heauen and earth, yet would he chuse none but vs.

[h] Cut off all your euill affections. Ierem. 4.4.

*2. Chron. 19.7.
Iob. 34.19.
Rom. 2.11.

*Chap. 6.13.
Mat. 4.10.
Reade Chap. 6.13.

21 He is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt* with seuentie persons, and nowe the Lord thy God hath made thee, as the * starres of the heauen in multitude.

CHAP. XI.

a An exhortation to loue God, & keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God, and shalt keepe that, which hee commandeth to be kept: that is, his Ordinances, and his Lawes, and his Commandements alway.

2 And a consider this day (*for I speake not* to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes and his acts, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their housholds and their tents, and all their substance that † they had in the middes of all Israel.

7 For your eies haue seene all the great actes of the Lord which he did.

8 Therfore shall ye keepe c all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the lande whither ye goe to possesse it:

9 Also that ye may prolong *your* dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, *euen* a land that floweth with milke and hony.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy ‖ d feete as a garden of herbes:

11 But the land whither ye go to possesse it, *is* a land of mountaines and valleyes, *and* drinketh water of the raine of heauen:

12 This lande doeth the Lorde thy God care for: the eyes of the Lord thy God *are* alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my Commandements, which I commaund you this day, that yee loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also wil giue raine vnto your land in due time, e the first raine & the latter, that thou maiest gather in thy wheat, & thy wine, and thine oyle.

15 Also I wil send grasse in thy fieldes for thy cattel, that thou mayest eate, and haue ynough.

16 *But* beware lest your heart f deceiue you, and lest yee turne aside, and serue other gods, and worship them,

17 And so the anger of the LORd be kindled against you, and hee shut vp the heauen, that there bee no raine, and that your lande yeelde not her fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shal ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may bee as a frontlet betweene your eyes,

19 And ye shall * teach them your children, speaking of them whē thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lorde sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these Commandements, which I command you to doe, *that is*, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of h your feete shall treade, shall be yours: your coast shall be from the wildernesse and from Lebanon, and from the Riuer, *euen* the riuer Perath, vnto the vtermost i Sea.

25 No man shall stand against you: *for* the Lord your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 * The blessing, if ye obey the Commandements of the Lord your God, which I command you this day:

28 And the* curse, if ye wil not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not k knowen.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, l where the Sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

31 For yee shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that yee * doe all the Commandements and the Lawes, which I set before you this day.

CHAP. XII.

a To destroy all idolatrous places. 5. 8 To serue God where hee commandeth, and as hee commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To add nothing to Gods word.

THese are the ordinances and the lawes, which ye shall obserue and do in the land (which the Lord God a of your fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Ye shal vtterly destroy all the places wherein the nations which ye shal possesse, serued their gods vpon the hie mountaines, and vpon the hils, and vnder euery greene tree.

3 * Also ye shall ouerthrow their alcars, and break downe their pillars, and burne their b groues with fire: and ye shal hew down the grauen images of

a Gen.46.27. and.1.5.
* Gen.15.5.
a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them.
b As wel concerning his benefits, as his corrections.
† Or, and all their substance.
c Because ye haue felt both his chastisements and his benefits.
‖ Or, labour.
d As by making gutters for the water to come out of the riuer Nilus to water the land.
e Vntil the fit time, and toward harueste.
f By deuiling to your selues foolish deuotions according to your owne fantasies.
* Chap.6.8.
* Chap.4.10. and 6.6,7.
g As long as the heauens endure.
* Iosh.1.3.
h This was accomplished in Dauids and Salomons time.
i Called Mediterraneum.
* Chap.28.2. and 30.2.
* Chap.28.15.
k He reproueth the malice of men which leaue that which is certaine to follow that which is vncertaine.
* Chap.27.13. Iosh.8.33.
l Meaning, in Samaria.
‖ Or, plaine.
* Chap.5.32.
a Whereby they are admonished to seeke none other God.
* Chap.7.5.
* Iudg.2.2.
b Wherein they sacrificed to their idoles.

of their gods, and abolish their names out of that place.

4 Ye shal [c] not do so vnto the Lord your God.

5 But ye shall seeke the place which the Lord your God shall * choose out of all your cities, to put his Name there, *and* there to dwel, and thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the [d] offring of your hands, and your vowes, & your free offerings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate [e] before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, *both* ye, and your housholds, because the Lord thy God hath blessed thee.

8 Ye shall not doe after all these things that we doe [f] here this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when ye goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and *when* he hath giuen you [g] rest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place wich the Lord your God shall chuse, to cause his Name to dwell there, thither shall yee bring all that I commaud you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your ‖ speciall vowes which yee vowe vnto the Lord.

12 And ye shall reioyce before the Lord your God, ye and your sonnes and your daughters, and your seruants, and your maydens, and the Leuite, that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

14 But in the place which the Lord shal [h] chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there shalt thou doe all that I command thee.

15 Notwithstanding thou mayest kill & eate flesh in all thy gates, whatsoeuer thy heart desireth, according to the [i] blessing of the Lord thy God which he hath giuen thee: *both* the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

16 Onely yee shall not eate the blood, *but* powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chuse, thou, & thy sonne and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: & thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shal enlarge thy border, as * he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the hart is eaten, so shalt thou eate them: *both* the vncleane and the cleane shall eate of them alike.

23 Only be † sure that thou eat not the blood: for the blood [m] is the life, and thou mayest not eate the life with the flesh.

24 *Therefore* thou shalt not eate it, *but* powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine [n] holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the Altar of the Lord thy God, & the blood of thine offrings shall bee powred vpon the Altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I command thee, that it may goe [o] wel with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, least thou be taken in a [p] snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, Howe did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lorde thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [q] burned both their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoeuer I command you, take heed you doe it: * thou shalt put nothing thereto, not take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or of friendship, 12 Or great in multitude or power.

IF there arise among you a Prophet or a dreamer of [a] dreames, (and giue thee a signe or a wonder,

2 And the signe and the wonder, which hee hath tolde thee come to passe) saying, [b] Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of the prophet, or vnto that dreamer of dreames: for the Lord your God [c] proueth you, to know whether yee loue the Lord your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God and feare him, and shall keepe his Commandements, and hearken vnto his voice, and ye shal serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreams, hee shall [d] be slaine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee

[b] Yee shall not serue the Lord with superfitious.
* 1. King. 8. 29. 2. chron. 6. 5. and 7. 12, 16.

[d] Meaning, the first fruits.

[e] Where his Arke shall be.

[f] Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

[g] It had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

‖ *Or, that which ye vhuse out for your vowes.*

* *Chap. 10. 9.*

[h] As was declared euer by the placing of the Arke, as in Shiloh 143. yeeres, or as some write more then 300. yeeres, and in other places till the Temple was built.

[i] As God hath giuen thee power and abilitie.

[k] Euery one might eate at home as well the beast appointed for sacrifice as the other.

[l] Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

* *Eccles. 7. 32.*

* *Gen. 28. 14. chap. 19. 8.*

† *Heb. be strong, or constant.*

[m] Because the life of beastes is in their blood.

[n] That which thou wilt offer in sacrifice.

[o] God by promise bindeth himselfe to doe good to them that obey his word.

[p] By following their superstitions and idolatries, and thinking to saue me thereby.

[q] They thought nothing too dear to offer to their idoles.

* *Chap. 4. 2. iosu. 1. 7. prou. 30. 6. reuel. 22. 18.*

[a] Which saith that he hath things reuealed vnto him in dreames.

[b] He sheweth whereunto the false prophets tend.

[c] God ordeineth all these things that his may be knowen.

[d] Being condemned by testimonie, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away forth of the middes of thee.

6 ¶ If [e] thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife *that lieth* in thy bosome, or thy friend, which is as thine owne [f] soule, intise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, *I say*, nor thy fathers)

7 *Any* of the gods of the people which are round about you, neere vnto thee or far off from thee, frō the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shewe mercie, nor keepe him secret:

9 But thou shalt euen kill him: [g] thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That * all Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 † Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs go and serue other gods, which ye haue not knowen,

14 Then [h] thou shalt seeke, and make search and enquire diligently: and if *it be* true, *and* the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And [i] thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the citie and all the spoyle thereof euery whit, vnto the Lord thy God: and it shall bee an heape for euer, it shall not be built againe.

17 And there shal cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lorde thy God.

CHAP. XIIII.

1 *The maners of the Gentiles in marking themselues for the dead, may not bee followed.* 4 *What meates are cleane to bee eaten and what not.* 29 *The tithes for the Leuite, stranger, fatherlesse and widowe.*

YE are the children of the Lord your God. * Ye shal not marke your selues, nor make you *any* baldnesse betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to bee a [a] precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eat no maner of abomination.

4 [b] These are the beasts which yee shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe buche, and the bugle, and the wild goat, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eate.

7 But these ye shal not eat, of them that chew the cud, and of them that diuide and cleaue the hoofe *onely*: the camel, nor the hare, nor the cony: for they chew the cud, but diuide not the hoofe: *therefore* they shall be vncleane vnto you:

8 Also the swine, because hee diuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carkeises.

9 ¶ * These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eat:

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eate.

12 But these are they whereof ye shal not eate, the eagle, nor the goshauke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kind of rauens,

15 Nor the ostrich, nor the nightcrow, nor the ‖ seameaw, nor the hawke after her kind,

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kind, nor the lapwing, nor * the backe.

19 And euery creeping thing that flieth, shall be vncleane vnto you, it shall not be eaten.

20 *But* of all cleane foules ye may eate.

21 Ye shall eate of nothing that [c] dieth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

22 Thou shalt [e] giue the tithe of all the increase of the seede, that commeth forth of the field yeere by yeere.

23 And thou shalt eate before the Lorde thy God (in the place where he shal chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheep, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lorde thy God shall chuse to set his Name, [f] when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, & ‖ take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: [g] and shalt eate it there before the Lord thy God, and reioyce *both* thou, and thy houshold.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt [h] bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then

[e] All naturall affections must giue place to Gods honour.
[f] When thou loueth as thy life.
[g] As the witnesse charged, Chap. 17. 7.
* Chap. 17. 13.
† the children of Belial.
[h] Which art appointed to see euils punished.
‖ Signifying that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.
[i] Of the spoile of that idolatrous & cursed citie, Reade Chap. 7. 26. and Iosh. 7. 11.
* Leuit. 19. 28.
* Chap. 7. 6. and 28. 18, 19.
[a] Therefore thou ought not to follow the superstitions of the Gentiles.
[b] The ceremoniall Law instructed the Iewes to seeke a spiritual purenesse, euen in their meate and drinke.
* Leuit. 11. 9.
‖ Or, cuckow.
* Leuit. 11. 19.
[c] Because their blood was not stayed, but remaineth in them.
[d] Which is not of thy religion.
* Exod. 23. 19. and 34. 26.
[e] The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.
[f] When he shall giue thee ability.
‖ Or, bind vp.
[g] After the Priest hath receiued the Lords part.
[h] Besides the yeerely tithes that were giuen to the Leuites, these were layed vp in store for the poore.

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, & the widow, which are within thy gates, and shall eate and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruaunts. 19 The first borne of the cattell must bee offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditor shal quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for *the yeere* of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall bee no poore with thee: for the Lord shall blesse thee in the lande, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God, to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, & they shall not reigne ouer thee.

7 ¶ If one of the brethren with thee be poore ‖ within any of thy gates in thy land, which ỳ Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand frō thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedom is at hand: therefore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in al thy works, and in all that thou puttest thine hand to.

11 [c] Because there shall bee euer *some* poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 *But* shalt [e] giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lorde thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not go away from thee, because he loueth thee and thine house, *and* because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shalbe thy seruant [f] for euer: and vnto thy mayd seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee sixe yeeres, *which is* the double worth of [g] an hired seruaunt: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt do no work with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it before the Lord thy God yeere by yeere, in that place which the Lord shall chuse, *both* thou, and thine houshold.

21 * But if there be any blemish therein, *as if it be* lame, or blind, or haue any euil fault, thou shalt not offer it vnto the Lord thy God,

22 *But* shalt eate it within thy gates: the vncleane and the cleane *shall eate it* alike, [i] as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, *but* powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsuntide, 13 And the feast of Tabernacles. 18 What officers ought to be ordeined. 21 Idolatry forbidden.

THou shalt keepe the moneth of Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib ỳ Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe, and bullockes * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou * shalt eate no leauened bread with it: *but* seuen dayes shalt thou eate vnleauened bread therewith, *euen* the bread of [c] tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalbe no leauen seene with thee in all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning, which thou offeredst ỳ first day at euen.

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lord thy God gineth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seuenth day *shal be* a solemne assembly to the Lord thy God: thou shalt do no work *therein*.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to ỳ corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ‖ *euen* a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioice before the Lord thy God, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayd, and the Leuite that is within thy gates, & the stranger, and the fatherles, and

a He shall onely release his detters, which are not able to pay for that yeere.

b For if thy detter be rich, he may be constrained to pay.

* Deut. 28.12.

‖ Or, any of thy cities.

* Mat. 5.42. luke 6.34.

† Ebr. thine eye is euill.

† Ebr. let not thine heart be euill.

c To trie your charitie, Matth. 26.11.

d Thou shalt be liberall.

* Exod. 21.2. Jerem. 34.14.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

* Exod. 21.6.

f To the yeere of Iubile, Leu. 25.40.

g For the hired seruant serued but three yeeres, and he sixe.

* Exod. 34.19.

h For they are the Lords.

* Leuit. 22.20, 22. chap. 17.1. ecclus. 35.12.

i Thou shalt as well eate them, as the roe bucke, and other wild beasts.

a Reade Exod. 13.4.

b Thou shalt eate the Easter lambe.

* Chap. 12.5.

* Exod. 12.14, 15.

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morrow after the Passeouer. Leuit. 23.15. exod. 13.4.

‖ Or, as thou art able willingly.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these Ordinances.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, & thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherles, & the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which hee shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

17 Euerie man *shall giue* according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ i Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, & peruerteth the words of the iust.

20 That which k is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemners must die. 15 The election of the King. 16 and 17 What things he ought to auoide. 18 And what he ought to imbrace.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish *or* any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there bee found among you in any of thy cities, which the Lord thy God giueth thee, man or b woman that hath wrought wickednesse in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshipped them, as the Sunne, or the Moone, or any of the hoste of heaven, which I haue not c commanded,

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if *it be* true, *and* the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring foorth that man, or that woman (which hath committed that wicked thing) vnto thy gates, *whether it bee* man or woman, and shalt stone them with stones, til they die.

6 * At the mouth † of two or three witnesses shall hee that is worthie of death, die: *but* at the mouth of one witnesse he shall not die.

7 The hands of the d witnesses shall bee first vpon him, to kill him: and afterward the hands of all the e people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the f Iudge that shal be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law, which they shall teach thee, and according to the iudgement which they shal tell thee, shalt g thou doe: thou shalt not decline from the thing which they shal shew thee, *neither* to the right hand, nor to the left.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to h minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lorde thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 *Then* thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren thou shalt make a King ouer thee: thou ‖ shalt not set a i stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people again to k Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wiues, lest his heart l turne away, neither shal he gather him much siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shall he write him this m Law repeated in a booke, by the n Priests of the Leuites.

19 And it shalbe with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, *and* to keep all the words of this Law, and these ordinances, for to do them:

20 That his heart bee not lifted vp aboue his o brethren, and that hee turne not from the Commandement, to the right hand or to the left, *but* that hee may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyd the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shall be slaine. 22 How he may be knowen.

THe Priestes of the Leuites, *and* all the tribe of Leui * shall haue no part nor inheritance with Israel, * *but* shal eat the offrings of the Lord made by fire, and his a inheritance.

2 Therefore shall they haue no inheritance among their brethren: *for* the Lord is their inheritance, as he hath sayd vnto them.

3 ¶ And

g That is, the fifteenth day of the seuenth moneth, Leuit. 23.34.

* Exod. 23.15. and 34.23.

* Leuit. 23.4.

h According to the abilitie that God hath giuen him.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly follow the tenor of the Lawe, and in nothing decline from iustice.

‖ Or, image.

* Chap. 15.21.

a Thou shalt not sacrifice God for fashions sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God which God hath not commanded.

* Numb. 35.30. Deut. 19.15. Matth. 18.16. 2. Cor. 13.1.

† Heb. of two witnesses or three witnesses.

d Whereby they declared that they testified the truth.

e To signifie a common consent to maintaine Gods honour and true religion.

f Who sha'l giue sentence as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence that the controuersie may haue an ende.

h So long as he is the true minister of God, and pronounceth according to his word.

‖ Or, mayest not.

i Who is not of thy nation, lest he change true religion into idolatry, and bring thee to seruerie.

k To repenge their iniuries, and to take them of their best horses, 1. King. 10.28.

l From the Law of God.

m Meaning the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant that kings ought to loue their subiects, as nature bindeth one brother to loue one another.

* Numb. 18.20.

* Chap. 10.5. 1. Cor. 9.13.

a That is, the Lords part of his inheritance.

3 ¶ And this shalbe the Priestes duety of the people, that they which offer sacrifice, whether *it be* bullocke or sheepe, shal giue vnto the Priest the [b] shoulder, and the two cheekes, and the maw.

4 The first fruites *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of al thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shal come out of any of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place, which the Lord shal chuse,

7 Hee shal then minister in the Name of the Lorde his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like portions to eat [d] beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to do after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to [e] * goe through the fire, *or* that vseth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or *a charmer, or that counselleth with spirits, or a soothsayer, or that *asketh counsel at the dead.

12 For al that doe such things *are* abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be [f] vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: † as for thee, the Lord thy God hath not † suffred thee so.

15 ¶ The Lord thy God wil raise vp vnto thee a [g] Prophet like vnto mee, from among you, *euen* of thy brethren: vnto him ye shal hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue wel spoken.

18 *I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his [h] mouth, and he shall speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my words, which he shall speake in my Name, I will [i] require it of him.

20 But the prophet that shal presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing [k] follow not nor come to passe, that is the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.

b The right shoulder, Num. 18.18.

c Meaning, to serue God vnfainedly, and not to seeke ease.

d Not constrained to liue of himselfe

e Signifying, they were purged by this ceremony of passing between two fires.
* Leuit. 18.21.
* Leuit. 20.27.
* 1. Sam. 28.7.

f Without hypocrisie, or mixture of false religion.

† Ebr. but thou not so.
† Ebr. given or appointed.
* Act. 7.37.

g Meaning a continuall succession of Prophets, till Christ the end of all Prophets come.
* Exod. 20.19.

* Ios. 1.45. act. 3.21.

h Which promise is not onely made to Christ, but to all that teach in his name, Isa. 59.21.

i By executing of punishment vpon him.

k Vnder this sure note he comprisseth all the other tokens.

CHAP. XIX.

a The franchise of townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

VVHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 *Thou shalt separate three cities for thee in the middes of the land which the Lord thy God giueth thee to possesse it.

3 Thou shalt [a] prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three parts, that euerie [b] manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same [c] shall flee vnto one of the cities, and liue,

6 Least the * auenger of the blood follow after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although hee bee not ‖ worthy of death, because hee hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lorde thy God [d] enlargeth thy coasts (as hee hath sworne vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commaundements to doe them, which I commaund thee this day: *to wit*, that thou loue the Lorde thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three,

10 That innocent blood bee not shed within the land, which the Lord thy God giueth thee to inherite, [e] least blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the [f] Elders of his citie shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

13 Thine [g] eye shall not spare him, but thou shalt put away *the crye* of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the lande, which the Lord thy God giueth thee to possesse it.

15 ¶ [h] One witnes shall not rise against a man for any trespasse, or for any sinne, or for any fault that hee offendeth in, * *but* at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shal stand before the [h] Lord, *euen* before the priests and the iudges, which shalbe in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witnesse be found false, *and* hath giuen false witnesse against his brother,

19 * Then shall yee doe vnto him as hee had thought to do vnto his brother: so thou shalt take euill away forth of the mids of thee.

20 And the rest shall heare *thin*, and feare, and shall henceforth commit no more any such wickednesse

* Chap. 11.29.

* Exod. 21.13. numb. 35.9,11. iosh. 20.2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpon matter.
* Numb. 35.12.

‖ Or, cannot be iudged to death

d When thou goest once lorden to possesse the whole land of Canaan.

* Iosh. 20.7.

e Lest thou be punished for innocent blood.

f The Magistrates

g Then wholsome pardoneth murther, offendeth against the word of God.

* Chap. 17.6. matth. 18.16. iohn 8.17.
* 2. cor. 13.1. hebr. 10.28.

h Gods presence is where his ministers are assembled.

* Prou. 15.3. dan. 13.62.

kednesse among you.

21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

* Exod. 21. 23. Leui. 24. 20. Mat. 5. 38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battel. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must bee first proclaimed. 19 The trees that beare fruit must not be destroyed.

WHen [a] thou shalt go forth to warre against thine enemies, and shalt see horses & charets, *and* people moe then thou, be not afraide of them: for the Lorde thy God *is* with thee, which brought thee out of the land of Egypt.

a Meaning vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

2 And when ye are come neere vnto the battell, then the Priest shal come forth to speake vnto the people,

3 And shal say vnto them, Heare O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

* Deut. 18. 7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, *and* to saue you.

b Is present to defend you with his grace & power.

5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hath built a new house, and hath not [c] dedicate it? let him go and returne to his house, lest he die in the battell, and another man dedicate it.

c For when they entred first to dwell in an house they gaue thanks to God, acknowledging that they had that benefite by his grace.

6 ¶ And what man *is there* that hath planted a vineyard, and hath not [d] eaten of the fruite? let him go and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

d The Hebrew word signifieth to make common or prophane, Leuit. 19. 23.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraid and faint hearted, let him go & returne vnto his house, lest his brethrens heart faint like his heart.

* Iudg. 7. 3.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a citie to fight against it, * thou shalt offer it peace.

* Num. 21. 22. chap. 2. 26.

11 And if it answere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, bee tributaries vnto thee, and serue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make war against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine handes, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, *euen* all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

* Iosh. 8. 2.

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, chap. 7. 2.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: *to wit*, the Hitittes, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and *so* yee should sinne against the Lord our God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the [g] tree of the field is mans *life*:)

g Some reade, For man *shalbe in stead* of the tree of the field, o come out in the siege against thee.

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not bide all night.

IF one be found [a] slaine in the lande, which the Lord thy God giueth thee to possesse it, lying in the field, & it is not knowen who hath slaine him,

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except remedy be found.

2 Then thine Elders and thy Iudges shal come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖stonie [b] valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

‖ *Or, rough.*

b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priestes the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shal al plague & strife be tried.

6 And all the Elders of that citie that came neere to the slaine men, shall wash their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 [c] O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiuen them.

c This was the prayer, which the Priests made in the audience of the people.

9 So shalt thou take away *the cry* of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, [d] and she shall shaue her head, and pare her nayles,

d Signifying that her former life must be changed before she could be ioyned to the people of God.

13 And she shall put off the garment that shee was taken in, and she shal remaine in thine house, [e] and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shalbe thy [f] wife.

e Abhorring renounced parents and countrey.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she wil, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another [g] hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

g This declareth that the plurality of wiues came of a corrupt affection.

16 Then when the time commeth, that hee

appointeth his sonnes to bee heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him [h] double portion of all that he hath: for hee is the first of his strength, and to [i] him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his [k] mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, *and* he will not obey our admonition: he is a ryotour, and a drunkard.

21 Then all the men of his citie shall [l] stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel ‖ may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine [m] all night vpon the tree, but thou shalt bury him the same day: for the * curse of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

‖ *Or, while the sonne of the hated liueth.*

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne.

k For it is the mothers duetie also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods Law by his death is satisfied, and nature abhorreth cruelty. * *Gal.3.13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a virgine. 22 The punishment of adulterie.

THou * shalt not see thy brothers oxe nor his sheepe goe astray, and [a] withdraw thy selfe from them, *but* shalt bring them againe vnto thy brother.

2 And if thy brother be not [b] neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like maner shalt thou do with his [c] asse, and so shalt thou do with his raiment and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe *from them.*

4 ¶ Thou shalt not see thy brothers asse nor his oxe fall downe by the way, and withdraw thy selfe from them, *but* shalt lift them vp with him.

5 ¶ The [d] woman shall not weare that which perteineth vnto the man, neither shall a man put on womans rayment: for all that doe so, *are* abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, *whether they be* yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the dam with the yong,

7 *But* shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

*Exod.23.4.

a As though thou sawest it not.

b Shewing that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are farre off.

c Much more art thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to despite God.

e If God detest cruelties done to little birds, how much more to man made according to his image?

9 ¶ Thou shalt not [f] sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sowen, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an oxe and an asse together.

11 ¶ Thou shalt not weare *a garment* of diuers sorts, as of wollen and linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lyen with her, hate her,

14 And lay [g] slaunderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother take and bring the sigues of the maydes virginitie vnto the Elders of the citie to the gate.

16 And the maydes father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, hee layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these *are the tokens* of my daughters virginity: and they shall spread the [h] vesture before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth *shekels* of siluer, and giue them vnto the father [i] of the mayde, because hee hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring foorth the mayde to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die euen both twaine, *to wit*, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maide be betrothed vnto a husband, and a man finde her in the towne and lye with her,

24 Then shall yee bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cried not, *being* in the city, and the man, because he hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maide in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no ‖ cause of death: for as when a man riseth against his neighbour and wounded him to death, so [k] is this matter.

27 For he found her in the fieldes: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maydes father fiftie *shekels* of siluer: and she

f The tenor of this Law, is to walke in simplicitie, and not to be curious of new inuentions.

* *Num.15.38.*

g That is, be an occasion that she is slandered.

h Meaning the sheete, wherein the signes of her virginitie were.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed wh she was faultless.

* *Leuit.20.10.*

‖ *Or, defiled.*

‖ *Or, no sinne worthy of death.*

k Meaning, that the innocent can not be punished.

* *Exod.22.16.*

ſhe ſhalbe his wife, becauſe he hath humbled her: he cannot put her away all his life.

30 ¶ No man ſhall [l] take his fathers wife, nor ſhall vncouer his fathers skirt.

l He ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men ought not to bee admitted to office. 9 What they ought to auoid when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kind of whoredome. 19 Of Vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burſting, or that hath his priuie member cut off, [a] ſhall enter into the Congregation of the Lord.

2 [b] A baſtard ſhall nor enter into the Congregation of the Lord: euen to his tenth generation ſhall hee not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer,

4 Becauſe they [c] met you not with bread and water in the way, when yee came out of Egypt, and * becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neuertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou [d] ſhalt not ſeeke their peace nor their proſperitie all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten [e] of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoſt againſt thine enemies, keepe thee then from al wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he ſhall goe out of the hoſt, and ſhall not enter into the hoſt.

11 But at euen he ſhal waſh *himſelfe* with water, and when the ſunne is downe, hee ſhall enter into the hoſt.

12 ¶ Thou ſhalt haue a place alſo without the hoſt, whither thou ſhalt [f] reſort,

13 And thou ſhalt haue a paddle among thy weapons, & when thou ſhouldeſt ſit downe without, thou ſhalt dig therewith, and returning, thou ſhalt [g] couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoſt ſhall be holy, that he ſee no filthie thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not [h] deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 Hee ſhall dwell with thee, *euen* among you, in what place hee ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vexe him.

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 ¶ Thou ſhalt neither bring the [i] hire of a whore, nor the price of a dogge into the houſe of the Lord thy God for any vowe: for euen both theſe *are* abomination vnto the Lord thy God.

19 ¶ * Thou ſhalt not giue to vſurie to thy brother: *as* vſurie of money, vſurie of meat, vſurie of any thing that is put to vſurie.

20 Vnto a [k] ſtranger thou maieſt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may [l] bleſſe thee in all that thou ſettest thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt [m] keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

24 ¶ When thou commeſt vnto [n] thy neighbours vineyard, then thou maieſt eat grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [o] veſſell.

25 When thou commeſt into thy neighbours corne, * thou mayeſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.

a Either to beare office, or to marrie a wife.

b This was to cauſe them to liue chaſtly, that their poſteritie might not be reiected. * *Nehe. 13. 1.*

c Hereby he condemneth all that ſuffers not the children of God in their vocation. * *Numb. 22. 5, 6.*

d Thou ſhalt haue nothing to doe with them.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

f For the neceſſitie of nature.

g Meaning hereby that his people ſhould be pure both in ſoule and bodie.

h This is meant of the heathen, who fled for their maiſters crueltie, and imbraced the true religion.

† *The gates.*

i Forbidding here by that any gaine gotten of euill things ſhould be applied to the ſeruice of God. *Mich. 1. 7.*

CHAP. XXIIII.

1 Diuorcement is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not bee retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe and widow.

WHen a man taketh a wife, and marrieth her, if ſo bee ſhee finde no fauour in his eyes, becauſe hee hath eſpied ſome filthineſſe in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, and gone her way, and marrie with another man,

3 And if the latter husband hate her, & write her a letter of diuorcement, & put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 *Then* her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhee is [b] defiled: for that *is* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a newe wife, hee ſhall not goe a warfare, [c] neither ſhall bee charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man ſhall take the nether nor the vpper [d] millſtone to pledge: for this gage is *his* liuing.

7 ¶ If any man bee found ſtealing any of his brethren of the children of Iſrael, and maketh merchandize of him, or ſelleth him, that thieſe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſts of the Leuites ſhal teach you: take heede ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou ſhalt aske againe of thy neighbour

* *Exod. 22. 25. Leuit. 25. 36.*

k This was permitted for a time for the hardneſſe of their heart.

l If thou ſhew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine houſe.

* *Matth. 12. 1.*

a Heereby God approueth not that light diuorcement, but permitteth it to auoide farther inconuenience, Mat. 19. 7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one another's conditions, and ſo afterward liue in godly peace.

d Not any thing whereby a man getteth his liuing.

* *Leuit. 13. 2.*

* *Numb. 12. 10.*

bour any thing lent, thou shalt not goe [e] into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore bodie, thou shalt not sleepe with his pledge,

13 *But* shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shalbe righteousnesse vnto thee [f] before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, *neither* of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: lest hee crie against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ * The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but euerie man shall bee put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the [g] stranger, *nor* of the fatherlesse, nor take a widdowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

19 ¶ * When thou cuttest downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, *but* it shall bee for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in al the workes of thine hands.

20 When thou ‖ beatest thine oliue tree, thou shalt not goe ouer the boughes againe, *but* it shal be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy ‖ vineyard, thou shalt not gather the grapes cleane after thee, *but* they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast [h] a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seed to the kinsman. 11 In what case a womans hand must bee cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall bee strife betweene men, and they shal come vnto iudgement, [a] and sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthie to be beaten, the iudge shall cause him to lie downe, [b] and to bee beaten before his face, according to his trespasse, vnto a certaine number.

5 [c] Fortie *stripes* shall hee cause him to haue, and not past, lest if he should exceed and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not mousel the oxe that treadeth out the corne.

5 ¶ * If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, *that is*, vnto a stranger, but his [d] kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which she beareth, shal succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man not will take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I wil not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foot, and spit in his face, and answere, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ [e] When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of † weights, a great and a small:

14 Neither shalt thou haue in thine house diuers † measures, a great and a small:

15 *But* thou shalt haue a right & iust weight: a perfit and a iust measure shalt thou haue, that thy daies may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, *and* all that do vnrighteously, *are* abomination vnto the Lord thy God.

17 * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fained and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, *then* thou shalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithes of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the lande which the Lord thy God giueth thee for inheritaunce, and shalt possesse it, and dwell therein,

2 [a] Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to [b] place his Name there.

3 And thou shalt come vnto the Priest, that shalbe in those dayes, & say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it down before the altar of the Lord

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though hee would bee vnthankfull, yet God will not forget it.

* *Leuit.19.13. ibid.4.14.*

* *2.King.14.6. 1.chro.25.4.iere. 31.29,30.ezek. 18.20.*

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

* *Leuit.19.9.and 23.22.*

‖ *Or, gatherest thine oliues.*

‖ *Or, the grapes of thy vineyard.*

h God iudged them not mindfull of his benefit, except they were beneficiall vnto others.

a Whether there be a plaintife or none, the magistrates ought to trie our faults, and punish according to the crime.

b When the crime deserueth not death.

c The Iewes of superstition afterward tooke one away, 2.Cor.11.24.

* *1 Cor.9.9.1.tim. 5.18.*

* *Ruth.4.3.matth. 22.24.marke 12. 19.luke 20.28.*

d Because the Ebrew word signifieth not the naturall brother, but the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marie his brothers wife, but some other of the kinred, that was in that degree which might marie.

e This law importeth that godly shamefastnesse be preferred: for it is an horrible thing to see a woman past shame.

† *Ebr. stone and stone.*

† *Ebr. Ephah and Ephah, reade Leuit. 16.36.*

* *Exod.17.8.*

f This was partly accomplished by Saul, about 400. yeere after.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued and worshipped spiritually, Chap. 12.

Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A c Syrian *was* my father, who being ready to perish *for hunger*, went downe into Egypt, and soiourned there with a small company, and grew there vnto a nation great, mighty d and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we e cryed vnto the Lord God of our fathers, the Lord heard our voice, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And nowe, loe, I haue f brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee & to thine g houshold, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the thirde yeere, *which is* the yere of tything, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt h say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy *cõmandements which thou hast commanded mee: I haue i transgressed none of thy commandements, nor forgotten *them*.

14 I haue not eaten thereof k in my mourning, nor suffered ought to perish l through vncleannes, nor giuen ought thereof for the dead, *but* haue hearkened vnto the voyce of the Lorde my God: I haue done m after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances, & lawes: keepe them therefore, and doe them with n all thine heart, and with all thy soule.

17 Thou hast set vp the Lorde this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voice.

18 o And the Lord hath set thee vp this day, to be a *precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee* high aboue all nations (which he hath made, in praise, & in name, and in glory,* and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

c Meaning Iacob, who serued as a seruant in Syria.

d Onely by Gods mercy, and not by their fathers deseruings.

e Alledging the promise made to our fathers, Abraham, Izhak and Iaakob.

f In token of a thankfull heart, & minde bell of his benefits.

g Signifying that God giueth vs not goods for our selues onely, but for theirs also which are committed to our charge.

h Without hypocrisie.

* *Chap.* 14.27.

i Of malice and contempt.

k Or, for any necessitie.

l By putting them to my prophane vse.

m As sure as my sinnefull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 14.3. Rom. 3.10.

n With a good and simple conscience.

o Signifying that there is a mutuall band betweene God and his people.

* *Chap.* 7.6. and 14.2.

* *Chap.* 4.7. and 28.1.

* *Chap.* 7.6. and 14.2.

CHAP. XXVII.

o *They are commanded to write in the Lawe vpon stones for remembrance,* 5 *Also to build an altar.* 13 *The cursings are giuen on mount Ebal.*

THen Moses with the Elders of Israel a commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when ye shall passe * ouer Iorden vnto the land which the Lorde thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister,

3 b And shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lorde God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt playster them with playster.

5 * And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none c yron *instrument* vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, d well and plainely.

9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

13 And these shall stand vpon mount Ebal, to g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loud voice,

15 ¶ Cursed be the man that shall make any carued or molten h image, *which is* an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere, and say: So be it.

16 Cursed be he that i curseth his father and his mother: and all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours k marke: And all the people shall say: So be it.

18 Cursed be he that maketh the l blind go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widowe: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers m skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say: So be it.

23 Cursed be hee that lieth with his n mother in lawe: And all the people shall say: So be it.

a As Gods minister and charged with the same.

* *Iosh.* 4.1.

b God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice.

* *Exod.* 20.25. *Iosh.* 8.31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he conteineth all the corruptiõ of Gods seruice, and the transgression of the first table.

i Or, contemneth: and this appertaineth to the second table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not and counselleth not his neighbour.

m In committing villeny against him, Leuit. 20.11. and ezek. 22.10. and chap. 22.30.

n Meaning, his wiues mother.

24 Curſed bee hee that ſmiteth his neighbour o ſecretly: And all the people ſhall ſay: So be it.

25 * Curſed be he that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

26 Curſed be hee that confirmeth not all the words of this Law, to doe them: And all the people ſhall ſay: So be it.

o For God that ſeeth in ſecret, will reuenge it. * Ezek.22.12.

* Galat.3.10.

CHAP. XXVIII.

1 *The promiſes to them that obey the Commaundements.* 15 *The threatnings to the contrary.*

IF * thou ſhalt obey diligently the voyce of the Lord thy God, and obſerue and doe all his commandements, which I commaund thee this day, then the Lorde thy God will a ſet thee on high aboue all the nations of the earth,

2 And all theſe bleſſings ſhall come on thee, and b ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou be in the c citie, and bleſſed alſo in the field.

4 Bleſſed ſhalbe the fruit d of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flocks of thy ſheepe.

5 Bleſſed ſhalbe thy basket and thy dough.

6 Bleſſed ſhalt thou be, when thou e commeſt in, and bleſſed alſo when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee f ſeuen wayes.

8 The Lord ſhall command the bleſſing *to be* with thee in thy ſtore houſes, and in all that thou ſetteſt thine g hand to, and will bleſſe thee in the land which the Lord thy God giueth thee.

9 The Lord ſhall make thee an holy people vnto himſelfe, as he hath ſworne vnto thee, if thou ſhalt keepe the commandements of the Lord thy God, and walke in his wayes,

10 Then all people of the earth ſhall ſee that the Name of the Lord is h called vpon ouer thee, and they ſhalbe afraid of thee.

11 And the Lord ſhall make thee plenteous in goods: in the fruit of thy bodie, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord ſware vnto thy fathers, to giue thee.

12 The Lorde ſhall open vnto thee his good treaſure, *euen* the i heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all the worke of thine hands: and * thou ſhalt lend vnto many nations, but ſhalt not borow thy ſelfe.

13 And the Lord ſhall make thee the head, and not the ‖ taile, and thou ſhalt be aboue onely, and ſhalt not be beneath, if thou obey the commandements of the Lord thy God, which I command thee this day, to keepe and to doe *them*.

14 But thou ſhalt not decline from any of the words, which I command you this day, *either* to the * right hand or to the left, to goe after other gods to ſerue them.

15 ¶ * But if thou wilt not obey the voyce of the Lord thy God, to keepe and to do all his commaundements and his ordinances, which I command thee this day, then all theſe curſes ſhal come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, & curſed alſo in the field.

17 Curſed ſhall thy basket be, and thy ‖ dough.

18 Curſed ſhall be the fruit of thy bodie, and the fruite of thy land, the increaſe of thy kine, and the flocks of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lorde ſhall ſend vpon thee curſing, trouble, and ‖ ſhame, in all that which thou ſetteſt thine hand to do, vntill thou be deſtroyed, and periſh quickely, becauſe of the wickedneſſe of thy workes whereby thou haſt forſaken me.

21 The Lord ſhall make the peſtilence cleaue vnto thee, vntill he hath conſumed thee from the land, whether thou goeſt to poſſeſſe it.

22 * The Lord ſhal ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heate, and with the ſworde, and with ‖ blaſting, and with the mildew, & they ſhall purſue thee vntill thou periſh.

23 And thine heauen that is ouer thine head, ſhalbe k braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhal giue thee for the raine of thy land, duſt and aſhes: *euen* from ‖ heauen ſhall it come downe vpon thee, vntill thou be deſtroyed.

25 *And* the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be l ſcattered through all the kingdomes of the earth.

26 And thy m carkeis ſhall be meate vnto all ſoules of the aire, and vnto the beaſts of the earth, and none ſhall fray them away.

27 The Lord wil ſmite thee with the botch of Egypt, and with the emeroids, and with the skab, and with the itch, that thou canſt not be healed.

28 And the Lorde ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone daies, as the n blind gropeth in darkeneſſe, & ſhalt not proſper in thy wayes: thou ſhalt neuer but bee oppreſſed with wrong, and be powled euermore, and noman ſhall ſuccour *thee*.

30 Thou ſhalt betroth a wife, & another man ſhall lie with her: thou ſhalt build an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not † eate the fruite.

31 Thine oxe ſhalbe ſlaine before thine eyes, and thou ſhalt not eate thereof: thine aſſe ſhalbe violently taken away before thy face, and ſhall not be reſtored to thee: thy ſheepe ſhalbe giuen vnto thine enemies, and no man ſhall reſcue *them* for thee.

32 Thy ſonnes and thy daughters ſhalbe giuen vnto another people, and thine eyes o ſhall ſtill looke for them, euen till they fall out, and there ſhall be no power in thine hand.

33 The fruite of thy land and all thy labours ſhall a people, which thou knoweſt not, eate, and thou ſhalt neuer but ſuffer wrong, and violence alway:

34 So that thou ſhalt bee madde for the ſight which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and in the thighes, with a ſore botch, that thou canſt not be healed: euen from the ſole of the foote vnto the top of thine head.

36 The Lord ſhall bring thee and thy p King (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou ſhalt ſerue other gods: *euen* wood and ſtone,

37 And

a He will make thee the moſt excellent of all people.
b When thou thinkeſt thy ſelfe forſaken.
c Thou ſhalt liue wealthily.
d Thy children and ſucceſſion.
e All thine enterpriſes ſhall haue good ſucceſſe.
f Meaning, many wayes.
g God will bleſſe vs, if we doe our dutie, and not be idle.
h In that he is thy God, and thou art his people.
i For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.
* Chap.15.6.
‖ Or, the loweſt.
* Ioſh.23.6.
* Leuit.26.14. lament.2.17. mala.2.2. baruc.1.20.
‖ Or, ſtore.
* Leuit.26.16.
‖ Or, drought.
k It ſhal giue thee no more moyſture then if it were of braſſe.
‖ Or, out of the aire, as duſt raiſed with winde.
l Some reade, thou ſhalt be a terror & feare, when they ſhall heare how God hath plagued thee.
m Thou ſhalt be curſed both in thy life and in thy death: for the burial is a teſtimony of the reſurrection which ſignifieth thy wickedneſſe thou ſhalt lacke.
n In things moſt euident and cleare thou ſhalt lacke diſcretion and judgement.
† Lhr. make it common.
o When they ſhal returne from this captiuitie.
p As he did Manaſſeh, Ioachin, Zedekias and others.

37 And thou shalt *be a woonder, a prouerbe and a common talke among all people, whither the Lord shall cary thee.

38 * Thou shalt cary out much seede into the field, & shalt gather but litle in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy coasts, but shalt not anoynt thy selfe with the oyle: for thine oliues shall ‖ fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land q shall the grashopper consume.

43 The stranger that is among you, shal clime aboue thee vp on hie, and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt bee the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shall be vpon r thee for signes and wonders, and vpon thy seede for euer,

47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good heart, for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lorde shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and hee shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *euen* from the end of the world, flying *swift* as an egle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shal eate the fruit of thy cattell, and the fruit of thy land, vntil thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, *neither* the ‖ increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the lande: and hee shall besiege thee in all thy ‖ cities thorowout all thy land, which the Lorde thy God hath giuen thee.

53 * And thou shalt eat the fruit of thy body, *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemy shal inclose thee:

54 *So that* the man that is tender and exceeding daintie among you, * shall be grieued at his brother, and at his wife *that lieth* in his bosome, and at the remnant of his children, which hee hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and daintie s woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softnesse and tendernesse) shall be grieued at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

57 And at her t afterbirth (that shal come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemy shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe u all the words of this Law (that are writtē in this booke) and feare this glorious and fearefull name, THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seede, *euen* great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afrayd, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not x written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yee shalbe left few in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shalbe rooted out of the land, whither thou goest to possesse it.

64 And the Lord shal y scatter thee among all people from the one eud of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen, nor thy fathers, *euen* wood and stone.

65 Also among these nations thou shalt finde no rest, neither shal the sole of thy foot haue rest: for the Lorde shall giue thee there a trembling heart, and *looking to returne* till thine eyes fall out, and a sorowfull minde.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with z ships by the way, whereof I sayde vnto thee, Thou shalt see it no more againe: and therefore yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there *shall be* no buyer.

CHAP. XXIX.

2 *The people are exhorted to obserue the commandements.* 10 *The whole people from the highest to the lowest are comprehended vnder Gods couenant.* 19 *The punishment of him that flatereth himselfe in his wickednesse.* 24 *The cause of Gods wrath against his people.*

THese are the a wordes of the couenant which the Lorde commaunded Moses to make with

a Lev.24.9. and 25.9. 1.King.9.7.

* Mich.6.15. Hag.1.6.

‖ Or, be shaken before they be ripe.

q Vnder one kinde hee conteineth all the vermine, which destroy the fruits of the land: & this is an euident token of Gods curse.

r Gods plagues shall be euident signes that he is offended with thee.

‖ Or, barbarous, cruell, or impudent.

‖ Or, first borne of thy bullocks.

‖ Or, gates.

* Leui.26.29. 2.King.6.29. Lam. 4.10. Ierem. 2.3.

* Chap.15.9.

s As mine to passe in the dayes of Ioram king of Israel, 2 King.6.29. and when the Romans besieged Ierusalem.

t Hunger shall so bite her, that shee shalbe ready to eat her child before it be deliuered.

u For he that offendeth in one, is guiltie of all, Iam. 2.10.

x Declaring, that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.

* Chap.10.22.

y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

‖ Or, thou shalt be in doubt of thy life.

z Because they were vnmindfull of that miracle, when the sea gaue place for them to passe thorow.

a That is, the articles, or conditions.

with the children of Israel in the land of Moab, beside the couenant which hee had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and sayd vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fortie yeere in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Yee haue eaten no [e] bread, neither drunke wine, nor strong drinke, that yee might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 *Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *euen* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest [g] passe into the couenant of the Lord thy God, and into his oth which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may bee vnto thee a God, as hee hath sayd vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oth with you onely,

15 But *aswell* with him that standeth heere with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For yee know, how we haue dwelt in the land of Egypt, and how wee passed thorow the mids of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood and stone, siluer and golde) which were among them,

18 That there should not be among you man nor woman, nor family, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, *and* that there should not bee among you [i] *any* root that bringeth forth *gall and wormewood,

19 So that when he heareth the words of this curse, hee ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnesse of mine owne heart, thus adding [k] drunkennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, *euen* your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (*For* all that land *shall* burne with brimstone and salt: it shall not bee sowen, nor bring forth, nor any grasse shal grow therein, like as in the ouerthrowing of *Sodom and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

24 Then shal all nations say, *Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *euen* gods which they knew not, and ‖ which had giuen them nothing,

27 Therefore the wrath of the Lorde waxed hote against this lande, to bring vpon it euery curse that is written in this booke.

28 And the Lorde hath rooted them out of their land in anger and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

29 The [m] secret things *belong* to the Lord our God, but the things reueiled *belong* vnto vs, and to our children for euer, that wee may doe all the words of this Law.

CHAP. XXX.

1 *Mercy shewed when they repent.* 6 *The Lord doth circumcise the heart.* 11 *All excuse of ignorance is taken away.* 19 *Life and death is set before them.* 20 *The Lorde is their life which obey him.*

NOw when all these things shall come vpon thee, *either* the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b] heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou wereft cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee,

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lorde thy God will [e] circumcise thine heart, and the heart of thy seede, that thou maiest loue the Lord thy God with al thine heart, and with all thy soule, that thou mayest liue.

7 And the Lorde thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 [f] Returne

[b] At the first giuing of the law: which was fortie yeeres before.

[c] The proofes of my power.

[d] Hee sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

[e] Made by mans arte, but Manna, which is called the bread of Angels.

*Chap.4.6. 1.King.2.3.

[f] Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

[g] Alluding to them, that when they made a sure couenant, diuided a beast in twaine, & past betweene the parts diuided, Gene.15.10.

[h] Meaning their posteritie.

[i] Such sinne, as the bitter fruit thereof might choke and destroy you.

*Acties 8.23.

‖ Or, flatter.

[k] For as he that is thirstie, desireth to drinke much: so he that followeth his appetites, seeketh by al meanes, and yet cannot be satisfied.

[l] Gods plagues vpon them that rebel against him, shalbe so strange, that all ages shall be astonished.

*Gen.9.24.25.

*1.King.9.8. Ierem.22.8.

‖ Or, which hadde giuen them a land to possesse.

[m] Moses thereby reproueth those curiositie, which seeke those things that are onely knowen to God and their negligence that regard not that which God hath reuealed vnto them, as the Law.

[a] By calling to remembrance both his mercies and his plagues.

[b] In true repentance is none hypocrisie.

[c] Euen to the worlds ende.

[d] And bring thee into thy country.

[e] God will purge all thy wicked affections: which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must cease againe to him by repentance.

g Remember not that God is subiect to humane passions, to reioyce, or to be sad: but he vseth this maner of speech to declare the loue that he beareth vnto vs.

h The lawe is so euident that none can pretend ignorance.
*Rom.10.6.

i By heauen and the sea he meaneth places most farre distant.
k Euen the lawe and the Gospel.
l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie.
n He addeth these promises to signifie that it is for our profit that we loue him, and not for his.

*Chap.4.26.

o This is, loue and obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

p I can no longer execute mine office.
*Num.20.12. Chap.3.26.

*Num.27.18.

*Num.21.24.

q Into your hands.

8 f Returne thou therfore, and obey the voice of the Lord, and do all his commandements, which I command thee this day.

9 And the Lord thy God wil make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord wil turne againe, and g reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commaundement which I command thee this day, is h not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the i sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare, that wee may doe it?

14 But the k word is very neere vnto thee: *euen* in thy mouth and in thine heart, for to l do it.

15 Behold, I haue set before thee this day life and good, death and euill,

16 In that I command thee this day, m to loue the Lord thy God, to walke in his wayes, and to keepe his commaundements, and his ordinances, and his lawes, that thou mayest n liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shal surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

19 * I call heauen and earth to record this day against you, *that* I haue set before you life and death, blessing and cursing: therefore o chuse life, that *both* thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, and the length of thy daies: that thou mayest dwel in the land which the Lord sware vnto thy fathers Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7 Moses preparing himself to die, appointeth Iosh ua to rule the people. 9 He giueth the law to the Leuites, that they should read it to the people. 19 God giueth them a song as a witnes betweene him and them. 23 God confirmeth Iosh ua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these wordes vnto all Israel,

2 And sayd vnto them, I am an hundreth and twenty yeere old this day: I p can no more go out and in: also the Lord hath sayd vnto me, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. * Iosh ua, hee shall goe before thee, as the Lord hath sayd.

4 And the Lord shall do vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shall giue them q before you that ye may doe vnto them according vnto euery * commaundement which I haue commaunded you.

6 ‖ Plucke vp your hearts therefore, and bee strong: dread not, nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosh ua, and sayd vnto him in the sight of all Israel, Bee c of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord himselfe doeth d goe before thee: he will be with thee: hee will not faile thee, neither forsake thee: feare not *therefore*, nor bee discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euery seueneth yeere * when the yeere of freedome *shall be* in the feast of the Tabernacles:

11 When all Israel shall come to appeare e before the Lord thy God, in the place which hee shall chuse, thou shalt reade this law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Law,

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe ouer Iorden to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosh ua, and stand ye in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moses and Iosh ua went, and stood in the Tabernacle of the Congregation.

15 And the Lorde appeared in the Tabernacle, in the pillar of a g cloude: and the pillar of the cloud stoode ouer the doore of the Tabernacle.

16 ¶ And the Lord sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe *to dwell* therein) and will forsake me, & breake my couenant which I haue made with them.

17 Wherfore my wrath wil waxe hote against them at that day, and I will forsake them, and wil h hide my face from them: then they shall be consumed, and many adnersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write ye this i song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milk and honie, and they shall eate, and fill themselues, and waxe fat: k then shall they turne vnto other gods, and serue them, & contemne me, and breake my

*Chap.7,8.

‖Or, be of good courage.

c For he that must gouerne the people, hath neede to be valiant to represse vice, and constant to maintaine vertue.
d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

*Nehem.8.1.
*Chap.13.1.

e Before the Arke of the couenant, which was the signe of Gods presence & the figure of Christ.

f Which were not borne when the law was giuen.

‖Or, commandements.

g In a cloud that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from idolatrie, by remembring Gods benefits.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall [l] answere them to their faces as a witnesse: for it shal not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And *God* gaue Iosua the sonne of Nun a charge, and sayd, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the words of this Law in a booke vntil he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lorde, saying,

26 Take the booke of this Lawe, and put yee it in the side of the Arke of this couenant of the Lord your God, that it may bee there for a [m] witnesse against thee.

27 For I know thy rebellion & thy stiffe neck: behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your [n] officers, that I may speake these words in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death yee will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because ye will commit euill in the sight of the Lord, by prouoking him to anger through the [o] worke of your hands.

30 Thus Moses spake in the audience of all the congregation of Israel the words of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses conteyning Gods benefites toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEarken, yee [a] heauens, and I will speake: and let the earth heare the words of my mouth.

2 My [d] doctrine shall droppe as the raine, *and* my speech shall still as the dew, as the showre vpon the hearbes, and as the great raine vpon the grasse.

3 For I will publish the name of the Lorde: giue ye glory vnto our God.

4 Perfect is the worke of the [e] mighty God: for all his wayes *are* iudgement. God is true, and without wickednesse: iust and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, *but* a froward and crooked generation.

6 Do ye so reward the Lord, O foolish people and vnwise? is not he thy father, and hath bought thee? he hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie *God* diuided to the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the [e] people, according to the number of the children of Israel.

9 For the Lords portion *is* his people: Iaakob *is* the lot of his inheritance.

10 He found him in the land of the wildernes, in a waste, and roaring wildernesse: he led him about, he taught him, *and* kept him as the apple of his eye.

11 As an egle stereth vp her nest, [f] fluttereth ouer her birds, stretcheth out her wings, taketh them, *and* beareth them on her wings,

12 *So* the Lord alone led him, and there was no ‖ strange God with him.

13 Hee caried him vp to the hie places of the [g] earth, that hee might eate the fruits of the fields, and he caused him to suck [h] hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambs, and rammes fed in Bashan, & goats, with the fat of the graines of wheate: and the red † liquor of the grape hast thou drunke.

15 ¶ But *hee that should haue bene* [i] vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore hee forsooke God *that* made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange *gods*: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, *but* to gods whom they knew not: [l] newe *gods* that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, *that* begate thee, and hast forgotten God that formed thee.

19 The Lord then sawe it, and was angry, for the prouocation of his [m] sonnes and of his daughters.

20 And hee sayde, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to ielousie with *that which is* not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielousie with *those which are* no [n] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 *They shall be* burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents *creeping* in the dust.

25 The sword shall [o] kill them without, and in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

26 I haue sayd, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest their aduersaries should [p] waxe proude, *and* lest they should say, Our high hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there *any* vnderstanding in them.

29 Oh that they were wise, *then* they would vnderstand

[l] That thost euils are come vpon them, because they forsooke me.

* Iosh. 1. 6.

[m] Of thine infidelitie, when thou shalt come away from the doctrine conteined therein.

[n] As gouernours, iudges, and magistrates.

[o] By idolatry, and worshipping images, which are the works of your hands.

[a] As witnesses of this peoples ingratitude.

[b] He desireth that he may speake to Gods glory, and that the people, as the greene grasse, may receiue the dew of his doctrine.

[c] The Ebrewe word is rocke, noting that God onely is mighty, faithfull, and constant in his promise.

[d] Not according to the common creation, but he hath made thee a new creature by his Spirit.

[e] When God diuided his promised land, he gaue vnto the world, he lent for a time that portion vnto the Canaanites, which should after be his inheritance for his people Israel.

[f] To teach them to flee.

‖ Or, god of strange nation.

[g] Meaning, of the land of Canaan, which was hie in respect of Egypt.

[h] That is, plenty dance of all things guen in the very rockes.

† Ebr. blood.

[i] He sheweth what is the principall end of our vocation.

[k] By changing his seruice for their superstitions.

Scripture calleth new, whatsoeuer man inuenteth, be the euent neuer so old.

[m] He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

* Rom. 10. 19.

[n] Which thou not fauoured, you gaue my lawes vnto them.

[o] They shall be slaine both in the field and at home.

[p] Reioycing to see the godly afflicted, and so ing that to them iesloes, which wrought by their hand.

derstand this: they would q consider their latter ende.

30 How should *one chase a thousand, & two put ten thousand to flight, except the strong God had sold them, and the Lord had ‖shut them vp?

31 For their God *is* not as our God, euen our enemies being iudges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorah: their grapes *are* grapes of gall, their clusters *be* bitter.

33 Their r wine *is* poyson of dragons, and the cruell gall of aspes.

34 Is not this layd in store with me, *and* sealed vp among my treasures?

35 *Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lorde shall iudge his people, and ‖repent towarde his seruants, when hee seeth that their power is gone, and none s shut vp *in hold* nor left *abroad*.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eate their fat of their sacrifices, *and* did drinke their wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: *I kil, and giue life: I wound, and I make whole: *neither is there *any* that can deliuer out of mine hand.

40 For I t lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sworde, and mine hande take holde on iudgement, I will execute vengeance on mine enemies, and wil reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shal eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 *Ye nations, praise his people: for he will auenge the u blood of his seruants, & will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, *and* to his people.

44 ¶Then Moses came and spake all the words of this song in the audience of the people, hee and ‖Hoshea the sonne of Nun.

45 When Moses had made an end of speaking all these words to all Israel,

46 Then he sayd vnto them, *Set your hearts vnto all the wordes which I testifie against you this day, that yee may command them vnto your children, that they may obserue and doe all the wordes of this Law.

47 For it is no x vaine word concerning you, but it is your life, and by this worde ye shall prolong your dayes in the land, whither ye goe ouer Iorden to possesse it.

48 *And the Lord spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be *gathered vnto thy people, *as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because yee *trespassed against me among the children of Israel, at the waters ‖of Meribah, at Kadesh in the wildernes of Zin: for ye y sanctified me not among the children of Israel.

52 Thou shalt therefore see the lande before thee, but shalt not goe thither, *I meane*, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 *Moses before his death blesseth all the tribes of Israel.* 26 *There is no god like to the God of Israel:* 29 *Nor any people like vnto his.*

NOw this is the a blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

2 The Lord came from Sinai, and rose vp from Seir vnto them, *and* appeared clearly from mount Paran, and he came with ten b thousands of Saints, *and* at his right hand a firie Law for them.

3 Though hee loue the people, *yet* c all thy Saints are in thine hands: and they are humbled at d thy feete, to receiue thy words.

4 Moses commanded vs a Law for an e inheritance of the Congregation of Iaakob.

5 Then ‖he was among the ‖righteous *people*, *as* King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let f Reuben liue, and not die, though his men be a small number.

7 ¶And thus *he blessed* Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shalbe g sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he sayd, Let thy *Thummim and thine Vrim bee with thine Holy one, whom thou diddest proue in Massah, *and* didst cause him to striue at the waters of Meribah.

9 Who said vnto his father & to his mother, h I haue not seene him, neither knew hee his brethren, nor knew his owne children: for they obserued thy word, and kept thy Couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Lawe: they shall put incense before thy face, and the burnt offering vpon thine Altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: i smite thorow the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he saide, The beloued of the Lord shall k dwell in safetie by him: *the Lord* shal couer him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph hee sayde, Blessed of the Lord is *his* land for the sweetnesse of heauen, for the dew, and for the ‖depth lying beneath,

14 And for the sweet increase of the Sunne, and for the sweet increase of the Moone,

15 And for *the sweetnesse* of the top of the ancient mountaines, and for the sweetnesse of the olde hilles,

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the l bush, shall come vpon the head of Ioseph, and vpon the top of the head of him that was *separated *from* his brethren.

17 His beautie *shalbe like* his first borne bullocke, & his ‖hornes *as* the hornes of an vnicorne: with them he shall smite the people together, *euen* the ends of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And

q They would consider the sellerin, that was ordained for them if they had obeyed God.
*Iob.23.10.
‖Or, delivered them to their enemie.

r The fruits of the wicked are as poyson, detestable to God, and dangerous for man.
*Eccles.28.1.
rom.12.16.
Iohn.10.30.

‖Or, change his minde.
s When neither strong nor weake is a meane remaine.

*1.Sam.2.6.
Iob.13.2.
*Hos.16.13.

t That is, I sware, vnde Gen.14.22.

u Rev.15.10.
u Whether the blood of Gods people be shed for their sinnes, or vnill of their faith, he promiseth to reuenge it.
‖Or, Iosiah.

*Chap.6.6. and 12.18.

x For I will performe my promise vnto you, Isa.55.10.

*Num.27.12.

*Gen.25.8.
*Num.20.25,28. and 33.38.

*Num.20.12,13. and 27.14.
‖Or, of strife.
y Ye were not earnest and constant to maintaine mine honour.

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.
b Meaning, infinite Angels.
c Ebr. his Saints, that is, the children of Israel.
d As thy disciples.
e To vs and our successours.
‖Or, Moses.
‖Or, Israel.
f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished, and his family not small.
g Signifying that he should hardly obtaine Iaakobs promise, Gene. 49.8.
*Exod.28.30.
h He preferred Gods glory to all naturall affection, Exod.32.29.

i He declareth that the ministers of God haue many enemies, and therefore haue need to be prayed for.
k Because the Temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.
‖Or, fountaines.

l Which was God appearing vnto Moses, Exod 3.3.
*Gene.49.26.

‖Or, strength.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy m going out, and thou Issachar in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a Lion, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the Lawgiuer hid: yet hee shall come with the heades of the people, to execute the iustice of the Lord, and his iudgement with Israel.

22 ¶ And of Dan he said, Dan o a Lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse p the West and the South.

24 ¶ And of Asher he said, Asher *shalbe* blessed with children, he shalbe acceptable vnto his brethren, and shall dip his foote in oyle.

25 Thy shooes *shalbe* q yron and brasse, and thy strength *shall continue* as long as thou liuest.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy *them*.

28 Then Israel r the fountaine of Iaakob shall dwell alone in safetie in a land of wheat, & wine: also his heauens shall drop the dew.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shield of thine helpe, and which is the sworde of thy glory? therefore s thine enemies shall be in subiection to thee, and thou shalt tread vpon their hie places.

m In thy prosperous voyages vpon the sea, Gen. 49.13.

‖ Or, mount Zion.

n The tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iorden was Gods, though it was not so known.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of metal. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance. Iosh. 19.6.

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lye and faine to be in subiection.

CHAP. XXXIIII.

1 *Moses seeth all the lande of Canaan.* 5 *Hee dieth.* 8 *Israel weepeth.* 9 *Iosua succeedeth in Moses roome.* 10 *The praise of Moses.*

THen Moses went from the plaine of Moab vp into mount a Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him t all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost b sea:

3 And the South, and the plaine of the valley of Iericho, the city of palme trees, vnto Zoar.

4 And the Lord sayd vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And c he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

7 Moses was now an hundreth and twentie yeere old when hee died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And e Iosua the sonne of Nun was full of the spirit of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew f face to face)

11 In all the miracles and wonders which the Lord sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mighty g hand and all that great feare, which Moses wrought in the sight of all Israel.

a Which was a part of mount Abarim, Num. 27. 12.

t *Chap. 3.27.*

b Called Mediterraneum.

* *Gen. 12.7. and 13.15.*

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit idolatry.

e Herby appeareth the fauour of God that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reuele himselfe so plainly, Exod. 33.11.

g Meaning, the power of God working by him in the wilderness.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should bee raysed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee raised vp Iosua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a Captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosua might bee confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent gifties and graces of God, both to gouerne the people with counsel, and to defend them with strength, that hee lacked nothing which either belonged to a valiant Captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people, and appointeth their borders: hee establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Iosua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are contined 2576. yeeres. For from Adam vnto the flood are 1656 from the flood vnto the departing of Abraham out of Caldea 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Iosua 27. So the whole maketh 2576. yeeres.

CHAP.

CHAP I.

2 The Lord encouageth Iosh. to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Iosh. if he obey his word. 11 Iosh. commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moses the seruaunt of the Lorde, the Lorde spake vnto Iosh. the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people, vnto the lande which I giue thee, *that is*, to the children of Israel.

3 * Euery place that the sole of your foote shall treade vpon, haue I giuen you, as I sayd vnto Moses.

4 * From the [b] wilderness and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the land of the [c] Hittites, euen vnto the great [d] Sea toward the going downe of the sunne, shall bee your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and ‖ of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commaunded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest [e] prosper whithersoeuer thou goest.

8 Let not this booke of the Lawe depart out of thy mouth, but meditate therein day & [f] night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

9 Haue not I commaunded thee, saying, Bee strong and of a good courage, feare not, nor bee discouraged? for I the Lord thy God *will be* with thee, whithersoeuer thou goest.

10 ¶ Then Iosh. commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you vitailes: for [g] after three dayes ye shal passe ouer this Iorden, to go in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Iosh., saying,

13 * Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this [h] land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the lande which Moses gaue you ‖ on this side Iorden: but yee shall goe ouer before your brethren armed, all that bee men of warre, and shall helpe them,

15 Vntill the Lord hath giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the lande of your possession, and shal possesse it, which *land* Moses the Lords seruaunt [i] gaue you on this side Iorden toward the sunne rising.

16 Then they answered Iosh., saying, All that thou hast commanded vs, wee will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, [k] so wil we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him bee put to death: onely bee strong and of good courage.

a The beginning of this booke dependeth on the last chapter of Deut. which was written by Iosh. in preparation to his historie.

* Exod. 14.9.

* Deut. 11.24.
b Of Zin, called Kadesh and Paran.
‖ Or, Euphrates.
c Meaning, the whole land of Canaan.
d Called Mediterraneum.
* Hebr. 13.9.

* Deut. 31.23.

‖ Or, grow stronger and stronger.

* Deut. 5.32. and 28.14.

e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.
f Shewing that it was not possible to gouerne well without continuall studie of Gods word.
‖ Or, gouerne wisely.

g Meaning from the day that this was proclaimed, Chap. 3.2.

* Numb. 32.20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan.
‖ Or, beyond Iorden from Iericho.

i By your request, but yet by Gods secret appointment, Deut. 33.22.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

CHAP. II.

1 Iosh. sendeth men to spie Iericho, whome Rahab hideth. 11 Shee confesseth the God of Israel. 12 Shee requireth a signe for her deliuerance. 21 The spies returne to Iosh. with comfortable tidings.

THen Iosh. the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Go view the lande, and *also* Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, [d] Bring foorth the men that are come to thee, *and* which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, & hid them) Therefore sayd shee thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to the [c] roofe of the house, and hid them with the stalks of flax, which she had spread abroad vpon the roofe)

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and assoone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And sayd vnto the men, I knowe that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard how the Lord * dried vp the water of the red Sea * before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom ye vtterly destroyed:

11 And when wee heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for [e] the Lord your God, he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, yee will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

14 And the men answered her, [f] Our life for you

a Which place was in the plaine of Moab neere vnto Iorden.
* Hebr. 11.31. Iames 2.25.
‖ Or, tauerners house, or hostesse.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

d For so God promised, Deut. 28.7. chap. 5.1.

* Exod. 14.21, 22.
* Chap. 4.23.

* Numb. 21.24.

‖ Or, melted.
‖ Or, spirit.
e Herein appeareth the great mercie of God, that in this common destruction hee would draw a most miserable sinner to repent and confesse his Name.

‖ Or, liues.
f We warrant you on paine of our liues.

you to die, if yee vtter not this our businesse: and when the Lord hath giuen vs the lande, wee will deale mercifully and truely with thee.

15 Then she let them downe by a cord thorow the windowe: for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And she sayd vnto them, Goe you into the [g] mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men sayd vnto her, [h] Wee will be blamelesse of this thine oth which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, & thy brethren, and all thy fathers houshold home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the streete, [i] his blood shall be vpon his head, and wee will be guiltlesse: but whosoeuer shall bee with thee in the house, his blood shall bee on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, we wil be quite of thine othe, which thou hast made vs sweare.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them througout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed [l] ouer, and came to Iosh̃ua the sonne of Nun, & told him all things that came vnto them.

24 Also they said vnto Iosh̃ua, Surely the Lord hath deliuered into our handes all the land: for euen all the inhabitants of the countrey faint because of vs.

g Which was neere vnto the citie.

h We shalbe discharged of our othe, if thou doest perfourme this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guilty of his owne death.

k So that others should thinke to escape by the same meanes.

‖ Or, *scarlet coloured.*

l To wit, the riuer Iorden.

CHAP. III.

3 Iosh̃ua commaundeth them to depart when the Arke remooueth. 7 The Lord promiseth to exalt Iosh̃ua before the people. 9 Iosh̃ua exhortation to the people. 16 The waters are put asunder whiles the people passe.

THen Iosh̃ua rose very early, and they remoued from Shittim, and came to [a] Iorden, hee and all the children of Israel, and lodged there, before they went ouer.

2 And after [b] three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet shall there be a space betweene you and it, about two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which yee shall goe: for yee haue not gone this way in times past.

5 (Nowe Iosh̃ua had sayde vnto the people, * Sanctifie your selues: for to morrowe the Lord will doe wonders among you)

6 Also Iosh̃ua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenane, and went before the people.

a Which according to the Hebrewes was in March, and about 40 dayes after Moses death.

b Which time was giuen for to prepare them vitailes, Chap. 1.11.

‖ Or, *a mile.*

* *Leuit.20.7. numb.11.18. chap.7.13. 2.sam.26.3.*

7 ¶ Then the Lord sayde vnto Iosh̃ua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still [c] in Iorden.

9 ¶ Then Iosh̃ua sayd vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh̃ua sayd, [d] Hereby ye shall know that the liuing God is among you, and that he wil certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Nowe therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, * shall stand stil vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priestes bearing the * Arke of the couenant, *went* before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his [f] bankes all the time of harueſt)

16 Then the waters that came downe from aboue, stayed *and* rose vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the *waters* that came down toward the Sea of the wildernes, *euen* the salt Sea, failed *and* were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lord, stoode dry within Iorden [g] ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

c Euen in the channell where the streame had runne, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefite.

* *Psal.114.3.*

* *Acts 7.45.*

* *Ecclus.24.30. 1.chron.12.15.*

f Because the riuer was accustomed at that time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some reade, stay, as though they had bene vpon drie land.

CHAP. IIII.

2 God commaundeth Iosh̃ua to set vp twelue stones in Iorden. 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgal. 22 This miracle must bee declared to the posteritie.

AND when all the people were wholly gone *ouer Iorden, (after the Lord had spoken vnto Iosh̃ua, saying,

2 Take yon twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stoode in a [a] readinesse, twelue stones, which ye shall take away with you, and leaue them in the [b] lodging where you shall lodge this night)

4 Then Iosh̃ua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

* *Deut.27.2.*

a As Chap.5.17.

b Meaning, the place where they should camp.

5 And

5 And Iosh̃ua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

6 That this may bee a signe among you, that when your [c] childrẽ shal aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: *for* when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosh̃ua had commaunded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Iosh̃ua, according vnto the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them downe there.

9 And Iosh̃ua set vp [d] twelue stones in the middes of Iorden, in the place where the feete of the Priests, which bare the Arke of the Couenant, stood, & there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that ꝯ Lord had commanded Iosh̃ua to say vnto the people, according to al that Moses charged Iosh̃ua: then the people hasted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousand prepared for warre, went before the [f] Lord vnto battel, into the plaine of Iericho.

14 That day the Lord magnified Iosh̃ua in the sight of all Israel, and they || feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Iosh̃ua, saying,

16 Command the Priests that beare the [g] Arke of the testimonie, to come vp out of Iorden.

17 Iosh̃ua therefore commanded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priests feete were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Iosh̃ua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, Whẽ your children shall aske their fathers in time to come, & say, What *meane* these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, * which hee dried vp before vs, till we were gone ouer,

24 That al the people of the [i] world may know that the hand of ꝯ Lord is mightie, that ye might feare the Lord your God continually.

[c] God commandeth that not only we our selues proffit by his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

[d] Besides the twelue stones which were caried by the tribes and stoop in Gilgal.

[e] Meaning, in the presence or sight of the people. * Num.32.27,29.

[f] That is, before Iosh̃ua.

|| Or reuerence him.

[g] Because the Arke testified Gods presence, and the Tables of the Law conteined therein, signified Gods will to vnto his people.

[h] Called Abib or Nisan conteining part of March and part of Aprill.

* Exod.14.21,22.

[i] Gods benefits shew for a further condemnation to the wicked and stirre vp his to reuerence him, and to obey him.

CHAP. V.

1 The Canaanites are afraide of the Israelites. 2 Circumcision is commaunded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angell appeareth vnto Iosh̃ua.

NOw when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and al the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time ꝯ Lord said vnto Iosh̃ua, * Make thee sharpe kniues, [b] *and* returne, and circumcise the sonnes of Israel the second time.

3 Then Iosh̃ua made him sharpe kniues, and circumcised the sonnes of Israel in [c] the hil of the foreskinnes.

4 And this is the cause why Iosh̃ua circumcised all the people, *euen* the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were [d] not circumcised.

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would not shewe them the lande, * which the Lord had sworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their steade, Iosh̃ua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they [e] were whole.

9 After, the Lord sayd vnto Iosh̃ua, This day I haue taken away the [f] shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen, in ꝯ plaine of Iericho.

11 And they did eate of the corne of the land, on the morrowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the lande, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Iosh̃ua was by Iericho, he lift vp his eyes and looked: and beholde, there stood a * man against him, hauing a sworde drawen in his hand: and Iosh̃ua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but *as* a Captaine of the hoste of the Lord am I nowe come: then Iosh̃ua fel on his face to the earth, and [g] did worship, and saide vnto him, What sayeth my Lorde vnto his seruant?

15 And the Captaine of the Lords hoste said vnto Iosh̃ua, * Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Iosh̃ua did so.

CHAP.

[a] The Amorites were on both sides Iorden, where of two Kings were slaine alreadie on the side toward Moab.

* Exod.4.25.

[b] For now they had left it off, about 40. yeeres.

[c] Gilgal was so called, because they were there circumcised.

[d] For they looked dayly to remoue at the Lords commandement, & which thing they that were not circumcised, could not doe without great danger. * Num.14.23.

[e] For their sore was so grieuous, tha they were not able to remoue.

[f] By bringing you into this promised land contrary ty the wicked opinion of the Egyptians: or the foresk n, whereby you were like to the Egyptians.

* Exod.23.23.

[g] In that that Iosh̃ua worshipeth him, he acknowle geth him to be God, and in that that he calleth himselfe the Lords Captaine, he declareth himselfe to be Christ. * Exod.3.5. ruth 4.7. acts 7.33.

CHAP. VI.

The Lord instructeth Iosua what he should doe as touching Iericho. 6 Iosua commandeth the Priests and warriers what to doe. 10 The walles fall. 12 Rahab is saued. 24 All is burnt saue golde and mettall. 26 The curse of him that buildeth the citie.

NOw Iericho was [a] shut vp, and [b] closed, [c] because of the children of Israel, none might go out nor enter in.

2 And the Lord said vnto Iosua, Beholde, I haue giuen into thine hand Iericho and the King thereof, *and* the strong men of warre.

3 All ye therefore *that be* men of warre, shall compasse the citie, in going round about the citie [d] once: thus shall you doe sixe dayes:

4 And seuen priests shall beare seuen trumpets of [e] rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the priests shall blow with the trumpets.

5 And when they makes long *blast* with the rams horne, and yee heare the sound of the trumpet, all the people shall shout with a great shoute: then shal the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Iosua the sonne of Nun called the priests & said vnto them, Take vp the Arke of the Couenant, and let seuen priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, [f] Go and compasse the citie: and let him that is armed, goe forth before the Arke of the Lord.

8 ¶ And when Iosua had spoken vnto the people, the seuen priestes bare the seuen trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, & the Arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the priestes, that blew the trumpets: then the [g] gathering *host* came after the Arke, as they went and blew the trumpets.

10 (Now Iosua had commanded the people, saying, Ye shal not shout, neither make any noyse with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shoute)

11 So the Arke of the Lord compassed the citie, and went about it [h] once: then they returned into the host, and lodged in the campe.

12 And Iosua rose earely in the morning, and the priests bare the Arke of the Lord:

13 Also seuen priestes bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the [i] gathering *host* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed the citie seuen times.

16 And when the priests had blowen the trumpets the seuenth time, Iosua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be [l] an execrable thing, *both* it, and all that are therein, vnto the Lorde: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * shee hid the messengers that wee sent.

18 Notwithstanding, be ye ware of the execrable thing, lest yee make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel * execrable, and trouble it.

19 But al siluer, and gold, and vessels of brasse, and yron shalbe [m] consecrate vnto the Lord, *and* shall come into the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and the * wall fell downe flat: so the people went vp into the citie, euerie man straight before him: and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them [n] without the hoste of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse & yron, they put vnto the treasure of the [o] house of the Lord.

25 So Iosua saued Rahab the harlot, and her fathers houshold, and all that shee had, and shee [p] dwelt in Israel euen vnto this day, because shee had hid the messengers, which Iosua sent to spie out Iericho.

26 ¶ And Iosua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the citie of Iericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

28 So the Lord was with Iosua, and hee was famous throughout all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosua prayeth to the Lord. 16 Iosua enquireth out him that sinned, and stoned him and all his.

BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosua sent men from Iericho to Ai, which is beside Bethauen, on the Eastside of Bethel, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Iosua, and said vnto him, Let not all the people go vp, *but* let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate of Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

[a] That none could goe out.
[b] That none could come in.
[c] For feare of the Israelites.
[d] Euery day once.
[e] That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.
[f] This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.
[g] Meaning the reareward, wherein was the standerd of the tribe of Dan, Num 10.25.
[h] For that day.
[i] The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.
[k] Besides euerie day once for the space of sixe dayes.
[l] That is, appointed wholly to be destroyed.
* Chap.2.4.

* Leuit.27.21. numb.21.2. deut.13.15.17.
[m] And therefore cannot be put to any prinatetse, but must be first molten, and then serue for the Tabernacle.
* Heb.11.30.
* 2.Mac.12.15. 16.
* Chap.2.14. hebr.11.31.
[n] For it was not lawfull for strangers to dwell among the Israelites, till they were purged.
[o] Meaning the Tabernacle.
[p] For she was married to Salmon prince of the tribe of Iudah, Matth.1.5.
[q] He shall build it to the destruction of all his finde, which thing was fulfilled in Hiel of Beth-el, 1.King. 16.34.
[a] In taking that which was commanded to be destroyed.
* Chap.22.20. 1.chron.2.7.
[b] This was a citie of the Amorites: for there was another so called among the Amorites, Iosu.10.5. The first is called Ai: 1.King.9.10. 28.
[c] God made by this occasion to make them more earnest in seeking out & punishing sinne committed.

6 ¶ Then Iosh̃ua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Iosh̃ua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the [d] other side Iorden.

8 Oh Lord, what shal I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shal compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty [e] Name?

10 ¶ And the Lord said vnto Iosh̃ua, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commaunded them: for they haue euen taken of the excõmunicate thing, and haue also stollen, and dissembled also, and haue put euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, *but* haue turned their backes before their enemies, because they be execrable: neither wil I be with you any more, except ye [f] destroy the excommunicate from among you.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, *There is* an execrable thing among you, O Israel, *therefore* yee cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: and the family which the Lorde shall take, shall come by the housholds: and the household which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Iosh̃ua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh̃ua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and [i] make confession vnto him, and shew mee now what thou hast done: hide it not from me.

20 And Achan answered Iosh̃ua, and sayd, In deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoyle a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the middes of my tent, and the siluer vnder it.

22 ¶ Then Iosh̃ua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iosh̃ua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Iosh̃ua tooke Achan the ‖ sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, and his [m] sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Iosh̃ua said, [n] In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threwe stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and *so* the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The sege, 19 And winning of Ai. 19 The king thereof is hanged. 30 Iosh̃ua setteth vp an altar. 32 Hee writeth the Law vpon stones, 35 And readeth it to all the people.

After the Lord said vnto Iosh̃ua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai and to the King thereof, as thou diddest vnto * Iericho and to the King thereof: neuertheless the spoyle thereof and * the cattell thereof shal ye take vnto you for a pray: thou shalt lie in waite against the city on the [a] backeside thereof.

3 ¶ Then Iosh̃ua arose, and all the men of warre to goe vp against Ai: and Iosh̃ua chose out thirtie thousand strong men, *and* valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye [b] shal lie in wait against the citie on the backside of the citie: goe not very farre from the citie, but be all in a readinesse.

5 And I and all the people that are with mee, will approch vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so wee will flee before them.

7 Then you shall rise vp from lying in waite and ‖ destroy the citie: for the Lord your God wil deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commaundement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Iosh̃ua then sent them foorth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the West side of Ai: but Iosh̃ua lodged that night [c] among the people.

10 And Iosh̃ua rose vp early in the morning, and [d] numbred the people: and he and the Elders of Israel went vp before the people *against* Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thousand men, [e] and set them to lie in waite betweene Beth-el and Ai, on the West side of the citie.

13 And the people set all the hoste that was on the Northside against the citie, and the lyers in

d This infirmitie of his faith shewed how we are inclined of nature to distrust.

e When thine enemies shal blaspheme thee, and say, thou wast not able to defend vs from them.

f Then to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is iudged guilty either by lotte, or by the iudgement of Vrim, Num. 27.21.

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a sich garment as the Princes of Babylon did weare.

‖ Or, mybew.

l Some reade, a place: others, a rod, and some a tongue.

m This iudgement only appertaineth to God, and to whom he will reuele it, to man he hath commanded not to punish the child for the fathers fault, Deut. 24.16.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

* Deut. 1.29. and 7.18.

* Chap. 6.21.

* Deut. 20.14.

a Meaning on the Westside, as vers. 9.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

‖ Or, drive out (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed or mustred them, and set them in aray.

e He sent these few, that the other which lay in ambush might not be discouered.

waite on the West, against the citie: *and* Iosh ua went the same night into the [f] mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hasted and rose vp early, and went out against Israel to battel, he and all his people, at the time appointed, before the plaine: for hee knew not that *any* lay in wait against him on the backeside of the citie.

15 Then Iosh ua and all Israel [g] *as* beaten before them, fled by the way of the wildernesse.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Iosh ua, and were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Iosh ua, [h] Stretch out the speare that is in thine hand, toward Ai: for I wil giue it into thine hand: and Iosh ua stretched out the speare that hee had in his hand, toward the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as hee had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them: and saw it: for loe, the smoke of the citie ascended vp [‖] to heauen, and they had no power to flee this way or that way: for the people that fled to the wildernesse, turned backe vpon the pursuers.

21 When Iosh ua and all Israel sawe that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the [i] other issued out of the citie against them: so were they in the middes of Israel, these *being* on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape.

23 And the King of Ai they tooke aliue, and brought him to Iosh ua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, *that is*, in the wildernes where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and [k] smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Iosh ua drewe not his hand backe againe which he had stretched out with the speare, vntill hee had vtterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoyle of this city, Israel tooke for a praye vnto themselues, according vnto the word of the Lorde, which hee commanded Iosh ua.

28 And Iosh ua burnt Ai, and made it an heape for [l] euer, *and* a wildernesse vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the sunne was downe, Iosh ua commaunded [m] that they shoulde take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and [n] lay thereon a great heape of stones, *that remaineth* vnto this day.

30 ¶ Then Iosh ua built an altar vnto the Lord God of Israel, in mount Ebal.

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the * booke of the Lawe of Moses, an altar of whole stone, ouer whome no man hath lift an yron: and they offered thereon burnt offrings vnto the Lord, and sacrificed peace offrings.

32 Also he wrote there vpon the stones, a [n] rehearsall of the Law of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their iudges stoode on this side of the Arke, and on that side, before the Priestes of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them *were* ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lorde had commanded before, that they should blesse the people of Israel.

34 Then afterward he read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commaunded, which Iosh ua read not before all the Congregation of Israel, * as well *before* the [o] women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselues against Iosh ua. 3 The craft of the Gibeonites. 15 Iosh ua maketh a league with them. 23 For their craft they are condemned to perpetuall seruitude.

AND when all the Kings that [a] were beyonde Iorden, in the mountaines and in the valleis, and by all the coastes of the [b] great Sea ouer against Lebanon (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Iosh ua, and against Israel with one † accord.

3 ¶ * But the inhabitants of Gibeon heard what Iosh ua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselues ambassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and [c] bound vp,

5 And olde shoes and clouted vpon their feete: also the raiment vpon them *was* old, and all their prouision of bread was dried, and mouled.

6 So they came vnto Iosh ua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre countrey: now therfore make a league with vs.

7 Then the men of Israel said vnto the [d] Hiuites, It may bee that thou dwellest among vs, how then can I make a league with thee?

8 And they sayd vnto Iosh ua, We are thy seruants. Then Iosh ua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for [e] the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes † with you for the iourney, and go to meete them,

[f] To the intent that they in the citie might the better discouer his armie.

[g] As they which fained to flee for feare.

[h] Or lift vp the banner, to signifie when they shall inuade the citie.

[‖] Or, toward the heauen.

[‖] Or, place.

[i] Which came out of the ambush.

* Deut. 7.2.

[k] For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Iosh ua that they were entred.

* Num. 21.22,26. & verse 2.

[l] That it could neuer be built againe.

[m] According as it was commanded, Deut. 21 23.

[n] * Chap. 7.25,26.

* Exod. 20.25. deut. 27.5.

[n] Meaning the ten commandements, which are the summe of the whole Law.

* Deut. 11.29. and 27.11,13.

* Deut. 31.12,13.

[o] So neither young nor olde, man nor woman were exempted from hearing the word of the Lord.

[a] In respect of the plaine of Moab.

[b] The maine sea called Mediterraneum.

† Heb. as one mouth.

* 2. Sam. 21.1.

[c] Because they were all worne.

[d] For the Gibeonites and the Hiuites were all one people.

[e] Euen the idolaters for feare of death will yeeld to honour the true God and receiue his religion.

† Heb. in your land.

them, and say vnto them, Wee are your seruants: now therefore make yee a league with vs.

12 This our f bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottels of wine which we filled, *were* new, and loe, they be rent, and these our garments and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the g men accepted *their tale* concerning their victuals, and counselled not with the mouth of the Lord.

15 So Iosh̃ua made peace with them, & made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the ende of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth and Kiriath-iearim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

19 Then all the Princes said vnto al the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore wee may not touch them.

20 *But* this we will do to them, and let them liue, lest the wrath bee vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Iosh̃ua then called them, and talked with them, and said, Wherefore haue yee beguiled vs, saying, Wee are verie farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for l the house of my God.

24 And they answered Iosh̃ua, and said, Because it was tolde thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy al the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the m hand of the children of Israel, that they slew them not.

27 And Iosh̃ua appointed them that same day *to be* hewers of wood, & drawers of water for the Congregation, and for the n altar of the Lord vnto this day, in the place which he should chuse.

f The wicked lache not arte, nor feare no lies to set forth their p. lice, when they will deceiue the Seruants of God.

g Some thinke that the Israelites tee of their v ctuals, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague o f God should haue light vpon them all.

k This doth not establish rash oths, but sheweth Gods mercie toward his, which would not punish them for their fault.

l For the vse of the Tabernacle and of the temple when it shall be built.

* Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the Temple, as verse 19.

C H A P. X.

1 *Fiue kings make warre against Gibeon whome Iosh̃ua discomfiteth.* 11 *The Lord rained haile-stones and slew many.* 12 *The Sunne standeth at Iosh̃uas prayer.* 26 *The fiue kings are hanged.* 29 *Many more cities and kings are destroyed.*

NOwe when Adoni-zedek king of Ierusalem had heard how Iosh̃ua had taken Ai and had destroyed it, (* *for* as he had done to Iericho and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *were* mightie.

3 Wherefore a Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe me, and wee may smite Gibeon: for they haue made peace with Iosh̃ua and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon, gathered themselues together, and went vp, they with all their hostes, and besieged Gibeon, and made b warre against it.

6 And the men of Gibeon sent vnto Iosh̃ua, *euen* to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Iosh̃ua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Iosh̃ua, c Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Iosh̃ua therefore came vnto them suddenly: *for* he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, *and* were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: *they were* more that died with the d haile-stones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Iosh̃ua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, * Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of e Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord f fought for Israel.

15 ¶ After, Iosh̃ua returned, and al Israel with him vnto the campe of Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was tolde Iosh̃ua, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Iosh̃ua said, Roule great stones vpon the

* Chap. 6. 15, 21.

* Chap. 8. 3, 28, 29.

a That is, Lord of iustice: so tyrants take to themselues glorious names, when indeede they be verie enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Lest Iosh̃ua should haue thought that God had lent his great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

* Iosh. 18. 21. ecclus. 46. 4, 5.

e Some reade in the booke of the righteous, meaning Moses. the Chalde text readeth in the booke of the Law: but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts, & destroying them with haile stones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not stil: follow after your enemies, and † smite all the hindmost, suffer them not to enter into the cities: for the Lord your God hath giuen them into your hand.

20 And when Iosua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Iosua at Makkedah in g peace: no man moued his tongue against the children of Israel.

22 After, Iosua said, Open the mouth of the caue, and bring out these fiue kings vnto me forth of the caue.

23 And they did so, and brought out those fiue kings vnto him foorth of the caue, *euen* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon.

24 And when they had brought out those kings vnto Iosua, Iosua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the h neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Iosua said vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Iosua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntil the euening.

27 And at the going downe of the sunne, Iosua gaue commandement, that they should take *them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laied great stones vpon the caues mouth, *which remaine* vntill this day.

28 ¶ And that same day Iosua tooke ‖ Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ‖ all the soules that were therein, hee let none remaine: for hee did to the king of Makkedah * as he had done vnto the king of Iericho.

29 Then Iosua went from Makkedah, and al Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue ‖ it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the ‖ soules that were therein: he let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Iosua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue ‖ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachish: but Iosua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Iosua departed vnto ‖ Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ‖ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: so he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Iosua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ‖ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Iosua smote all the hill countreys, and the South countreys, and the valleys, and the i hill sides, and all their kings, and let none remaine, but vtterly destroyed euerie soule, as the Lord God of Israel had commanded.

41 And Iosua smote them from Kadesh-barnen euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Iosua take at k one time, because the Lord God of Israel fought for Israel.

43 Afterward, Iosua and all Israel with him returned vnto the campe in l Gilgal.

CHAP. XI.

2 Diuers kings and cities, and countreyes ouercome by Iosua. 15 Iosua did all that Moses had commaunded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin king of Hazor had heard this, then he a sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of b Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 *And* vnto the Canaanites, *both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder c Hermon in the land of Mizpeh.

4 And they came out, and all their hosts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Iosua, Be not afraide for them: for to morrow about this time will I deliuer them all slaine before Israel: thou shalt d hough their horses, and burne their charets with fire.

7 Then came Iosua and al the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto e Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

9 And

† Hebr. cut off all their traine or taile.

g Or in safetie, so that none gaue them as much as an euill word.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

* Deut.21.23. chap.8.29.

‖ Iosua taketh Makkedah.

‖ Or, euerie person.

* Chap.6.21.

‖ Libnah is taken.

‖ Or, persons.

‖ Lachish is taken.

‖ The king of Gezer is slaine.

‖ Eglon is taken.

‖ Hebron is taken.

‖ Debir is taken.

i Some reade Ashedoth, which signifieth the descents of the hilles.

k In one battell.

l Where the ark was, there to giue thankes for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Which the Euangelists call the lake of Genezareth, or Tiberias.

c Which was mount Sion, as Deut.4.48.

d That neither they should trust to the vse of war, nor the Israelites should put their trust in them.

e Which signifieth hot waters, or according to some, brine pits.

9 And Iosh̃ua did vnto them as the Lorde bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iosh̃ua turned backe, and tooke Hazor, and smote the King therof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreouer they smote all the [f] persons that were therein with the edge of the sword, vtterly destroying *all*, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Iosh̃ua take, and smote them with the edge of the sword, *and* vtterly destroyed them, * as Moses the seruant of the Lorde had commanded.

13 But Israel burnt none of the cities that stood still in their [g] strength, saue Hazor onely, that Iosh̃ua burnt.

14 And all the spoyle of these cities, and the cattel the children of Israel tooke for their praye, but they smote euery [h] man with the edge of the sword vntil they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commaunded Moses his seruant, so did Moses * commaund Iosh̃ua, and so did Iosh̃ua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Iosh̃ua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the [i] mountaine of Israel, and the low countrey of the same,

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slew them.

18 Iosh̃ua made war long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all *other* they tooke by battell.

20 For it came of the Lord, to [l] harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vtterly, *and* shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Iosh̃ua, and destroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh̃ua destroyed them vtterly with their cities.

22 There was no Anakim left in the lande of the children of Israel: only in Azzah, [m] in Gath, and in Ashdod were they left.

23 So Iosh̃ua tooke the whole land, according to all that the Lord had said vnto Moses: and Iosh̃ua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1 What Kings Iosh̃ua and the children of Israel killed on both sides of Iorden. 24 Which were in number thirtie and one.

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the [a] other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward,

2 * Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinnereth Eastward, and vnto the sea of the ‖ plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the ‖ springs of * Pisgah.

4 ¶ They *conquered* also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the borders of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue *their land* for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Iosh̃ua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Iosh̃ua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wildernesse and in the South, *which were* the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Iebusites.

9 ¶ * The King of Iericho *was* one: * the King of Ai, which is beside Beth-el, one:

10 * The King of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the * King of Gezer, one:

13 The * King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The * King of Libnah, one: the King of Adullam, one:

16 The * King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hepher, one:

18 The King of Aphek, one: the King of Lasharon, one:

19 The King of Madon, one: the * King of Hazor, one:

20 The King of Shimron-meron, one: the King of Achshaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Iokneam ‖ of Carmel, one:

23 The King of Dor, in the countrey of Dor, one: the King of the * nations of Gilgal, one:

24 The King of Tirzah, one. All the Kings *were* thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

Now

[f] Both men, women and children.

* Num.33.52. Deut.7.2.

‖ Which were hoog by fortification and not but by warre.

[h] All mankinde.

* Exod.34.11. deut.7.2.

[i] That is, Samaria.

[k] So called, because it was bare and without trees. Or, the valley of God.

* Chap.9.3.

[l] That is, to giue them over to themselues: and therefore they could not but rebel against God and seeke their owne destruction.

[m] Out of the which came Goliah, 1. Sam.17.4.

* Num.26.53, 55.

[a] From Gilgal where Iosh̃ua encamped.

* Num.21.24. deut.3.6.

‖ Or, wildernesse.

‖ Or, hill sides.

* Deut.3.17. and 4.49.

* Deut.9.11. chap.13.12.

* Num.32.29. deut.3.12. chap.13.1.

[b] Reade chap.11. verse 17.

‖ Or, in Ashdoth.

* Chap.6.1.

* Chap.8.29.

* Chap.10.23.

* Chap.10.33.

* Chap.10.39.

* Chap.10.29,30.

* Chap.10.28.

* Chap.11.10.

‖ Or, seruant vnto Carmel.

* Gen.14.1.

NOw when Iosh̃ua was olde, *and* a striken in yeeres, the Lord said vnto him, Thou art olde and † growen in age, and there remaineth exceeding much land to be b possessed:

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri.

3 From † Nilus which is † in Egypt: euen vnto the borders of Ekron Northwards: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, & the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the † caue that is beside the Sidonians, vnto Aphek, *and* to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sunne rising from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto c Misrephothmaim, *and* all the Sidonians, I will cast them out from before the children of Israel: only diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Nowe therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 *For* with *halfe* therof the Reubenites & the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon King of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Selcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, *but* the sacrifices of the Lord God of Israel are e his inheritance, as he sayd vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Bethbaal-meon:

18 And Iahazah, & Kedemoth & Mephaath:

19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖ Emek:

20 And Beth peor, and * Ashdoth-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine, and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country.

22 And f Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue *inheritance* vnto the tribe of Gad, *euen* vnto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

25 And in the valley Beth-aram, & Bethnimrah, and Succoth, & Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, g beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue *inheritance* vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, *euen* all Bashan, *to wit*, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, & Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * *were giuen* vnto the h children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden *toward* Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: *for* the Lord God of Israel is their inheritance, * as he said vnto them.

CHAP. XIIII.

2 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the *places* which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Iosh̃ua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Iosh̃ua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayd vnto him, Thou knowest what the Lord sayd vnto Moses the man of God, concerning

a Being aleeth an hundreth and ten yeeres olde.
† *Ebr. common into yeeres.*
b After that the enemies are ouercome.
‖ *Or, borders.*
† *Ebr. Shihor.*
† *Ebr. [illegible] face of Eg[illegible]*
† *Ebr. [illegible]*
‖ *Or, the plaine of God.*
c Reade Chap. 11.8.
* *Num. 32.33. deut. 3.13. chap. 22.4.*
‖ *Or, valley.*
* *Deut. 3, 11. chap. 12.4.*
d Because they destroyed not all as God had commanded, they that remained were sharpes and prickes to hurt them, Num. 33.55 chap. 23.13. Iudges 2.3.
e Leui shall liue by the sacrifices, Num. 18.21.
‖ *Or, hie places of Baal.*
‖ *Or, the valley.*
* *Deut. 3.17.*
* *Numb. 31.8.*
f So that both they which obeyed wicked counsel and the wicked counseller perished by the iust iudgement of God.
g That is, in the land of Moab.
* *Numb. 32.39.*
h Meaning his nephews and posteritie.
* *Chap. 18.7.*
* *Num. 18.20.*
* *Numb. 34.17.*
* *Numb. 26.55. and 33.54.*
a As Reuben and Gad and halfe the tribe of Manasseh, Num. 32.33.
b So though Leui lacked, yet were the other still twelue tribes by this meanes.
* *Numb. 34. chap. 21.3.*

concerning me and thee in Kadesh-barnea.

7 Fourtie yeeres old was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word again, as *I thought* in mine heart.

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the lande whereon thy feete haue troden, shall be thine inheritance, and thy children's for euer, because thou hast followed constantly the Lord my God.

10 Therfore behold now, the Lord hath kept me aliue, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wilderness: and now loe, I am this day foureſcore and fiue yeere old:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, *either* for warre, or † for gouernment.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ‖ Anakims *were* there, and the cities great and walled) [e] if so bee the Lord will be with me that I may driue them out, as the Lord sayd.

13 Then Iosuah blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because hee followed constantly the Lord God of Israel.

15 And the name of * Hebron *was* before-time, Kiriath-arba: which *Arba* was a [f] great man among the Anakims: thus the lande ceased from warre.

[c] Which was, 40 dayes two onely should enter into the land, Numb. 14.24.

[d] Which were the trust her spies.

* Eccles. 46.9.

† Heb. to go out and come in.

‖ Or, giants.

[e] This he spake of modestie, and not of doubting.

* Chap. 21.12. 1. Maccab. 2.56.

* Chap. 15.13.

[f] Either for his power or person.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: *euen* * to the border of Edom and the wilderness of * Zin, Southward on the Southcoast.

2 And their South border was the salt Sea coast, from the [a] point that looketh Southward.

3 And it went out on the Southside towarde Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shalbe your Southcoast.

5 Also the Eastborder shalbe the salt Sea, vnto the [b] ende of Iorden: and the border on the North quarter from the poynt of the Sea, [c] from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lyeth before the going vp to Adummim, which is on the Southside of the ri-

* Numb. 34.3.

* Numb. 33.36.

[a] The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rock or cape that goeth into the Sea.

[b] Meaning, the mouth of the riuer where it runneth into the salt Sea.

[c] Which was a marke to part their countrey.

ter: also this border goeth vp to the waters of ‖En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of the mountain that lieth before the valley of Hinnom Westward, which is by the end of the valley of the † giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, & goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‖Kiriathiearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh and goeth to Timnah.

11 And this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are vnto the [d] Sea.

12 And the West-border *is* to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh[u]a giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb [e] droue thence three sonnes of Anak, Sheshai, and Ahiman, & Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime *was* Kiriath-sepher.

16 Then Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as she went in *to him*, she moued him, to aske of her father a field: [f] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then she answerered, ‖ Giue me a blessing: for thou hast giuen [g] me the South countrey: giue me also springs of water. And hee gaue her the springs aboue, and the springs beneath.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribes of the children of Iudah, toward the coastes of Edom Southward *were* Kabzeel, and Eder, and Iagur.

22 And Kinah, and Dibonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor)

26 Aman, and Shemah, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hasar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and [h] Hormah,

31 And Ziglag, and Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *these* cities *are* twenty nine with their villages.

33 ¶ In the lowe countrey *were* Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, & Adithaim, & Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadashah: and Migdal-gad.

38 And Dileam, and Mizpeh, and Ioktheel.

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Lebnah and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, and Mareshah: nine cities with their villages.

45 Ekron with her † townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her towns and her villages, vnto the riuer of Egypt, and the great Sea, *was their* coast.

48 ¶ And in the mountaines *were* Shemir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannah (which is Debir)

50 And Anab, and Ashtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the [l] citie of salt, and En-gedi: sixe cities with their villages.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 *The lot or part of Ephraim.* 13 *The Canaanites dwelled among them.*

AND the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, *and* to the wildernesse that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to * Luz, and turneth along vnto the borders of Archiataroth,

3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horō the nether, and to Gezer: & the ends [b] therof are at the Sea.

4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside were Atroth addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth

‖ *Or, the fountaine of the sunne.* * 1. King. 1. 9.

† *Ebr. Rephaim.*

‖ *Or, the citie of woods.*

d *Meaning ward Syria.*

* *Chap. 14. 15.*

e *This was done after the death of Iosh. Iudg. 1. 10, 20.*

‖ *Or, ensue.*

f *Because her husband tarried too long.*

‖ *Or, giue me this present.*

g *Because her countrey was barren, she desired of her father a field that had springs, Iudges 1. 14, 15.*

h *Which before was called Zephath, Iud. 1. 17.*

† *Ebr. daughters.*

i *Meaning, Nile, as Chap. 13. 3.*

k *Which is also called Kiriath Sepher, ver. 15.*

* *Chap. 14. 15.*

l *Of this citie the Dead sea hath his name.*

m *That is, very, though they were the most part, and burnt the citie, Iudges 1. 8.*

a *That is, to Ephraim and to his children: for Manasseh's portion followeth.*

* *Iud. 1. 26.*

b *Of their inheritance.*

c *Seuerally, first Ephraim, and then Manasseh.*

returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſtſide vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

d For ſo farre the coaſtes reach.

e Becauſe Ephraims tribe was farre greater then Manaſſeh, therfore he had moe citiz.

CHAP. XVII.

1 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manaſſeh and Ephraim require a greater portion of heritage.

THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt borne of Ioſeph, *to wit*, of Machir the firſt borne of Manaſſeh, *and* the father of Gilead: nowe becauſe hee was a man of warre, he had Gilead and Baſhan.

2 And alſo * of the [a] reſt of the ſonnes of Manaſſeh by their families, *euen* of the ſonnes of Abiezer, and of the ſons of Helek, and of the ſons of Aziel, and of the ſonnes of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph, according to their families.

3 ¶ * But Zelophehad the ſonne of Hephir, the ſonne of Gilead, the ſonne of Machir, the ſon of Manaſſeh, had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the princes, ſaying, The Lord commanded Moſes to giue vs an inheritance among our [b] brethren: therfore according to the commandement of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which is on the other ſide of Iorden,

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manaſſeh, but [d] Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

9 Alſo this border goeth downe vnto the riuer Kanah Southward to the riuer: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the Northſide of the riuer, and the ends of it are at the [e] Sea.

10 The South pertaineth to Ephraim, and the North to Manaſſeh, and the Sea is his border: and they met together in [f] Aſher Northwarde, and in Iſſachar Eaſtward.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Thaanach with the townes of the ſame, *euen* three countries.

12 Yet the children of Manaſſeh [g] could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

13 Neuertheleſſe, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholy.

14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite, ſeeing I am a great people, for as much as the Lord hath [h] bleſſed me hitherto?

15 Ioſhua then anſwered them, If thou bee much people, get thee vp to the wood, and cut *trees*: for thy ſelfe there in the lande of the Perizzites, and of the gyants, [i] if mount Ephraim be too narrow for thee.

16 Then the children of Ioſeph ſaide, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey haue charets of yron, aſwell they in Beth-ſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not haue one lot.

18 Therefore the mountaine ſhall bee thine: for it is a wood, and thou ſhalt cut it downe: and the endes of it ſhall be thine, [k] and thou ſhalt caſt out the Canaanites, though they haue yron charets, *and* though they be ſtrong.

*Gen.41.51. and 46.20. and 50.23. num.32.39.

*Num.26.29.

a For the other halfe tribe had their portion beyond Iorden.

*Num.26.33. and 27.1. and 36.2. 1 C.

b Among them of our tribe.

c In the land of Canaan: fine to the males, and other fine to the daughters of Zelophehad.

d Meaning, the city is ſi lie.

e Or, the brooke of rushes.

f That is, toward the maine ſea.

f In the tribe of Aſher, and tribe of Iſſachar.

g For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

h According to my father Iaakobs prophecie, Gene. 48.19.

i If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

k So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle ſet in Shiloh. 4 Certaine are ſent to deuide the land to the other ſeuen tribes. 11 The lot of thes children of Beniamin.

AND the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the [a] Tabernacle of the Congregation there, after the land was ſubiect vnto them.

2 Nowe there remained among the children of Iſrael ſeuen tribes, to whom [b] they had not deuided their inheritance.

3 Therefore Ioſhua ſaid vnto the children of Iſrael, How long are ye ſo ſlacke to enter and poſſeſſe the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for *euery* tribe three men, that I may ſend them, and that they may riſe, and walke through the land, and diſtribute it according to their inheritance, and returne to me.

5 And that they may deuide it vnto them into ſeuen parts, (Iudah ſhal abide in his coaſt at the South, and the houſe of Ioſeph ſhall [d] ſtande in their coaſtes at the North)

6 Ye ſhall deſcribe the land therefore into ſeuen parts, and ſhall bring them hither to me, and I will caſt lots for you here before the [e] Lord our God.

7 But the Leuites ſhall haue no part among you: for the [f] Prieſthood of the Lord is their inheritance: alſo Gad, & Reuben, and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iorden Eaſtward, which Moſes the ſeruant of the Lord gaue them.

8 ¶ Then the men aroſe, and went their way: and Ioſhua charged them that went to deſcribe the

a For they had now remoued it from Gilgal and ſet it vp in Shiloh.

b As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

c That is, into ſeuen portions, to euery tribe one.

d For theſe had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the ſacrifices and offerings, Chap. 13.14

the land, saying, Depart, and go through the land, and g describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vpthrough the mountaines Westward, and the ends thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the Southside of Luz (the same is k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the neather.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter *is* from the ende of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the ende of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ‖ gyants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth foorth to l Ensheme sh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the *stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, *that is*, of the border, reach to the point of the salt Sea Northward, *and* to the m end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coastes thereof round about, according to their families.

21 Nowe the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is n Ierusalem,) Gibeath, *and* Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AND the second lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the o middes of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beersheba, and Sheba, and Moladah,

3 And Hazur-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziglag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, *and* ‖ Ramath, Southwarde: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp c Westward, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia.

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el,

15 And Kattah, and Nahallal, and Shimron, and Idolah, and d Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *euen* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesilloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and e En-gannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the endes of their coast reach to Iorden: sixteene cities with their villages.

23 This

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ Or, to the sea.

‖ Or, Rephaim.

‖ Or, Ierusalem.

l Which is the tribe of Ephraim.

*Chap. 15. 6.

m To the very Straite, where the riuer runneth into the salt sea.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

o According to Iaakobs prophecie, that it should be scattered among the other tribes, Gen. 49. 7.

‖ Or, Ramah-negeb.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

c Meaning toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinct by the tribe only.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth towarde the sunne rising to Beth-dagon, and commeth to f Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of g Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib.

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities with their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from h Heleph, *and* from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the endes thereof are at Iorden.

34 So this coast turneth Westwarde to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Iudah ‖ by Iorden toward the sunne rising.

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,

26 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, & Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aiialon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before k Iapho.

47 But the coastes of the children of Dan fell out *too late* for them: therefore the children of Dan went vp to l fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families; *that is*, these cities and their villages.

f Ioyneth to the tribe of Zebulon, which lay more Eastward.

g Which was Tyrus a strong citie in the Sea.

h These cities were in the country of Zaananim.

‖ Or, euen vnto Iordan.

i Of the which the lake of Genezareth had his name.

k Called Ioppe.

l According as Iacob had prophesied, Ge. 49. 17.

* Iudg. 18. 29.

49 ¶ When they had made an ende of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iosshua the sonne of Nun among them.

50 According to the worde of the Lord they gaue him the citie which hee asked, *euen* * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Iosshua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

CHAP. XX.

a *The Lord commaundeth Iosshua to appoynt cities of refuge. 3 The vse thereof, 7 and their names.*

THe Lord also spake vnto Iosshua, saying,

2 Speake to the children of Israel, and say, * Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person a by ignorance, and vnwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause † to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwel with them.

5 And if the b auenger of blood pursue after him, they shall not deliuer the slayer into his hand because he smote his neighbor ignorantly, neither hated he him beforetime:

6 But he shall dwel in that citie vntil he stand before the Congregation in c iudgement, * *or* vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side of Iorden *toward* Iericho Eastward, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the d tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that soiourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the e Congregation.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fortie. 44 The Lorde according to his promise gaue the children of Israel rest.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded a by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement

* Chap. 24. 30.

* Num. 34. 17.

* Exod. 21. 13. num. 35. 6, 11, 14. deut. 19. 2.

a At vnwares, and bearing him no grudge.

† Ebr. in the eares of the Elders.

b That is the nearest kinsman of him that is slaine.

c Till his cause were prouued.

* Num. 35. 25.

‖ Or, Galilee.

* Deut. 4. 43. 1. chro. 6. 78.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

‖ Or, the chiefe of the fathers.

* Num. 35. 2.

a By Moses, by whose ministerie God shewed his power.

ment of the Lord these cities with their suburbes.

4 And the lot came out for the families of the [b] Kohathites and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the the tribe of Beniamin [c] thirteene cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their familes *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron *being* of the families of the Kohathites, *and* of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to* Caleb the sonne of Iephunneh to be his possession.)

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, as a citie of refuge for the slayer, *beuen* Hebron with her suburbes, and Libnah with her suburbes,

14 And Iattir with her suburbes, and Eshtemoa, and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes.

16 And Ain with her suburbes, & Iuttah with her suburbes, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17* And out of the tribe of Beniamin *they gaue* Gibeon with her [f] suburbes, Geba with her suburbs,

18 Anathoth with her suburbes, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aiialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbs, & Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the city of refuge for the slayer [k] Golan in Bashan with her suburbs, and Beesh-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, *were* thirteene cities with their suburbs.

34 ¶ Also vnto the famlies of the children of Merari the [l] rest of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her suburbs, *and* Kartah with her suburbes,

35 Dimnah with her suburbs, Nahalal, with her suburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbes, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Heshbon with her suburbes, *and* Iazer with her suburbes: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 *And* all the cities of the Leuites [n] within the possession of the children of Israel, *were* eight and fourtie with their suburbes.

42 These cities lay euery one *seuerally* with their suburbes round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord deliuered all their euemies into their hand.

45 * There failed nothing of all the good things, what the Lord had sayde vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

1 *Reuben, Gad, and halfe the tribe of Manasseh are sent againe to their possessions.* 10 *They builde an altar for a memoriall.* 15 *The Israelites reproue them.* 21 *Their answere for defence of the same.*

THen [a] Iosh. called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And sayde vnto them, Ye haue kept all that Moses the seruant of the Lord [b] commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day, but haue diligently kept

b He meaneth them that were Priests: for some were but Leuites.

c Every tribe gaue moe or fewer cities according as their inheritance was great or litle, Num. 33.8.

d For Aaron came of Kohath, & therfore the Priests office remained in that familie.

*Chap. 14.14. 1. chron. 5.56.

e That is the Priest of the familie of the Kohathites of whom Aaron was chiefe.

f The suburbs were a thousand cubits from the wall of the city round about, Num. 35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

‖ Or, Galila.

l They are here called the rest, because they are last numbred, and Merari was the youngest brother, Gen. 46.11.

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 21.8.

n Thus according to Iaakobs prophesie, they were scattered throughout the country, which God did to this end, that his people might be instructed in the true religion by them.

*Chap. 23.14.15.

a After that the Israelites enjoyed the land of Canaan.

b Which were goe armed before their brethren, Num. 32.29.

kept the commaundement of the Lord your God.

4 And nowe the Lorde hath giuen rest vnto your brethren, as hee promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: *that is*, * that ye c loue the Lord your God, and walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Iosthua d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Nowe vnto *one* halfe of the tribe of Manasseh Moses had giuen *a possession* in Bashan: and vnto the *other* halfe thereof gaue Iosthua among their brethren on this side Iorden Westward: therefore when Iosthua sent them away vnto their tents, and blessed them,

8 Thus spake he vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with golde, with brasse and with yron, aud with great abundance of raiment: diuide the spoyle of your enemies with your e brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obteined according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh haue built an altar in the forefront of the lande of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp g to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to halfe the tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest.

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the ‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith h the whole Congregation of the Lord, What transgressiō is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not i cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morow he wil be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone m perished not in his wickednesse.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgressiō against the Lord *we haue done it*, saue thou vs not this day.

23 If we haue built vs an altar to turne away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord n himselfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore yee haue no part in the Lord: so shal your children make our children o cease from fearing the Lord.

26 Therefore we sayd, We wil now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord, before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore said we, If so be that they should *so* say to vs or to our p generatiōs in time to come, then wil we answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, † they were well content.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is q among vs, because yee haue not done this trespasse against the Lord: now ye r haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

* Num.32.33. chap.13.8.

a Deut.10.12.

c He sheweth wherein consisteth the fulfilling of the Lawe.

d He commendeth them to God, and prayed for them.

e Which remained at home and went not to the warre, Num.31.27. 1.Sam.30.24.

† Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Iorden: for some time the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was the zeale, that they would rather lose their liues, then suffer the true religion to bee changed or corrupted.

‖ Or, multitude.

h Not onely of the princes, but also of the common people.

* Num.25.4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 1.Sam.15.23.

* Chap.7.1,5.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

n Let him punish vs.

o Or, to turne backe from the true God.

* Gen.31.48. chap.24.27. verse 34.

p They signifie a wonderfull care that they beare toward their posteritie, that they might liue in the true seruice of God.

† Ebr. It was good in their eyes.

q By preseruing vs and gouerning vs.

r Whom if he had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Reuben, & from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and † minded not to goe against them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ‖ *Ed*: for it shall be a witnesse betweene vs, that the Lord *is* God.

‖ Or, praised.
† Ebr. sayd.

‖ Or, witnesse, as verse 27.

CHAP. XXIII.

2 Iosh. exhorteth the people, that they ioyne not themselues to the Gentiles, 7 that they name not their Idoles. 14 The promise if they feare God, 15 And threatnings, if they forsake them.

AND a long seaso after that the Lord had giuen rest vnto Israel from all their enemies round about, and Iosh. was old, and † stricken in age,

2 Then Iosh. called all Israel, *and* their Elders and their Heads and their Iudges, and their officers, and said vnto them, I am old, *and* stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations before you, a before you, howe the Lord your God himselfe hath fought for you.

4 Behold, I haue ‖ diuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea † Westward.

5 And the Lord your God shall expel b them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that yee turne not therefrom to the right hand nor to the left,

7 Neither companie with these nations: *that is*, with them which are c left with you, neither * make mention of the name of their gods, d nor cause to sweare *by them*, neither serue them, nor bow vnto them:

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good heed therfore vnto your † selues, that ye loue the Lord your God.

12 Else, if yee goe backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, and shall ‖ make mariages with them, and ‖ goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your e eyes, vntill yee perish out of this good lande, which the Lord your God hath giuen you.

14 And behold, this day doe I f enter into the way of all the word, and yee knowe in all your g hearts and in all your soules, that * nothing hath failed of all the good things which the Lord your God promised you, *but* all are come to passe vnto you: nothing hath failed thereof.

15 Therefore ‖ as all good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you euery euil thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall h transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

a Youre eyes beeing witnesse.

‖ Or, ouerthrowen these nations.

† Ebr. at the sunne set.

b Which yet remaine and are not ouercome, as chap. 13.2.

* Deut. 5.32. deut. 28.14.

c And not yet subdued.
* Psal. 16.4.
d Let not the Iudges admit an othe which any shall sweare by their idoles.

* Leuit. 26.8. deut. 32.30.

† Ebr. soules.

‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.
* Exod. 23.33. numb. 33.55. deut. 7.16.
e Meaning, they shalbe a continuall grefe vnto you, and to the cause of your destruction.
f I die according to the course of nature.
g Most certainely.
* Chap. 21.45.

CHAP. XXIIII.

2 Iosh. rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Iosh. dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Iosh. assembled *againe* all the a tribes of Israel to Shechem, and called the Elders of Israel, and their Heads and their Iudges, and their officers, & they presented themselues before b God.

2 Then Iosh. said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the c flood in olde time, *euen* Terah the father of Abraham, and the father of Nachor, and serued other Gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and * gaue him Izhak.

4 And I gaue vnto Izhak, * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

5 * And I sent Moses and Aaron, and I plagued Egypt: & when I had *so* done among them, I brought you out.

6 So I * brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.

7 Then they cryed vnto the Lord, and hee put ‖ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernes a d long season.

8 After, I brought you into the lande of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor King of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the e men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, *euen* the two kings of the Amorites, & not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did

‖ Or, promises.

‖ Or, threatnings, as chap. 24.20.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

a That is, the nine tribes and the halfe.

b Before the Arke which was brought to Shechem, when they went to burie Ioseph bones.
* Gen. 11.31. iudeth 5.6.7.
c Euphrates in Mesopotamia, Gen. 11.28.
* Gen. 22.2.

* Gen. 25.26.
* Gen. 36.8.

* Gen. 46.6.

* Exod. 3.10.

* Exod. 12.37.

* Exod. 14.9.

‖ Or, a cloude.

d Euen fourtie yeares.

* Numb. 22.5.

* Numb. 22.6. deut. 23.4.

e Because it was the chiefe citie, vnder it he conteineth all the countrie: as they of the citie Sichem, not, chap. 3.14. and 6.1.2.
* Exod 23.28. deut. 7.20. chap. 11.20.

did not labour, and cities which yee built not, and ye dwell in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And † if it seeme euil vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: g but I and mine house will serue the Lord.

16 Then the people answered and saide, God forbid, that wee should forsake the Lord, to serue other gods.

17 For the Lord our God, hee brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, enen the Amorites which dwelt in the land: *therefore* will we also serue the Lord, h for he is our God.

19 And Iosh̃ua sayd vnto the people, Yee can not serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your sinnes.

20 If yee forsake the Lorde and serue strange gods, * then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people said vnto Iosh̃ua, Nay, but we will serue the Lord.

22 And Iosh̃ua sayd vnto the people, Yee are witnesses i against your selues, that yee haue chosen you the Lord, to serue him: and they sayd, *We are* witnesses.

23 Then put away now, *said hee*, the strange k gods which are among you, & bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Iosh̃ua, The Lord our God wil we serue, and his voice wil we obey.

25 So Iosh̃ua l made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Iosh̃ua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ‖ oke that was in the Sanctuarie of the Lord.

27 And Iosh̃ua said vnto al the people, Behold, this stone shall be a witnesse vnto vs: for it m hath heard all the words of the Lord which hee spake with vs: it shalbe therefore a witnesse against you, lest you denie your God.

28 Then Iosh̃ua let the people depart, euerie man vnto his inheritance.

29 And after these things Iosh̃ua the sonne of Nun, the seruant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel n serued the Lord all the dayes of Iosh̃ua, and all the dayes of the Elders that ouerliued Iosh̃ua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground with Iaakob bought of * the sonnes of Hamor ‖ father of Shechem, for an hundreth pieces of siluer, & the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whome they buried in † the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

f This is the true vse of Gods benefits to learne thereby to feare and serue him with an vpright conscience.

† *the ifs be euill in your sight.*

g This teacheth vs that if all the world woold go from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How moch more are we bound to serue God in Christ by whom we haue receiued the redemption of our soules?

* *Chap.23.15.*

i If you doe the contrary, your owne mouthes shall condemne you.

k Out of your hearts and otherwise.

l By ioyning God and the people together: also he repeated the promises and threatnings out of the Law.

‖ *Or, elme.*

m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.

* *Chap.19.50. Iudges 2.9.*

n Such are the people commonly as their rulers are.

* *Gene.50.25. exod.13.19.*

‖ *Gene.33.19.*

† *Ebr. Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods loue from his Church For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in steade of acknowledging his great benefites and giuing thankes for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Iosh̃ua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed & tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries, and so call vnto him and be deliuered) So to shew that his mercies endure for euer, hee raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gouernance of his people. They were fourteene in number beside Iosh̃ua, and gouerned from Iosh̃ua vnto Saul the first King of Israel. Iosh̃ua and these vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to reteine his people in the purenesse of Religion and his true seruice.

CHAPI.

1 *After Iosh̃ua was dead, Iudah was constitute captaine.* 6 *Adoni-bezek is taken.* 14 *The request of Achsah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not destroyed.*

AFter that Iosh̃ua was dead, the children of Israel a asked the Lord, saying, b Who shall go vp for vs against the Canaanites, to fight first against them?

2 And the Lord sayd, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his c brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bezek ten thousand men.

5 And

a By the iudgement of Vrim, Exode.28.30. num. 27.21. 1. sam. 23.6.

b Who shalbe our capitaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh.19.1.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbes of his hands and of his feete.

7 And Adoni bezek said, Seuenty Kings hauing the thumbs of their handes and of their feet cut off, gathered *bread* vnder my table: as I haue done, so God hath rewarded me. So they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the [c] citie on fire.)

9 ¶ Afterward also the children of Iudah went down to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called * Kiriatharba: and they slew [i] Sheshai, and Ahiman and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-sepher.

12 And Caleb sayd, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom hee gaue Achsah his daughter to wife.

14 And when shee came *to him*, shee mooued him to aske of her father a field, [g] and she lighted off her asse, and Caleb sayde vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah tooke [i] Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwel with the children of Beniamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord *was* with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time *was* * Luz)

24 And the spies sawe a man come out of the citie, and they said vnto him, Shew vs, wee pray thee, the way into the citie, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her towns, nor the inhabitants of Dor with her townes, nor § inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes; ‖ but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Bethanath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites ‖ dwelt still in mount Heres in Aiialon, and in Shaalbim, and when the [o] hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, *euen* from [p] Selah and vpward.

CHAP. II.

1 *The Angel rebuketh the people, because they had made peace with the Canaanites.* 11 *The Israelites fell to idolatrie after Iosuas death.* 14 *They are deliuered into the enemies hands.* 16 *God deliuereth them by Iudges.* 22 *Why God suffered idolaters to remaine among them.*

AND an [a] Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my Couenant with you.

2 * Yee shall also make no couenant with the inhabitants of this land, * *but* shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall be * *as thornes* vnto your sides, & their gods shalbe your ‖ destruction.

4 And when the Angel of the Lorde spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

*or, the lord of Dezek.

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit.24.19,20.

e Which was afterward built againe, & possessed by the Iebusites, 2.Sam.5.6.

* Iosh.15.14.

§ These three were gyants, and the children of Anak.

g Reade Iosh. 15. 18.

h This was one of the names of Moses father in law, reade Num.10.29.

* Numb.21.3.

i These cities and others were afterward possessed of the Philistims, 1.Sam.6.17.

* Numb. 14.24. Iosh.14.13. and 15.14.

k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen.28.19.

* Iosh.2.14.

* Iosh.17.11.

Wherefore God permitted the Canaanites to dwell still in the land, reade Chap.3.4.

* Iosh.16.10.

m That is, the tribe of Zebulun as is also to be vnderstood of the rest.

n But made them pay tribute as the others did.

‖ Or, afflicted them.

‖ Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a citie in Arabia, as some reade, from the rocke.

a That is, messenger, or prophet, as some think, Phineh. 2.

* Deut.7.2.

* Deut.12.3.

* Iosh.23.13.

‖ Or, snare.

place, Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had [b] sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene al the great [c] works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when hee was an hundreth and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in [d] Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the works, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued [e] Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *euen* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lorde, and serued * Baal, and [f] Ashtaroth.

14 And the wrath of the Lorde was hote against Israel, and he deliuered them into the hands of spoylers, that spoyled them, and he * sold them into the handes of their enemies round about them, so that they could no longer stand before their enemies.

15 § Whithersoeuer they went out, the [h] hand of the Lord was sore against them, as the Lorde had saide, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lorde rayſed vp ‖ Iudges, which † deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lorde had rayſed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compassion of their gronings, [k] because of them that oppressed them and tormented them)

19 Yet * when the Iudge was dead, they returned, and † did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lorde was kindled against Israel, and he said, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the [l] nations, which Ioshua left when he dyed,

22 That through them I may [m] prooue Israel, whether they will keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.

23 So the Lorde left those nations, and droue them not out immediatly, neither deliuered them into the hand of Ioshua.

‖ Or, weeping.

b After that he had deuided to euery man his portion by lot, Ioth. 24.28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward, Scrab, as Ioshu. 24.30.

e That is, all manner of idoles.

* Chap. 10.6.

f These were Idoles, which had the forme of an owe or sheepe among the Sidonians.

* Psal. 44.12. Isa. 50.1.

g In all their enterprises.

h The vengeance.

‖ Or, magistrates.

† Ebr. saued.

i Meaning, from the true religion.

† Ebr. repented.

k Seeing the ir cruelty.

* Chap. 3.12.

† Ebr. corrupt themselues.

l As the Hiuites, Iebusites, Amorites, &c.

m So that both outward enemies and false prophets are but a triall to prouue our faith, Deut. 13.3 and chap. 3.1.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistims.

THese now are the nations which the Lorde left, that he might proue Israel by them (*euen* as many *of Israel* as had not knowen all the [a] warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessours knew [b] not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in the mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to prooue Israel by them, to wit, whether they would obey the commandements of the Lorde, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke [c] their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and [d] Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lorde stirred vp a sauiour to the children of Israel, & he saued them, *euen* Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the [e] spirite of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of ‖ Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest [f] fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord § strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cryed vnto the Lorde, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpo his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon *was* a very fat man)

18 And when he had now presented § present, he sent away the people that bare the present,

19 But he turned againe from the [h] quarries, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe [i] silence: and all

a Which were atchieued by the hand of God, and not by the power of man.

b For they trusted in God, and he fought for them.

c Contrary to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatrie.

‖ Or, Mesopotamia.

e He was stirred vp by the Spirit of the Lord.

‖ Or, Syria.

f That is 32. vnder Ioshua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

‖ Or, Beniamin.

‖ Or, left handed.

‖ Or, caused a dagger to be made.

h Or, as some reade, from the places of idoles.

i Till all be departed.

all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a summer parler, which he had) and Ehud saide, I haue a message vnto thee from God. Then he arose out of his throne.

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, & thrust it into his bellie,

22 So that the haste went in after the blade, and the fatte closed about the blade, so that hee could not drawe the dagger out of his bellie, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, † Surely he doeth his easement in his summer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came *home*, ‖ he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them. Follow me: for the Lord hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about tenne thousand men, all ‖ fed men, and all *were* warriours, and there escaped not a man.

30 So Moab was † subdued that day, vnder the hand of Israel: and the [k] land had rest foure-score yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundreth men with an oxe [l] goade, and he also deliuered Israel.

‖ Or, halt.

† Ebr. he couereth his feete.

‖ Or, caused the trumpet to be blowen, Num. 10. 2, 3.

‖ Or, strong, and big bodied.

† Ebr. humbled.

k Meaning, the Israelites.

l So that it is not the number, not the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord solde them into the hand of [a] Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine *was called* Sisera, which dwelt in [b] Harosheth of the Gentiles.

3 Then the children of Israel cryed vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth [c] iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramath and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and sayde vnto him, Hath not the Lorde God of Israel [d] commanded, *saying*, Goe, and drawe towarde mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

† Ebr. added, or continued to doe euill.

a There was another Iabin, whom Iosua killed and burnt his citie Hazor, Ioth. 11. 13.

b That is, in a wood, or strong place.

c By the spirit of prophecie, resolving of controuersies and declaring the will of God.

d And reuealed vnto me by the Spirit of prophecy.

7 And I will drawe vnto thee to the * ‖ riuer Kishon Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, [e] If thou wilt goe with me, I will goe: but if thou wilt not go with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the † Kenites, and pitched his tent [f] vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, *euen* nine hundreth charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lorde destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of [h] Heber the Kenite: (for peace *was* betweene Iabin the King of Hazor, and betweene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she couered him with a ‖ mantell.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirstie. And she opened * a bottle of milke, and gaue him drinke, and couered him.

20 Againe hee sayde vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is [i] any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a [k] nayle of the tent, and tooke a hammer in her hand, and went softly vnto him, and smote the nayle into his temples, and fastened it into the ground, (for hee was fast asleepe, and wearie) and *so* he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayde vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her *tent*, behold, Sisera lay [l] dead, and the nayle in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel † prospered,

* Psal. 83. 9, 10.

‖ Or, valley.

e Fearing his own weaknesse and his enemies power, he desireth the prophetesse to go with him to assure him of Gods will from time to time.

‖ Or, he led after him 10000. men.

‖ Or, posterities.

* Num. 10. 29.

† Ebr. from Kain.

f Meaning, that he possessed a great part of that country.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.

* Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, & therefore were ioyned with Israel.

‖ Or, blanket.

* Chap. 5. 25.

i To wit, Sisera.

k That is, the pinne or stake, whereby it was fastened to the ground.

l So he iudged a woman had the honour, as Deborah prophesied.

† prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. V.

1 The song and thanksgiuing of Deborah and Barak, after the victorie.

THen sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Israel, *and* for the [a] people that offered themselues willingly.

3 Heare, yee kings, hearken ye princes: I, *euen* I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

5 * The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael, the high wayes were [b] vnoccupied, and the trauellers walked thorow by-wayes.

7 The townes were not inhabited: they decayed, *I say*, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then *was* warre in the gates. Was there a [d] shield or speare seene among fortie thousand of Israel?

9 Mine heart *is set* on the gouernours of Israel, *and* on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

11 For the noyse of the archers *appaysed* among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, *and* sing a song: arise Barak, and leade [h] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim [i] their roote *arose* against Amalek: *and* after thee, Beniamin *shall fight* against thy people, *O Amalek*: of Machir came rulers, and of Zebulun, they that handle the pen of the [k] writer.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben *were* great [m] thoughts of heart.

16 Why abodest thou among the sheepfolds, to heare the bleatings of the flockes? for the diuisions of Reuben *were* great thoughts of heart.

17 [n] Gilead abode beyond Iorden: and why doth Dan remaine in ships? Asher sate on the sea shore, and taried in his [o] decayed places.

18 *But* the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the high places of the field.

19 The kings came *and* fought: then fought the kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

20 They fought from heauen, *euen* the starres in their courses fought against Sisera.

21 The riuer Kishon [q] swept them away, that ancient riuer, the riuer Kishon, O my soule, thou hast marched valiantly.

22 Then were the horse-hooues broken with the oft beating together of their mightie *men*.

23 [r] Curse yee Meroz: (saide the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall bee blessed aboue *other* women: blessed shall shee bee aboue women *dwelling* in tents.

25 He asked water, *and* shee gaue him milke: shee brought forth [s] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workmans hammer: with the hammer smote shee Sisera: shee smote off his head, after shee had wounded and pearced his temples.

27 Hee bowed him downe at her feete, he fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunke downe, he lay there † dead.

28 The mother of Sisera looked out at a window, and cried thorow the lattesse, Why is his charet so long a comming? why tarie the ‖ wheeles of his charets?

29 Her wise ladies answered her, Yea, [t] Shee answered her selfe with her owne words,

30 Haue they not gotten, *and* they diuide the spoyle? euerie man hath a maide or two. Sisera hath a pray of diuers coloured *garments*, a pray of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] Sunne when he riseth in his might, and the land had rest fourtie yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 24 Gideon is sent to be their deliuerer. 37 Hee asketh a signe.

AFterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, [a] *and* because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holds.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖ East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto [b] Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp, and their cattel, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the [c] children of Israel cried vnto the Lord.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who saide vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of

[a] To wit, the two tribes o Zebulun and Naphtali.

* Deut. 4. 11.

* Deut. 2. 1.

* Psal. 97. 5.

* Exod. 19. 18.

* Chap. 3. 31.

* Chap. 4. 18.

[b] For feare of the enemies.

[c] Miraculously stirred vp of God to pitie them and deliuer them.

[d] They had no heart to resist their enemies.

[e] Ye gouernours.

[f] At in danger of your enemies.

[g] For now you may draw water without feare of your enemies.

[h] To wit, them that keepe thy people in captiuitie.

[i] Iosheus first fought against Amalek, and Saul destroyed him.

[k] Euen the learned did helpe to fight.

[l] Euen the whole tribe.

[m] They marueiled that they came not ouer Iorden to helpe them.

[n] She reproueth all men that came not to helpe their brethren in their necessitie.

[o] Either by beating of the Sea, or by mining.

[p] They won no ships, but lost all.

[q] As a besome doth the filth of the house.

[r] It was a citie neere Tabor, where they fought.

[s] Some reade churned milke in a great cup.

† Ebr. destroyed.

‖ Or, feet.

[t] That is, shee comforted her selfe.

[u] Because he was chiefe of the armie.

[x] Shall grow daily more and more in Gods fauour.

[a] For feare of the Midianites, they fled into the dens of the mountaines.

‖ Or, of Kedem.

[b] Euen almost the whole country.

[c] This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that perteined vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheat by the winepresse, ‖ to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord a with thee, thou valiant man.

13 To whome Gideon answered, d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? & where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the e Lord looked vpon him, and said, Goe in this thy f might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, wherebyshall I saue Israel? behold, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew me g a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And hee said, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made readie a kidde, and vnleauened bread of an h ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of the Lord said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put foorth the end of the staffe that hee held in his hand, and touched the flesh of the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, *I shall die.*

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord saide vnto him, Take thy fathers yong bullocke, and another bullocke k of seuen yeeres old, and destroy the altar of Baal that thy father hath, and cut down the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the l groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the m second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they inquired and asked they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, & hath also cut downe the groue that was by it.

31 And Ioash said vnto al that stood by him, Will yee plead Baals cause? or will yee saue him? n he that will contend for him, let him die or the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites & the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon, * and he blew a trumpet, and o Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meet him.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: If the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp earely on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angrie with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so the same night: for it was q drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wondrous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (who is Gideon) rose vp earely, and all the people that were with him, and pitched beside † the well of Harod, so that the hoste of the Midianites was on the North side of them, in the valley by the hill of † Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make their

* 2. King. 17. 35, 36. Iere. 10. 2.

‖ Or, to prepare his sight.

d This came not of distrust, but of weakness of faith which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

‖ Or, familie.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephah, reade Exod. 16. 36.

i By the power of God onely as in the sacrifice of Helias, 1. King. 18. 38.

* Exod. 33. 20. chap. 13. 22.

‖ Or, the Lord of peace.

k That is, as the Chalde text writeth, fed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

† Ebr. clad Gideon.

* Numb. 10. 4. chap. 3. 27.

o The familie of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18. 31.

q Whereby he was assured that it was a miracle of God.

* Chap. 8. 35.

† Ebr. En-harod.

† Ebr. Hamoreh.

their a vaunt against me, and say, Mine hand hath saued me.

3 Nowe therefore proclaime in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two & twenty thousand: so ten thousand remained.

4 And the Lord saide vnto Gideon, The people are yet too many: bring them downe vnto the water, & I will b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not go with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shall bow downe his knees to drinke, c *put apart.*

6 And the number of them that lapped *by putting* their hands to their mouthes, *were* three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lorde saide vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the *other* d people goe euery man vnto his place.

8 ¶ So the people tooke vitailes † with them, and their trumpets: & he sent all the rest of Israel, euery man vnto his tent, and ‖ reteined the three hundreth men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lorde sayd vnto him, Arise, e get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy seruant downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grashoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing els saue the sworde of Gideon the sonne of Ioash a man of Israel: *for* into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he g worshipped, and returned vnto the hoste of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And hee deuided the three hundreth men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes h within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste: euen as I doe, so doe you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, i For the Lorde, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raysed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cried, The k sword of the Lord and of Gideon.

21 And they stoode, euery man in his place round about the hoste: and all the hoste ‖ ranne, and cryed, and fled.

22 And the three hundreth blewe with trumpets, and * the Lord set euery mans sword vpon his l neighbour, & vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, *and* to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the m waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slewe Zeeb at n the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyonde Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim sayde vnto him, a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 To whom he said, What haue I now done in comparison of b you? is not the c gleaning of grapes of Ephraim better, then the vintage of Abiezer.

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits bated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundreth men that were with him, weary, yet pursuing *them.*

5 And he said vnto the men of Succoth, Giue, I pray you, d morsels of bread vnto the people † that follow me *(for they be wearie)* that I may follow after Zebah, and Zalmunna kings of Midian.

6 And the princes of Succoth sayde, Are the e hands of Zebah & Zalmunna now in thine hands that we should giue bread vnto thine army?

7 Gideon then sayde, Therefore when the Lorde hath deliuered Zebah and Zalmunna into mine hand, I will † teare your flesh with thornes of the wildernesse and with bryars.

8 ¶ And

a God will not that any creature deprive him of his glory.
* Deut.20.18. 1.Mac.3.56.
b I will give thee a proofe to know them that shall goe with thee.
c Let them depart as vanquisht for this enterprise.
d That is, the one & thirtie thousand, and two. Looke verse 3. & 6.
† Ebr. in their hands.
‖ Or, incouraged.
e Thus the Lord by diuers meanes doth strengthen him, that he be faint not in so great an enterprise.
* Chap.6.33.
f Some reade, a trembling noyse of barley bread: meaning, that one of no reputation should make their great armie to tremble.
g Or gaue God thanks, as it is in the Calde text.
‖ Or, forehands.
h These weake vessels God vsed to signifie that the whole victorie came of him.
i That is, the victorie shall be the Lords & Gideons his seruants.
k Shall destroy the enemies.
‖ Or, breake their ranks.
* Iosa.9.4.
l The Lord caused the Midianites to kill one another.
m Meaning, the passages or fooordes, that they should not escape.
* Psal.83.11. Iosa.10.26.
n These places had their names of the actes that were done there.
a They began to cauill, because he had the glory of the victorie.
b Which haue slaine two princes Oreb and Zeeb.
c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one familie.
d Or, some small portion.
† Ebr. that are at my feete.
e Because thou hast ouercome and hand all, thinkest thou to haue ouercome the whole?
† Ebr. beate in pieces.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he saide also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundreth & twentie thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in [h] Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, he followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sonne being *yet* hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth and the Elders thereof, *euen* seuentie and seuen men.

15 And he came vnto the men of Succoth, and sayd, Behold Zebah and Zalmunna, by whom ye vpbrayded me, saying, Are the handes of Zebah, and Zalmunna already in thine handes, that we should giue bread vnto thy weariemen?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the tower of * Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: *euery* one was like the children of a King.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lorde liueth, if ye had saued their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, and slay them: but the boy drewe not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, *so is* his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel sayd vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayde vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, *but* the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue mee euery man the earerings of his praye (for they had golden eareings because they were Ismaelites)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earerings of his praye.

26 And the weight of the golden earerings that he required, was a thousand and seuen hundreth *shekels* of golde, beside collars ‖ and iewels, and purple rayment that was on the kings of Midian, and beside the cheines that were about their camels neckes.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnes fourty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenty sounes † begotten of his body: for he had many wiues.

31 And his concubine which was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash dyed in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made [q] Baal berith their god.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither [r] shewed they mercy on the house of Ierubbaal, *or* Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethrens to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is woundea to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the family, *and* house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your [b] bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their heartes were moued to followe Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

5 And he went vnto his fathers house at Ophrah, and [c] slew his brethren, the sonnes of Ierubbaal, *about* seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of [d] Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stoode in the top of mount Gerizim, and lift vp his voice, and cryed, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoynt a King ouer them, and saide vnto the Oliue tree, Reigne thou ouer vs.

9 But the oliue tree sayd vnto them, Should I leaue my fatnesse, wherewith by mee they honour God and man, and goe to aduance mee aboue the trees?

10 Then

f Hauing gotten the victorie.

g A citie Eastward beyond Iorden.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

‖ Or, described.

† Ebr. brake in pieces, as one threshesh corne.

* 1. King. 12. 25.

‖ Or, they were like vnto thee.

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they should be rid out of their paine at once, or else to haue a valiant man to put them to death.

‖ Or, collars.

m That is, thy posteritie.

n His intent was to shew himselfe thankefull for this victorie by restoring of religion, which because it was not according as God had commanded, turned to their destruction.

‖ Or, sweete balles.

o That is, such things as pertained to the vse of the Tabernacle. Looke more of Ephod, Exo. 14. 4. & Sam. 2. 18. and 2. Sam. 6. 14. and chap. 17. 6.

† Ebr. which came outs of his thigh.

p Which citie belonged to the family of y Ezrites.

q That is, Baal, to whom they had bound themselues by couenant.

r They were vnmindfull of God & vnkind toward him, by whom they had receiued so great a benefit.

a To practise with his kinsfolkes for the aduancing of the kingdome.

b O' your kind by my mothers side.

‖ Or idle fellows and vagabonds.

c Thus tyrants establish their vsurped power, spare not the innocent bloods, King. 12. 7. 2 chron. 21. 4.

d Which was as the towne house, or common hall, which he called the towre of Shechem, ver. 49.

e By this parable he declareth that those that are not ambitious, are most worthy of honour, & that the ambitious shall bring their honour both to their owne destruction & others.

10 Then the trees sayde to the fig tree, Come thou, *and* be king ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me aboue the trees?

12 Then sayd the trees vnto the vine, Come thou, *and* be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

14 Then said all the trees vnto the ‖ bramble, Come thou, *and* reigne ouer vs.

15 And the bramble sayd vnto the trees, If ye will in deede anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye doe truely and vncorruptly to make Abimelech king, and if yee haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian:

18 And yee are risen vp against my fathers house this day, and haue slaine his children, *about* seuentie persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h sent an euil spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuenty sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they i went out into the field, and gathered in their grapes, and trode them, and made mery, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he sad to k Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, he sayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The l shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and sayd, See, there come folke downe † by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

38 Then sayd Zebul vnto him, Where is now thy mouth that sayd, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morow the people went out into the field: which was told Abimelech.

43 And hee tooke the n people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stoode in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed o salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god p Berith.

47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon,

‖ Or, thistle, or brier.

f Abimelech shall destroy the nobles of Shechem.

† Hebr. he cast his life from him.

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

i Heere they were afraid of Abimelech power, and durst not goe out of the citie.

k Braggingly, as though hee had beene present, or to his captaine Zebul.

† Hebr. craftily.

† Hebr. what thine hand can finde.

l Thou art afraid of a shadow.

† Hebr. by the naule.

‖ Or, charmers.

m As their captaine.

n Which were of his company.

o That it should be vnfruitfull and neuer serue to any vse.

p That is, of Baal berith, as chap. 8. 33.

Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me doe, make haste, *and* doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem q died also, about a thousande men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harneis, and sayde vnto him, Draw thy sword and slay me, that men say not of mee, A woman slew him. And his page r thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the s curse of Iotham the sonne of Ierubbaal.

q Meaning that all were destroyed, as well they in the tower, as the other.

2.Sam.11.21.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After Abimelech, there arose to defend Israel, Tola the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee ‖ iudged Israel three and twentie yeere, and died, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeere.

4 And hee had thirty sonnes that a rode on thirty asse-colts, and they had thirty cities, which are called ‖ Hauoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee ‖ solde them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eighteene yeeres, b *euen* all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

‖ Or, his vncle.

‖ Or, gouerned.

a Signifying they were men of authoritie.

‖ Or, the townes of Iair, as Deut.3.14.

* Chap.2.11. and 3.7. and 4.1. and 6.1. and 13.1.

* Chap.2.13.

‖ Or, Syria.

‖ Or, deliuered.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel c cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord d sayd vnto the children of Israel, *Did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet yee * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs e this day.

16 Then they put away the strange gods from among them, and f serued the Lorde: and ‖ his soule was grieued for the misery of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people *and* princes of Israel sayd one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall be * head ouer all the inhabitants of Gilead.

c They prayed to the Lord, and confess'd their sinnes.

d By stirring them vp some Prophet, as Chap.6.8.

* Deut.32.15. Iere.2.13.

e That is, from this present danger.

f This is true repentance, to put away the euill, and to serue God aright.

‖ Or, he pitied.

* Chap.11.6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a rash vow. 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an ‖ harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphtah, and sayd vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, and c went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, e Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and f expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

† Hebr. A man of mightie force.

‖ Or, victualler.

a That is, of an harlot, as verse 1.

b Where the gouernour of the country was called Tob.

c Ioyned with him, as some thinke, against his brethren.

d Or, ambassadours, sent for that purpose.

e Men oftimes are constrained to desire helpe of them, whom before they haue refused.

f Oftimes those things which men reiect, God doth to doe great enterprises by.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead sayd vnto Iphtah, The Lorde † be witnesse betweene vs, if wee doe not according to thy words.

† Hee, be the bearer.

11 Then Iphtah went with the Eldens of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Ammon vnto Iabbok, and vnto Iorden: nowe therefore restore those *lands* † quietly.

* Num. 21. 13.

† Hee in peace.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And sayd vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

* Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

* Num. 20. 14, 20.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon *was* the border of Moab.

* Num. 21, 13. and 22. 34.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

* Deut. 2. 36.

‖ Or, country.

20 But Sihon g consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

g He trusted them not to goe thorow his country.

21 And the Lord God of Israel gaue Sihon, and al his folk into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wildernesse euen vnto Iorden.

* Deut. 2. 36.

23 Nowe therefore the Lorde God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the h Lord our God driueth out before vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine Idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel and fight against them,

* Num. 22. 2. and 23. 4. Iosh. 24. 9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeres? why did yee not then recouer i them in that space?

i Meaning their townes.

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The Lord the Iudge k be iudge this day betweene the children of Israel and the children of Ammon.

k To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lorde came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

l That is, the spirite of strength and zeale.

30 And Iphtah m vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11. 23. so by his rash vowe and wicked performance of the same, his victorie was defaced: and hee we see that the sinnes of the godly doe not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete mee, when I come home in peace from the children of Ammon, shall be the Lordes, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

‖ Or, the plaine.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with n timbrels and daunces which was his onely child: hee had none other sonne, nor daughter.

n According to the maner after the victorie.

35 And when he saw her, he o rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore are they reioyced to be married.

38 And hee sayd, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had known no man. And it was a custome in Israel:

40 The daughters of Israel went yere by yeere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call b vs to goe with thee? we will therefore burne thine house with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8. 1.

2 And Iphtah sayd vnto them, I & my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe that ye deliuered mee not,

c I put

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are yee come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Yee Gileadites are runnagates of Ephraim d among the Ephraimites, *and* among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then sayd they vnto him, Say now e Shibboleth: and he sayd, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourty thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him f Ibzan of Beth-lehem iudged Israel,

9 Who had thirty sonnes and thirty daughters, *which* he sent out, and tooke in thirty daughters from abroad for his sonnes: and he iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Bethlehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourty sonnes and thirtie † nephewes that rode on seuenty ‖ assecoltes: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the Mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angell commandeth him to sacrifice vnto the Lorde. 24 The birth of Samson.

BVt the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lorde appeared vnto the woman, and sayd vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And nowe therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasor shall * come on his head: for the child shall be a b Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding c fearefull, but I asked him not whence he was, neither told he me his name,

7 But he sayd vnto mee, Beholde, thou shalt conceiue and beare a sonne, and nowe thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah d prayed to the Lorde, and sayd, I pray thee, my Lorde, let the man of God whom thou sentest, come againe now vnto vs, and teach vs what we shal doe vnto the child when he is borne.

9 And God heard the voice of Manaoh, and the Angel of God came againe vnto the wife, as she sate in the field, but Manaoh her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and sayd vnto him, Behold, the man hath appeared vnto mee, that came vnto me e to day.

11 And Manaoh arose and went after his wife, and came to the f man, and sayde vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: *but* how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord sayd vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eate of nothing that commeth of the vinetree: she shall not drinke wine nor strong drinke, nor eate any g vncleane thing: let her obserue all that I haue commanded her.

15 Manaoh then sayde vnto the Angel of the Lorde, I pray thee, let vs retaine thee, vntill wee haue made readie a kid for thee.

16 And the Angel of the Lord sayd vnto Manaoh, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the h Lord: for Manoah knewe not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord sayd vnto him, Why askest thou thus after my name, which is ‖ secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and *the Angel* did i wonderously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lorde would kill vs, hee would not haue receiued a k burnt offering, and a meate offring of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grewe, and the Lord blessed him.

25 And the Spirit of the Lorde beganne to ‖ strengthen

a That is, I ventured my life, and when mans helpe failed, I put my trust only in God.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

† Ebr. sonnes sonnes. ‖ Or, horsecoltes.

* Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying that their deliuerance came onely of God, and not by mans power.

* Numb. 6. 2, 3.

* 1. Sam. 1. 11.

b Meaning hee shoul be separate from the world, and dedicate to God.

c If flesh be not able to abide the sight of an Angel, howe much lesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

e It seemeth that the Angel appeared vnto her twise in one day.

f He calleth him man, because he seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Lawe.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

‖ Or, marueilous.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

* Exod. 33. 20. chap. 6. 22.

k These graces that we haue receiued of God, and his accepting of our obedience are sure tokens of his loue towards vs, that nothing can hurt vs.

|| Or, to come vpon him at diuers times.

|| strengthen him in the hoste of Dan, betweene Zorah, and Eshtaol.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

NOwe Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and saide, I haue seene a woman in Timnath of the daughters of the Philistims: now therfore † giue me her to wife.

† Or, take her for me to wife.

3 Then his father and his mother saide vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well:

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson & his father and his mother downe to Timnath, & came to the vineyards at Timnah: and beholde, a yong Lion roared vpon him.

6 And the Spirite of the Lorde [c] came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

c Whereby he had strength and boldnesse.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a *few* daies, when he returned || to receiue her, he went aside to see the carkeis of the Lion: and behold, there was a swarme of bees, and hony in the body of the Lion.

|| Or, to take her to his wife.

9 And he tooke thereof in his handes, and went eating, and came to his father & to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the Lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

d Meaning, when he was married.

11 And when [e] they sawe him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie [f] change of garments.

f To weare at feastes, or solemne days.

13 But if you cannot declare it me, then shall yee giue me thirtie sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he sayd vnto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was [g] come, they sayd vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs || to possesse vs? is it not *so*?

g Or, drew neere: for it was the fourth day.

|| Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the [h] children of my people, and hast not told it me. And he sayd vnto her, Beholde, I haue not tolde it my father nor my mother, and shall I tell it thee?

h Vnto them which are of my nation.

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because shee was importunate vpon him: so she tolde the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the city said vnto him the seuenth day before the Sunne went downe, What is sweeter then hony? and what is stronger then a Lion? Then said he vnto them, [k] If ye had not plowed with my heiffer, ye had not found out my riddle.

k If ye had not vse the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirty men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was *giuen* to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes tailes. 6 The Philistims burnt his father in lawe and his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great teeth in the iawe God gaue him water.

BVt within a while after, in the time of wheate harueſt, Samson visited his wife with a kid, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to goe in.

a That is, I will vse her as my wife.

2 And her father saide, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, instead of the other.

3 Then Samson sayde vnto them, Nowe am I more [b] blamelesse then the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, he was moued against to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burne vp both the [c] rickes and the standing corne with the vineyards *and* oliues.

c Or, that which was reaped and gathered.

6 Then the Philistims sayde, Who hath done this? And they answered, Samson the sonne in lawe of the [d] Timnite, because hee had taken his wife, and giuen her to his companions. Then the Philistims came vp and [e] burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

7 And Samson saide vnto them, Though yee haue done this, yet will I bee auenged of you, and then I will cease.

8 So hee smote them || hippe and thigh with a mighty plagne: then he went and dwelt in the top of the rocke Etam.

|| Or, horsemen and footemen.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and || were spred abroad in Lehi.

|| Or, camped.

10 And the men of Iudah saide, Why are yee come vnto vs? And they answered, To [f] binde Samson are we come vp, *and* to doe to him as hee hath done to vs.

f And so being our prisoner to punish him.

11 Then three thousand men of Iudah went to the toppe of the rocke Etam, and sayd to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] Wherfore then hast thou done thus vnto vs? And hee answered them, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they saide vnto him, We are come to binde thee, and to deliuer thee into the hande of

of the Philistims. And Samson sayde vnto them, Sweare vnto mee, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will bind thee and [h] deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new coardes, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirite of the Lorde came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found a[i] new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iawe of an asse *are* heapes vpon heapes: with the iawe of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

18 And he was sore athirst, and [k] called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the handes of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiued by Delilah. 33 He pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to [a] Azzah, and sawe there ‖ an harlot, [b] and went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layde waite for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* ‖ till the morning early, and we shall kill him.

3 And Samson slept til midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this he loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength *lieth*, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shal giue thee eleuen hundreth [c] *shekels* of siluer.

6 ¶ And Delilah sayd to Samson, Tell mee, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they bind me with seuen ‖ greene cordes, that were neuer dried, then shal I be weake, and be as another man.

8 And the princes of the Philistims brought her seuen greene cords that were not dry, and she bound him therewith.

9 (And she had [d] men lying in waite with her in the chamber) Then shee sayde vnto him, The Philistims *be* vpon thee, Samson. And he brake the cordes, as a threede of tow is broken, when [e] it feeleth fire: so his strength was not knowen.

10 ¶ After Delilah sayde vnto Samson, See, thou hast mocked mee, and tolde me lies. I pray thee now, [f] tell mee wherewith thou mightest bee bound.

11 Then he answered her, If they binde mee with new ropes that were neuer occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayde vnto him, The Philistims *be* vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterwarde Delilah sayde to Samson, Hitherto thou hast beguiled mee, and tolde mee lies: tell mee how thou mightest bee bound. [g] And hee sayde vnto her, If thou plattedst seuen lockes of mine head with the threeds of the woofe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the webbe, and the woofe.

15 Againe she said vnto him, How canst thou say, [h] I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength *lyeth*.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his [i] heart, and saide vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shall be weake, and be like all *other* men.

18 And when Delilah saw that he had told her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once *againe*: for he hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shaue off the seuen lockes of his head, and she beganne to vexe him, and his strength was gone [k] from him.

20 Then she said, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therfore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head began to [l] grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 And when the people saw him, they praised their god: for they saide, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

‖ Or, the lifting vp of the iaw.

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

‖ Or, the fountaine of him that prayed.

a One of the fiue chiefe cities of the Philistims

‖ Or, vitailer.

b That is, he lodged with her.

‖ Or, to the light of the morning.

‖ Or, plaine.

c Of the value of a shekel, reade Gen. 23. 15.

‖ Or, new withs.

d Certaine Philistims in a secret chamber.

e When fire commeth hee feeleth it.

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shall be destroyed.

‖ Or, beame.

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affection toward a wicked woman caused him to lose Gods excellent gifts, and become seruant vnto them whom he should haue vsed.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

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25 And when their hearts were merrie, they
ſayd, Call Samſon, that he may make vs paſtime.
So they called Samſon out of the priſon houſe, and
hee [m] was a laughing ſtocke vnto them, and they
ſet him betweene the pillars.
26 Then Samſon ſaid vnto the ſeruant that led
him by the hand, Leade me, that I may touch the
pillars that the houſe ſtandeth vpon, and that I
may leane to them.
27 (Now the houſe was full of men and wo-
men, and there *were* all the princes of the Phili-
ſtims: alſo vpon the roofe *were* about three thou-
ſand men and women, that beheld while Samſon
‖ played)
28 Then Samſon called vnto the Lorde, and
ſayd, O Lord God, I pray thee, thinke vpon mee:
O God, I beſeech thee, ſtrengthen me at this time
onely, that I may bee † at once [n] auenged of the
Philiſtims for my two eyes.
29 And Samſon layd hold on the two middle
pillars whereupon the houſe ſtood, and on which
it was borne vp: on the one with his right hand,
and on the other with his left.
30 Then ſayd Samſon, [o] Let mee loſe my life
with the Philiſtims: and hee bowed him with all
his might, and the houſe fell vpon the princes, and
vpon all the people that were therein: ſo the dead
which hee ſlewe at his death were moe then they
which he had ſlaine in his life.
31 Then his brethren, and all the houſe of his
father came downe and tooke him, and brought
him vp and buried him betweene Zorah and Eſh-
taol, in the ſepulchre of Manoah his father: now
he had iudged Iſrael twentie yeeres.

CHAP. XVII.

3 Michas mother according to her vow made her ſonne two idoles.
5 Hee made his ſonne a Prieſt for his idoles, 10 and after he hired a Leuite.

THere [a] was a man of mount Ephraim, whoſe
name was Michah.
2 And he ſayd vnto his mother, The eleuen
hundreth *ſhekels* of ſiluer that were taken from
thee, for the which thou curſedſt, and ſpakeſt it, e-
uen in mine hearing, behold, the ſiluer *is* with me,
I tooke it. Then his mother ſayd, Bleſſed bee my
ſonne of the Lord.
3 And when hee had reſtored the eleuen hun-
dreth *ſhekels* of ſiluer to his mother, his mother
ſayd, I had dedicated the ſiluer to the Lorde of
mine hand for my ſonne, to make [b] a grauen and
molten image. Now therefore I will giue it thee
againe.
4 And when he had reſtored the money vnto
his mother, his mother tooke two hundreth *ſhe-
kels* of ſiluer, and gaue them to the founder, which
made thereof a grauen and molten image, and it
was in the houſe of Michah.
5 And this man Michah had an houſe of gods,
and made an * [c] Ephod, & * [d] Teraphim, and † con-
ſecrated one of his ſonnes, who was his Prieſt.
6 * In thoſe dayes there was no [e] King in Iſ-
rael, *but* euery man did that which was good in
his owne eyes.
7 ¶ There was alſo a yong man out of Beth-
lehem Iudah, [f] of the familie of Iudah: who was
a Leuite, and ſoiourned there.
8 And the man departed out of the citie, *euen*
out of Beth-lehem Iudah, to dwel where he could
finde *a place*: and as hee iourneyed, hee came to
mount Ephraim to the houſe of Michah.
9 And Michah ſayd vnto him, Whence com-
meſt thou? And the Leuite anſwered him, ‖ I
come from Beth-lehem Iudah, and goe to dwell
where I may finde *a place*.
10 Then Michah ſayd vnto him, Dwell with
me, and be vnto me a father and a Prieſt, and I wil
giue thee ten *ſhekels* of ſiluer by yeere, and a ſute
of apparell, and thy meate and drinke. So the Le-
uite went in.
11 And the Leuite was [h] content to dwel with
the man, and the yong man was vnto him as one
of his owne ſonnes.
12 And Michah conſecrated the Leuite, and
the yong man was his Prieſt, and was in the houſe
of Michah.
13 Then ſayd Michah, Now I know that the
Lord will be [i] good vnto mee, ſeeing I haue a Le-
uite to my prieſt.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the lande. 11 Then come the ſixe hundreth and take the gods, and the Prieſt of Michah away. 27 They deſtroy Laiſh. 28 They build it againe, 30 And ſet vp idolatrie.

IN thoſe dayes there was no [a] king in Iſrael, and
at the ſame time the tribe of Dan ſought them
an inheritance to dwell in: for vnto that time *all*
their inheritance had not fallen vnto them among
the tribes of Iſrael.
2 Therefore the children of Dan ſent of their
familie, fiue men out of their coaſtes, *euen* men
expert in warre, out of Zorah and Eſhtaol to view
the land, and ſearch it out, and ſayd vnto them,
[b] Goe, *and* ſearch out the land. Then they came
to mount Ephraim to the houſe of Michah, and
lodged there.
3 When they were in the houſe of Michah,
they knewe the [c] voyce of the young man the Le-
uite: and being turned in thither, they ſayd vnto
him, Who brought thee hither? or what makeſt
thou in this place? and what haſt thou *to doe*
here?
4 And he anſwered them, Thus and thus dea-
leth Michah with mee, and hath hired mee, and I
am his Prieſt.
5 Againe they ſayd vnto him, Aske counſell
now of God, that wee may know whether the
way which we ſhall goe, ſhall be proſperous.
6 And the prieſt ſayd vnto them, [d] Goe in
peace: for the Lord guideth your way which yee
goe.
7 Then the fiue men departed, and came to
Laiſh, and ſawe the people that were therein,
which dwelt careleſſe, after the maner of the Zi-
donians, quiet and ſure, becauſe no man † made
any trouble in the land, or vſurped any dominion:
alſo they were farre from the Zidonians, and had
no buſineſſe with *other* men.
8 ¶ So they came againe vnto their brethren
to Zorah and Eſhtaol: and their brethren ſaid vn-
to them, What haue ye *done*?
9 And they anſwered, Ariſe, that we may goe
vp againſt them: for we haue ſeene the land, and
ſurely it is very good, and [e] do ye ſit ſtill? be not
ſlouthfull to go and enter to poſſeſſe the land:
10 (If ye will goe, yee ſhall come vnto a care-
leſſe people, and the countrey *is* large) for God
hath giuen it into your hand. *It is* a place which
doeth lacke nothing that is in the world.
11 ¶ Then there departed thence of the fa-
milie

m Thus by Gods iuſt iudgements they are made ſcorn to infidels, in which neglect their vocation in defending the Iudiſh.

‖ Or, mocked.

† Heb. take one vengeance.
n According to my vocation, which is to execute Gods iudgements vpon the wicked.
o He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

a Some thinke this hiſtory was in the time of Othniel, or ſo Ioſephus writeth, immediately after Ioſhua.

b Contrary to the commandement of God and true religion preſtiſed vnder Ioſhua, they forſoake the Lord, and fell to idolatrie.
* Chap. 8.27.
c He would ſerue both God and idoles.
* Gen. 31.19. Ioſh. 24.
d By Teraphim ſome vnderſtand common idoles, having the likeneſs of a man: but others vnderſtand thereby all manner of things and in ſhewing belonging vnto thoſe who ſought for any inſwere at Gods hands, as Chap. 18.5, 6. 1. Sam. 10.22. 23. 1. Sam. 23.9.
* Chap. 21.25.
e For where there is no Magiſtrate fearing God, there can bee no true religion, nor order.
f. Which Bethlehem was in the tribe of Iudah.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto.

h Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne belly.
i Thus the idolaters perſwade themſelues of Gods fauour, when in deed he doth deteſt them.

a Meaning, no ordinarie Magiſtrate to puniſh vice according to Gods word.

b For the portion which Ioſhua gaue them, was not ſufficient for all their tribe.
c They knew him by his ſpeach that he was a ſtranger there.

d Thus God granteth the idolaters ſometime their requeſts to their deſtruction that delight in errors.

† Ebr. made them aſhamed.

d Loſe ye this good occaſion through your ſlouthfulnes?

milie of the Danites, from Zorah and from Eshtaol, fixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, and came to the house of Micah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and sayd vnto their brethren, f Knowe yee not, that there is in these houses an Ephod, and Teraphim, & a grauen and a molten image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Leuite, *euen* vnto the house of Michah, and saluted him peaceably.

16 And the fixe hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land, went in thither, & tooke the g grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood at the entring of the gate with the six hundreth men that were appointed with weapons of warre.

18 And the other went vnto Michahs house, and fet the grauen image, the Ephod, and the Teraphim, & the molten image. Then said the Priest vnto them? What doe ye?

19 ¶ And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Priest. Whether is it better that thou shouldest bee a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the h people.

21 And they turned and departed, and put the children, and the cattell, and the substance i before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and sayd vnto Michah, What aileth thee, that thou makest an outcrie??

24 And he said, Ye haue taken away my k gods, which I made, and the Priest, and go your wayes: and what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan sayde vnto him, Let not thy voice be heard among vs, lest † angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children of Dan went their wayes: and when Michah sawe that they were too strong for him, hee turned, and went backe vnto his house.

27 And they tooke the l things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ‖ helpe, because m Laish was farre from Zidon, and they had no businesse with *other* men: also it was in the valley that lyeth by Beth-rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the n grauen image: and Ionathan the sonne of Gershon the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, vntill the day of the o captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

‖ Or, the tents of Dan.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

g So superstition blinded them, that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robberie they did take them away.

h With the fixe hundreth men.

i Suspecting them that did pursue them,

k This declareth what opinion the idolaters haue of their idoles.

† Ebr. who haue their heart bitter.

l Meaning the idols, as verse 18.

‖ Or, deliuer them.

m Which after was called Cesarea Philippi.

* Iosh. 19.47.

n Thus instead of giving glory to God, they attributed the victory to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1.Sam. 5.1.

CHAP. XIX.

1 *A Leuites wife being an harlot forsooke her husband, and hee tooke her againe.* 25 *At Gibeah shee was most villenously abused to the death.* 29 *The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.*

ALso in those dayes, * when there was no king in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine played the whore † there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake † friendly vnto her, and to bring her againe: *he had* also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the young womans father sawe him, he reioyced ‖ of his comming.

4 And his father in law, the yong womans father reteined him: and hee abode with him three dayes: so they did eat & drinke and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and † hee prepared to depart: then the yong womans father sayd vnto his sonne in lawe, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe and did eate and drinke both of them together. And the a yong womans father sayd vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore hee returned, and lodged there.

8 And hee rose vp early the fifth day to depart, and the yong womans father sayd, b Comfort thine heart, I pray thee: and they taried vntil after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father sayd vnto him, Behold now, the † day draweth toward euen: I pray you, tarie all night: behold, ‖ the sunne goeth to rest: lodge here, that thine heart may bee merie, and to morow get you early vpon your way, and goe to thy c tent.

10 But the man would not tarie, but arose, and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

11 When they were neere Iebus, the day ‖ was sore spent, and the seruant sayd vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, d Wee will not turne into the citie of strangers that are not of

* Chap. 17.6. and 18.1.

* Gen. 25.6.

† Ebr. beside him to wife, with other.

† Ebr. to her heart.

‖ Or, at his meeting.

† Ebr. rose vp.

‖ Or, strengthen.

a That is, his concubines father.

‖ Or, compelled him.

b Meaning, that he should refresh himselfe with meate, as verse 5.

† Ebr. is weake.

‖ Or, the day goeth.

c To wit, to the towne or citie where he dwelt.

‖ Or, west downe.

d Though in these dayes there were most horrible corruption, yet very necessitie could not compell them to haue to do with them that professed not the true God.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when hee came, he sate him down in a street of the city: for there was no man that ‖ tooke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

17 And when he had lift vp his eyes, hee saw a ‖ wayfaring man in the streetes of the citie: then this olde man sayde, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go *now* to the [f] house of the Lord: and no man receiueth me to house,

19 Although wee haue straw and prouender for our asses, and also bread and wine for mee and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, ‖ Peace be with thee: as for all that thou lackest, *shalt thou finde* with me: onely abide not in the streete all night.

22 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, † wicked men beset the house rounde about, and [g] smote at the doore, and spake to this olde man the master of the house, saying, Bring foorth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and saide vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold, the woman his concubine *was* ‖ dead at the doore of the house, and her hands *lay* vpon the threshold.

28 And he said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

‖ Or, gathered them.

e That is, of the tribe of Beniamin.

‖ Or, a man walking.

f To Shiloh or Mizpeh, where the Arke was.

‖ Or, be of good comfort.

† Hebr. men of Belial, that is, given to all wickednesse.

g To the intent they might breake in.

* Gen. 19. 6.

h That is, abuse them, Gen. 19. 8.

i Hee fell downe dead, as verse 27.

‖ Or, husband.

‖ Or, fallen.

k Meaning, hee was vnto mount Ephraim.

l For this was like the sinne of Sodom, for the which God rained down fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whome the Leuite declareth his wrong. 23 They sent for them that did the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, and the Congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the † chiefe of all the people, *and* all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] saide, How is this wickednesse committed.

4 And the same Leuite, the womans husband that was slaine, answered and saide, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his [f] house.

9 But now this is that thing which wee will doe to Gibeah: *we will goe vp* by lot against it,

10 And wee will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euil from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities, sixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people *were* seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Beniamin, were numbred foure hundreth thousande men that

‖ Or, chiefe, or lords.

e That is, her pieces to every tribe a piece, Chap. 19. 29.

f Before we haue reuenged this wickedness.

g These onely should haue the charge to prouide for vitaile for the rest.

h That is, every familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

* Chap. 3. 15.

that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? and the Lord sayd, Iudah *shalbe* first.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day [l] two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lorde vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came foorth to meete them out of Gibeah, and slewe downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

26 Then all the children of Israel went vp and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offrings before the Lord.

27 And the children of Israel asked the Lorde (for [m] there *was* the Arke of the Couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stood before it at that time) saying, Shall I yet goe any more to battel against the children of Beniamin my brethren, or shal I cease? And the Lord sayd, Goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people and kill as at other times, *euen* by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the hie [p] wayes)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, *euen* out of the medows of Gibeah,

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ‖ drew themselues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with [s] ambushments, that they should make a great flame *and* smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [t] smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battell.

40 But when the flame began to arise out of the citie *as* a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [t] a gaine, and the men of Beniamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wildernes, but the battel ouertooke them: also they which *came out* of the cities, slew them [u] among them.

43 *Thus* they compassed the Beniamites about, *and* ‖ chased them at ease, and oueranne them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of war.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the *Israelites* [x] glained of them by the way fiue thousand men, and pursued after them vnto Gidom, & slew two thousand men of them.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twenty thousand men that drew sword, which were all men of warre:

47 * But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel retuned vnto the children of Beniamin, and smote them with the edge of the sword, from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abōde there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And sayd, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an [b] altar, and offered burnt offerings and peace offerings.

5 Then

[k] That is, to the Arke, which was in Shiloh: some thinke in Mizpeh 20 verse 1.

[l] This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

† *All they drawing the sword.*

[m] To wit, in Shiloh.

[n] Or serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

[o] The policie of the children of Israel.

[p] Meaning crossway ca or pathes to diuers places.

[q] They knew not that Gods iudgement was at hand to destroy them.

[r] Retired to do them after.

‖ *Or, made a long sound with a trumpet.*

[s] For they were warren hardie by the two former victories.

[t] And wishstood their enemies.

[u] For they were compassed in on euery side.
‖ *Or, drout them from their rest.*

[x] They slew them by one and one, as they were scattered abroad.

[y] Besides seuen hundreth that had bene slaine in the former battels, * *Chap. 21. 13.*

[z] If they belonged to the Beniamites.

[a] This other sware of rashnesse, and not of iudgement: for after they brake it in shewing secretly the meanes to marry with certaine of their daughters.

[b] According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel [e] were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they sayd, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord? and beholde, there came none of Iabesh Gilead vnto the hoste, *and* to the Congregation.

9 For when the people were viewed, beholde, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the † most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 * And this is it that ye shall doe: yee shall vtterly destroy all the males and all the women that haue lien with men.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not [f] so ynough for them.

15 And the people were sorie for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shal we doe for wiues for the remnant? for the women of Beniamin are destroyed.

17 And they sayd, *There must be* [g] an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for ŷ children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yere in Shiloh *in a place*, which is on the [h] North side of Beth-el, and on the East side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commaunded the children of Beniamin, saying, Goe, and lye in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on them for our sakes, because we reserued not to euery man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that daunced according to their [k] number: which they tooke, and went away, and returned to their inheritance, and repayred the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those daies there was no king in Israel, *but* euery man did ŷ which was good in his eyes.

[e] Or, repented that they had destroyed their brethren, as appeareth, verse 15.

[d] Condemning them to be fauourers of vice, which would not put their hand to punish it.

† Or, children of strength.

* Num. 31. 17.

[e] To wit, about fiftie moneths after the discomfiture. Chap. 20. 47. ‖ Or, friendly.

[f] For there lacked two hundreth.

[g] Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

[h] He describeth the place where the maydes vsed yeerly to dance, as the maner then was, and to sing psalmes and songs of Gods worke among them.

[i] Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

[k] Meaning two hundreth.

* Chap. 17. 5. and 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set foorth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid proceeded of Ruth, of whome the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should bee sanctified by him, and iyned with his people, and that there should be but one sheepefold, and one sheepheard. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges † ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to soiourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man *was* Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name *was* Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left *destitute* of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had [d] visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi saide vnto her two daughters in

† Or, iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God Ruth became one of Gods houshold of whom Christ came.

d By sending them plentie againe.

in law, Goe, returne eche of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done with the dead, and me.

9 The Lorde graunt you, that you may finde e rest, either of you in the house of her husband. And when she kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause wil you go with me? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, *and* if I had an husband this night: yea, if I had borne sonnes,

13 Would yee tarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me ‖much for your sakes that the hand of the Lorde is gone out against me.

14 Then they lift vp their voice and wept againe, and Orpah f kissed her mother in lawe, but Ruth abode still with her.

15 And *Naomi* said, Beholde, thy sister in law is gone backe vnto her people and vnto her gods: g returne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people *shall be* my people, and thy God my God.

17 ¶ Where thou diest, will I die, and there wil I be buried. The Lord do so to me and more also, if *ought* but death depart thee and me.

18 ¶ When she saw that she was steadfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was h noysed of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not ‖Naomi, *but* call me ‖Mara: for the Almightie hath giuen me much bitternesse.

21 I went out full, and the Lord hath caused me to returne emptie: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitesse her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of i barley harueſt.

CHAP. II.

1 Ruth gatheretheorne in the fieldes of Boaz. 8 The gentlenesse of Boaz toward her.

THen Naomis husband had a kinsman, one of great a power of the family of Elimelech, and his name *was* Boaz

2 And Ruth the Moabitesse said vnto Naomi, I pray thee, let mee goe to the fielde, and b gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Goe my daughter.

3 ¶ And shee went, and came and gleaned in the fielde after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord *be* with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And she saide vnto vs, I pray you, let mee gleane and gather after the reapers ‖ among the sheaues: so she came, and hath continued from that time in the morning vnto now, saue that shee taried a little in the house.

8 ¶ Then said Boaz vnto Ruth, Heaest thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maydens.

9 c Let thine eyes be on the field that they do reape, and goe thou after the *maydens*. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art athirst, go vnto the vessels, and drinke of that which the seruants haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldest know me, seeing I am a d stranger?

11 And Boaz answered, and said vnto her, All is told and shewed mee that thou hast done vnto thy mother in lawe, since the death of thine husband, and how thou hast left thy father and mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke: and a full reward bee giuen thee of the Lord God of Israel, vnder whose e wings thou art come to trust.

13 Then she saide, Let me finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy mayde, though I be not like to one of thy maydes.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morsell in the vineger. And she sate beside the reapers, and hee reached her parched corne: and she did eate, and was sufficed, and f left thereof.

15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather among the sheaues, and do not rebuke her.

16 Also let fal *some* of the sheaues for her, and let it lie, g she may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill euening, and she threshed that she had gathered, and it was about an * Ephah of barley.

18 ¶ And she tooke it vp, & went into the citie, & her mother in law saw what she had gathered: Also she g tooke foorth, and gaue to her that which she had reserued, when she was sufficed.

19 Then her mother in lawe sayde vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in lawe, with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee ceaseth not to do good to the liuing and to the h dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse said, He said also certainely vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine harueſt.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe out

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath respect to the ease of the body then to the comfort of the soule.

‖ Or, more then you.

f When shee tooke leane and departed.

g No perswasions can preuaile to turne them backe from God whom he hath chosen to be his.

h Whereby appeareth that she was of a great family and of good reputation.

‖ Or, beautifull.

‖ Or, bitter.

i Which was in the moneth Nisan, that conteineth part of March and part of April.

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no paiufull diligence to get both their liuings.

‖ Or, certaine handfuls.

c That is, take heede in what fielde they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying that she shall neuer want any thing, if she put her trust in God, and liue vnder his protection.

f Which she brought home to her mother in law.

* Exod. 16. 36.

g To wit, of her bagge, as in the Chalde text.

h To my husband and children when they were alive, and now to vs.

UMI

out with his maides, that they ‖meete thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the ende of barley harueſt, and of wheat harueſt, & ‖ dwelt with her mother in law.

‖ Or, fall vpon thee.

‖ Prouoketh to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

AFterward Naomi her mother in law said vnto her, My daughter, ſhall not I ſeeke a reſt for thee, that thou mayeſt proſper?

2 Now alſo is not Boaz our kinſman, with whoſe maids thou waſt? behold, hee winoweth barley to night in the ‖ floore.

3 Waſh thy ſelfe therefore, and anoynt thee, and put thy raiment vpon thee, & get thee downe to the floore: let not the b man know of thee, vntill he haue left eating and drinking,

4 And when he ſhall ſleepe, marke the place where he layeth him downe, and goe, and vncouer the place of his feete, and lay thee downe, and hee ſhall tell thee what thou ſhalt doe.

5 And ſhee anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and c cheered his heart, hee went to lie downe at the end of the heape of corne, and ſhee came ſoftly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feete.

9 Then he ſaid, Who art thou? And ſhee anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then ſaid he, Bleſſed be thou of the Lord, my daughter: thou haſt d ſhewed more goodneſſe in the latter end, then at the beginning, in as much as thou folowedſt not yong men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he e will do the duetie of a kinſman vnto thee, will, let him doe the kinſmans duetie: but if hee will not doe the kinſmans part, then will I doe the duetie of a kinſman, as the Lord liueth: ſleepe vntill the morning,

14 ¶ And ſhee lay at his feete vntill the morning: and ſhee aroſe before one could know another: for he ſaid, Let no man know that a woman came into the floore.

15 Alſo he ſaid, Bring the ‖ ſheet that thou haſt vpon thee, and hold it. And when ſhe held it, hee meaſured ſixe *meaſures* of barley, and layed them on her, and ſhee went into the citie.

16 And when ſhee came to her mother in law, ſhee ſaid, f Who art thou, my daughter? And ſhee told her all that the man had done to her,

17 And ſaid, Theſe ſixe *meaſures* of barley gaue he me: for he ſaid to me, Thou ſhalt not come emptie vnto thy mother in law.

18 Then ſaid ſhee, My daughter, ſit ſtill, vntill thou know how the thing will fall: for the man will not be in reſt, vntill he hath finiſhed the matter this ſame day.

a Meaning that ſhee would prouide her of an husband, with whom ſhe might liue quietly.

‖ Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreſhed himſelfe among his ſermans.

‖ Or, turned himſelfe from one ſide to another.

d Thou ſhewedſt thy ſelfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

‖ Or, mantle.

f Perceiuing by her comming home, that he had not taken her to his wife ſhee was aſtonied.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient customs in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the a gate, and ſate there, and behold, the kinſman, of whome Boaz had ſpoken, came by: and he ſaid, b Ho, ſuch one, come, ſit downe here. And hee turned, and ſate downe.

2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit yee downe here. And they ſate downe.

3 And he ſaid vnto the kinſman, Naomi, that is come againe out of the countrey of Moab, wil ſell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Buy it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none c beſides thee to redeeme it, and and I am after thee. Then hee anſwered, I will redeeme it.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtir vp the name of the dead, vpon his d inheritance.

6 And the kinſman anſwered, I can not redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing for to ſtabliſh all things: a man did plucke off his ſhoe, and gaue to his neighbour, and this was a ſure e witneſſe in Iſrael.

8 Therefore the kinſman ſaid to Boaz, Buy it for thee: and he drew off his ſhoe.

9 And Boaz ſaid vnto the Elders and vnto all the people, Yee are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe the wife of Mahlon, haue I bought to be my wife, to ſtir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: yee are witneſſes this day.

11 And all the people that were in the gate, & the Elders ſaid, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel & like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt doe worthily in g Ephrathah, and be famous in Beth-lehem,

12 And that thine houſe bee like the houſe of Pharez (* whom Thamar bare vnto Iudah) of the ſeede which the Lord ſhall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and ſhee was his wife: and when hee went in vnto her, the Lord gaue that ſhee conceiued, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſman, and h his name ſhall be continued in Iſrael.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and ſhee is better to thee then i ſeuen ſonnes.

a Which was the place of iudgement.

b The Hebrewes here vſe two words which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, Ho ſirah, or ho, ſuch one.

‖ Or, inhabitants.

c For thou art the next of the kin.

d That his inheritance might beare his name that is dead.

e That he had reſigned his right, Deut. 25.9.

f Or, of the citie where he remained.

g Ephrathah and Beth-lehem are both one.

* Gene. 38.29.

h He ſhall leaue a continuall poſteritie.

i Meaning, many ſonnes.

17 And *the women* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of *k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

* 1. Chron. 2. 4. mat. 1. 3.

k This genealogie is brought in, to proue that Dauid by successe came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God hath ordeined, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him which did represent Iesus Christ the true deliuerer, therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glorie, he was by the voice of God put downe from his estate, & Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euerie member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hanna was barren, and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

THere was a man of one of § two a Ramathaim Zophim, of mount Ephraim, whose name *was* Elkanah § sonne of Ieroham, the son of Elihu, the sonne of Tohu, the sonne of Zuph, and Ephrathite.

2 And hee had two wiues: the name of one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euerie yeere, to worship and to sacrifice vnto the Lord of hostes in b Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priestes of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthie c portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) *and* as oft as shee went vp to the house of the Lord, thus shee vexed her, that shee wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

9 So Hannah arose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the e Temple of the Lord)

10 And shee was troubled in her mind, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vow: and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaide, but giue vnto thine handmaid a man-child, then will I giue him vnto the Lord all the dayes of his life, * and there shall no rasor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voice was not heard: therefore Eli thought that shee had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away † thy drunkennesse from thee.

15 Then Hannah answered, and said, Nay my lord, *but* I am a woman † troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Count not thine handmaide † for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 Shee said againe, Let thine handmaid finde f grace in thy sight: so the woman went her way: and did eat, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord g remembred her.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, *said shee*, I haue asked him of the Lord.

21 ¶ So the man h Elkanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for she said vnto her husband, *I will tarie* vntill the child be weaned, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Doe

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

* Deut. 16. 16.

b For the Arke was there at that time.

c Some readé, a portion with an heauie cheare.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Arke was.

* Numb. 6. 5. iudg. 13. 5.

† Ebr. thy wine.

† Ebr. of an hard spirit.

* Psal. 42. 5.

† Ebr. for a daughter of Belial.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chron. 6. 19. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

Doe what seemeth thee best: tary vntill thou hast weined him: only the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullockes and an *Ephah of floure and a bottell of wine, and brought him vnto the house of the Lorde in Shiloh, and the childe was † young.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she said, Oh my Lord, as thy k soule liueth, my lorde, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue †giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he l worshipped the Lord there.

CHAP. II.

1 *The song of Hannah.* 12 *The sonnes of Eli, wicked.* 13 *The new custome of the Priests.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah and his wife.* 23 *Eli reproueth his sonnes.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is menaced for not chastising his children.*

AND Hannah a prayed, and said Mine heart reioyceth in the Lord, mine b horne is exalted in the Lorde: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake d no more presumptuously: let not arrogancie come out of your mouth: for the Lord *is* a God of knowledge, and by him enterprises are established.

4 The bow *and* the mighty men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired foorth for e bread, and the hungry are no more *hired*, so that the barren haue borne ‖ seuen: and shee that had many children is feeble

6 *The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 *He raiseth vp the poore out of the dust, and lifteth vp the begger frō the dunghill, to set *them* among f princes, and to make them inherite the seate of glory: for the pillars of the earth are the g Lords, and he hath set the world vpon them.

9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in *his owne* might shall no man be strong.

10 The Lords aduersaries shall bee destroyed, and out of heauen shall he *thunder vpon them: the Lord shall iudge the endes of the worlde, and shall giue power vnto his h king, and exalt the horne of his Anoynted.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord i before Eli the Priest.

12 ¶ Now the sonnes of Eli *were* wicked men, *and* k knew not the Lord.

13 For the Priestes custome towarde the people *was this*: when any man offered sacrifice, the Priests ‖ boy came, while the flesh was seething, and a flesh hooke with three teeth, in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the potte: l all that the flesh hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the m fat, the priests boy came & said vnto the man that offered, Giue me flesh to rost for the Priest: for he will not haue sodden flesh of thee, but raw.

16 And if any man sayde vnto him, Let them burne the fat according to the ‖ custome, then take as much as thine heart n desireth: then he would answere, No, but thou shalt giue it nowe: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the young men was very great before the Lorde: for men o abhorred the offering of the Lord.

18 ¶ Nowe Samuel being a young child ministred before the Lord, girded with a linen *Ephod.

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when shee came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for ‖ the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceiued and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the tabernacle of the Congregation.

23 And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you.

24 *Do* no *more*, my sonnes: for it is no good report that I heare, *which is*, that ye make the Lords people to q trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord r would slay them.

26 ¶ (Nowe the childe Samuel profited and grew, and was in fauour both with the Lord and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, & to burne incense, and to weare an Ephod before me, and *I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for euer: but nowe the Lord saith, u It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not be an old man in thine house.

32 And thou y shalt see *thine* enemie in the habitation *of the Lord* in all things wherewith *God* shall blesse Israel, and there shall not be an

a After that she had obtained a sonne by prayer, she gaue thankes.
b I haue recouered strength and glory by the benefit of the Lord.
c I can answere them, that reproue my barrennesse.
d In that you condemne my barrennesse, ye shew your pride against God.
e They sell their labours for necessary food.
‖ Or, many.
* Deut.32.39. 1.Sam.16.13. Iob.13.2.
* Psal.113.7.
f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary.
g Therefore he may dispose all things according to his will.
* Chap.7.10.
h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
‖ Or, sonne.
l Transgressing the order appointed in the Law, Leui.3.31 for their bellies sake.
m Which was commanded first to haue bene offered to God.
‖ Or, Law.
n Not pasing for their owne profit, so that God might be serued aright.
o Seeing the horrible abuse thereof.
* Exod.28.4.
‖ Or, for the thing that she hath lent to the Lord: to wit, Samuel.
p Which was (in the Ebrues write) after their trauaile, when they came to be purified, reade Exod.38.8. Leuit.12.6.
q Because they contemne their duetie to God, verse 17.
r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.
s To wit, Aaron.
* Leuit.10.14.
t Why haue you contemned my sacrifices, and as it were trod them vnder foote?
u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.
x Thy power and authoritie.
y Thy posteritie shall see the glory of the chiefe Priest transferred to another, whom they shall enuie, 1.King. 2.27.

old man in thine house for euer.

33 Neuertheleſſe, I will not deſtroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall ‖ die *when they be* men.

34 And this ſhalbe a ſigne vnto thee, that ſhal come vpon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre me vp a [z] faithfull Prieſt, that ſhall do according to mine heart, and according to my mind: & I will build him a ſure houſe, and he ſhal walke before mine Anointed for euer.

36 And all that are left in thine houſe, ſhall come and [a] bow downe to him for a piece of ſilver and a morſell of bread, and ſhall ſay, Appoint me, I pray thee, to one of the prieſts offices, that I may eate a morſell of bread.

‖ Or, when they come to mans age.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be inferiour vnto him.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lorde calleth Samuel three times. 11 And ſheweth what ſhall come vpon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOwe the childe Samuel miniſtred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in thoſe dayes: for there was no manifeſt viſion.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not ſee.

3 And yet the [d] light of God went out, Samuel ſlept in the Temple of the Lord, where the Arke of God was.

4 Then the Lorde called Samuel: and he ſaid, Here I am.

5 And he ranne vnto Eli, and ſayd, Here am I, for thou calledſt me. But he ſaid, I called thee not: go againe *and* ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt call me. And he anſwered, I called thee not, my ſonne: goe againe *and* ſleepe.

7 Thus *did* Samuel, before he knewe [f] the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lorde called Samuel againe the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called me. Then Eli [g] perceiued that the Lord had called the child.

9 Therefore Eli ſaid vnto Samuel, Goe *and* ſleepe: and if he call thee, then ſay, Speake Lord, for thy ſeruant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſeruant heareth.

11 ¶ Then the Lord ſaid vnto Samuel, Behold, I will doe a thing in Iſrael, whereof whoſoeuer ſhall heare, his two * eares ſhall [h] tingle.

12 In that day I will raiſe vp againſt Eli all things which I haue ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 And I haue told him that I will iudge his houſe for euer, for the iniquitie which he knoweth, becauſe his ſonnes ran into a ſlander, and he ſtayed them not.

14 Now therefore I haue ſworne vnto the houſe of Eli, that the wickednes of Elis houſe ſhal not be purged with ſacrifice nor offring for [i] euer.

15 Afterward Samuel ſlept vntil the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel, my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that *the Lord* ſaid vnto thee? I pray thee hide it not from mee. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſaid vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he ſaid, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grew, & the Lord was with him, & let none of his words [l] fall to the ground.

20 And all Iſrael from Dan to Beer-ſheba knew ‖ that faithfull Samuel *was* the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled himſelfe to Samuel in Shiloh by † his word.

b The Childe text readeth, whiles Eli liued.

b Because there were very few Prophets to declare it.

c In the court next to the Tabernacle.

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeares old, when the Lord appeared to him.

‖ By viſion.

g Such was the corruptiõ of thoſe times, that the chiefe Priest was become dull and negligent to vnderſtand the Lords appearing.

* 2. King. 21. 12.

h God declareth what ſudden feare ſhall come vpon men, when they ſhall heare that the Arke is taken, and alſo ſee Elies houſe deſtroyed.

i Meaning, that his poſteritie ſhould neuer enioy the chiefe Prieſts office.

k God puniſh thee after this and that ſort, except thou tell me truth. Ruth 1. 17.

l The Lord accompliſhed what ſoeuer he had ſaid.

‖ Or, that Samuel was the faithfull Prophet of the Lord.

† Hebr. by the word of the Lord.

CHAP. IIII.

1 Iſrael is ouercome by the Philiſtims. 4 They doe fet the Arke, wherefore the Philiſtims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the ſonne of Eli.

AND Samuel ſpake vnto all Iſrael: ‖ and Iſrael went out againſt the Philiſtims to battel and pitched beſide ‖ Eben-ezer: and the Philiſtims pitched in Aphek.

2 And the Philiſtims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlewe of the armie in the fielde about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, [a] Wherefore hath the Lord ſmitten vs this day before the Philiſtims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: and there *were* the two ſonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoſte, all Iſrael ſhouted a mightie ſhoute, ſo that the earth rang againe.

6 And when the Philiſtims heard the noiſe of the ſhoute, they ſaid, What meaneth the ſound of this mighty ſhout in the hoſt of the Ebrewes? and they vnderſtoode, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afraid, and ſaide, God is come into the hoſte: therefore ſaid they, [c] Woe vnto vs: for it hath not bene ſo heretofore.

8 Wo vnto vs, who ſhall deliuer vs out of the hand of theſe mightie Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants vnto the Ebrewes, * as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter: for there fell of Iſrael [e] thirtie thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the ſame day with his clothes [f] rent, and earth vpon his head.

13 And when hee came, loe, Eli ſate vpon a ſeat

‖ From the departure of the Iſraelites out of Egypt vnto the time of Samuel are about 307. yeere.

‖ Or, ſtone of help, chap. 7. 12.

a For it may ſeeme that this warre was vndertaken by Samuels commaundement.

b For he vſed to appeare to the Iſraelites betweene the cherubims ouer the Arke of the couenant, Exo. 25. verſe 19.

c Before we fought againſt men, and now God is come to fight againſt vs.

d For in the red ſea in the wilderneſſes the Egyptians were deſtroyed, which was the laſt of all his plagues.

* Iudg. 15. 11.

e David alludeth to this place, Pſal. 78. 63. ſaithe they were conſumed with fire meaning they were ſuddenly deſtroyed.

f In token of ſorrow and mourning.

seat by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noyse of the tumult? and the man came in hastily, and tolde Eli.

15 (Now Eli *was* foureſcore and eighteene yere old, and * his eyes were dimme that he could not see)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the host: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and sayde, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer, thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, *Eli* fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had || iudged Israel forty yeeres.

19 And his daughter in law, Phinehas wife, was with childe, *neere* || her trauel: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe || Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto a Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *were* cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house c tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the * emerods, *both* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims vnto them, and sayde, d What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send e away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction *and* death thorowout all the citie, *and* the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims a seuen moneths.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it b a sinne offering: then shall yee be healed, and it shall bee knowen to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which we shal giue vnto it? And they answered, Fiue golden emerods, and fiue golden mise, according to the number of the princes of the Philistims: for one plague *was* on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your c gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the d iewels of gold which ye giue it for a sinne offring in a cofser by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is e hee that did vs this great euill: but if not, we shall know then that it is not his hand that smote vs, *but* it was a f chance that happened vs.

10 And

g Least it should be taken of the enemies.

a Chap.3.2.

h According as God had afore sayd.

|| Or, gouerned.

|| Or, to cry out.

i And settled her body toward her trauell.

|| Or, No glory, or where is the glory?

k She vttered her great sorow by repeating her words.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, and as some write, from the nauill downward was like a fish, and vpward like a man.

c This in stead of acknowledging the true God by the miracle, they fall to a further superstition. *Psal.78.66.*

d What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Though they had felt Gods power, and were afrayd thereof, yet they would further try him, which thing God turned to their destruction and his glory.

e The wicked when they feele the hand of God, g uidge and reiect him. where the godly humble themselues, and cry for mercy.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright.

* *Exod.12.31.*

d Meaning the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, whereas in deede there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, & turned neither to the right hand nor to the left: also the princes of the Philistims went after g them vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Now they of Beth-shemesh were reaping their wheat harueſt in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and h they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mise, according to the number of all the cities of the Philistims, *belonging* to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great *stone* of ‖ Abel, whereon they set the Arke of the Lorde: *which stone remaineth* vnto this day in the fielde of Ioshua the Beth-shemite.

‖ Or, sheepkins, or lamentation.

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Num 4.15. and 20.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe *and* take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sonnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hil: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath baal, Iosh. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, & direct your hearts vnto the Lord, and serue him * only, and he shal deliuer you out of the hand of the Philistims.

*Iosh.14.15,23. *Iudg.2.13. *Deut.6.4. Matt. 4.10.

4 Then the children of Israel did put away *Baalim & Ashtaroth, and serued the Lord onely.

*Iudg.2.13,15.

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and sayd there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chaldee text saith, that they drew water out of their hearts that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afrayd of the Philistims.

8 And the children of Israel sayd to Samuel, Cease not to e crie vnto the Lorde our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying that in the prayers of the godly, there ought to be a vehemence zeale.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lorde f thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophesie of Hannah Samuels mother, Chap. 2.10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and g Shen, and called the name thereof Eben-ezer, and he sayd, Hitherto hath the Lord holpen vs.

g Which was a great rocke out against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: & Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an i altar there vnto the Lord.

i Which was not contrary to the Law: for yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steps. 5 The Israelites aske a king. 11 Samuel declareth in what state they should be vnder the king. 19 Notwithstanding, they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become olde, hee a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Ioel, and the name of the second Abiah) *euen* Iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6.28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

*Deut.16.19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, Chap. 7.17.

5 And sayd vnto him, Behold, thou art olde, and

and thy sonnes walke not in thy waies: *make vs now a king to iudge vs as like nations.

6 But the thing d displeased Samuel, when they sayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayd vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit, yet e testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee sayd, This shall be the f maner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and *some* shal runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his g round, and to reape his harueſt, and to make instruments of warre, and the things that serue for his charet.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers,

14 And he will take your fields, and your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And hee will take the tenth of your seede, and of your vineyards, and giue it to his ‖ Eunuches, and to his seruants.

16 And hee will take your men seruants, and your maid seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shalbe his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, & the Lord will not g heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall bee a king ouer vs.

20 And wee also will be like all *other* nations, and our king shal iudge vs, and goe out before vs, and fight our battels.

21 Therfore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord sayde to Samuel, ‖ Hearken vnto their voice, and make them a king. And Samuel sayd vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruants goeth to Samuel. 9 The Prophets called Seers. 15 The Lorde reuealeth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

THere was nowe a man of Beniamin, a mightie in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders vpward, hee was higher then any of the people.

3 And the asses of Kish, Sauls father, were lost: therefore Kish sayd to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and c seeke the asses.

4 So he passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and *there they were* not: he went also thorow the land of Iemini, but they found them not.

5 When they came to the land of d Zuph, Saul sayde vnto his seruant that was with him, Come and let vs returne, lest my father leaue *the care* of asses, and take thought for vs.

6 And he sayd vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he sayth commeth to passe: let vs now go thither, if so be that he can shew vs what way we may goe.

7 Then sayde Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the ‖ bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and sayd, Beholde, I haue found about me the fourth part of a e shekell of siluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come, and let vs go to the f Seer: for *he that is called* now a Prophet, was in the old time called a Seer)

10 Then sayd Saul to his seruants, Well sayd, come, let vs go: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maides that came out to drawe water, and sayd vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, *he is* before you: make haste now, for hee came this day to the citie: for there is an g offring of the people this day in the hie place.

13 When ye shall come into the citie, ye shall find him straight way yer hee come vp to the place to eate, for the people will not eate vntill he come, because hee will h blesse the sacrifice: and then eate they that be bidden to the feast: nowe therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ * But the Lorde had reuealed to Samuel † secretly (a day before Saul came) saying,

16 To morow about this time I wil send thee a man out of the land of Beniamin, him shalt thou anoint to bee gouernour ouer my people Israel, that he may i saue my people out of the handes of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and saide, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayd, I am the Seer: goe vp before me vnto the high place: for ye shall eate with me to day, and to morow I will let thee goe, and will tell thee all that is in thine k heart.

20 And

*Sam.13.10. acts 13.21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

e To proouе if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrary to the law, Deut.17.20.

‖ Or, chiefe officers.

g Because yee repent not for your sinnes but because yee sorrow for your afflictions, whereinto ye cast your selues willingly.

‖ Yea grant their request.

a That is, both valiant and rich.

*Chap.14.51.

*1.Chron.8.33.

b So that it might seeme that God approued their request in appointing such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made King.

d Where was Ramah-Zophim, the citie of Samuel.

‖ Or, vittaile.

e Which is about fine pence, reade Gen.23.15.

f So called because he foresaw things to come.

g That is, feast after the offering, which should be kept in an high place of the citie appointed for that vse.

h That is, giue thanks, and distribute the meat according to their custome.

*Chap.15.1. acts 13.21.

†Ebr. in his eare.

i Notwithstanding their wickednesse, yet God was euer mindfull of his inheritance.

k Meaning all that thou desirest to know.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found: and [l] on whom *is set* all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the sonne of Ienini of the smallest tribe of Israel? and my familie *is* the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons.

23 And Samuel sayde vnto the cooke, Bring forth the portion which I gaue thee, *and* whereof I sayd vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And *Samuel* sayd, Behold, that which is left, set it before thee, *and* eate: for hitherto hath it bene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both hee, and Samuel.

27 And when they were come downe to the ende of the citie, Samuel saide to Saul, Bid the seruant goe before vs, (and he went) but stand thou still nowe, that I may shew thee [q] the worde of God.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophesieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 26 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kissed him, and sayd, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by *Rahels sepulchre in the border of Beniamin, euen at Zilzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come to the ‖ plaine of Tabor, and there shal meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine:

4 And they will aske thee † if all be well, and will giue thee the two *loaues* of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets comming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tarie for mee seuen dayes, till I come to thee and shew thee what thou shalt doe.

9 And when he had turned his † backe to goe from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and hee ‖ prophesied among them.

11 Therefore all the people that knew him before, when they saw that hee prophesied among the Prophets, sayd each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and sayde, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an ende of prophesying, he came to the hie place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went ye? And he sayd, To seeke the asses: and when wee sawe that they were no where, we came to Samuel.

15 And Sauls vncle sayd, Tell me, I pray thee, what Samuel sayd vnto you.

16 Then Saul sayd to his vncle, Hee tolde vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And hee sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that trouble you.

19 But yee haue this day cast away your God, who onely deliuered you out of all your aduersities and tribulations: and ye sayd vnto him, *No*, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together al the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterward hee assembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when hee stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See yee not him, whom the Lorde hath chosen, that there is none like him among all the people? and all the people shouted and sayd, † God saue the king.

25 Then Samuel tolde the people [k] the duety of the kingdome, and wrote it in a booke, and layed

l Whom doeth Israel desire to be their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10.14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew o thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

*Gen. 35.20.

b Samuel confirmeth him by these signes, that God hath apoointed him king.

‖ Or, plie.

† Hebr. of peace.

c Which was an high place in the citie Kiriath-iearim, where the Arke was, chap. 7.1.

*Chap. 13.8.

‖ Hebr. shoulder.

d He gaue him such vertues as were meet for a King.

‖ Or, sang prophesie.

*Chap. 19.24.

e Meaning that prophesie commeth not by succession, but is given to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

h That is by casting of lot.

i As though he were vnworthy and vnwilling.

† Hebr. Let the king liue.

k As is written in Deut. chap. 17.15.

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layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there folowed him a band of men, whose heart God had touched.

27 But the wicked men said, How shal he saue vs? So they despised him, and brought him no presents: but he [l] held his tongue.

l Both to auoyde diuision, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

a After that Saul was chosen King: for feare of whom they asked a king, 10 Chap. 12. 12.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust all your [b] right eyes, and bring that shame vpon all Israel.

b This declareth, that the more worse that tyrants are to their dedition the more cruell they are.

3 To whom the Elders of Iabesh said, Giue vs seuen day respet, that we may send messengers vnto all the coastes of Israel: and then if no man deliuer vs, we will come to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard these tidings, and he was exceeding angry,

c God gaue him the spirit of strength and courage to go against this tyrant.

7 And tooke a yoke of oxen, & hewed them in pieces, and sent them throughout all the coastes of Israel by the hands of messengers, saying, Whosoeuer commeth not foorth after Saul, and after [d] Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came out † with one consent.

d He addeth Samuel, because Saul was not yet approued of all.
† Hebr. *one man.*

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousande men: and the men of Iudah thirtie thousand.

9 Then [e] they saide vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh said, To morow we wil come out vnto [f] you, and ye shal doe with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of ayde.

11 ¶ And when the morow was come, Saul put the people in three bands, and they came in vpon the host in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, [g] Who is he that sayd, Shall Saul reigne ouer vs? bring those men that we may slay them.

g By this victory the Lord woon the hearts of the people to Saul.

13 But Saul sayd, There shall no man [h] die this day: for to day the Lord hath saued Israel.

h By shewing mercy he thought to ouercome their malice.

14 ¶ Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: & there they offered [i] peace offrings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

i To giue of thanksgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lorde.

SAmuel then sayd vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes *are* with you: and I haue walked before you from my childehood vnto this day.

b To gouerne you in peace and warre.

3 Behold, here I am: * beare record of me before the Lord, and before his anoynted. [c] Whose oxe haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe to blinde mine eyes therewith, and I will restore it you?

*Ecclus.46.19.
c God would that his confession should be a paterne for all them that haue any charge or office.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his [d] Anointed is witnes this day, that ye haue found nought in mine handes. And they answered, *He is* witnesse.

d Your King, who is anoynted by the commandement of the Lord.

6 Then Samuel sayde vnto the people, It is the Lord that ‖ made Moses & Aaron, and that brought your fathers out of the land of Egypt.

‖ Or, exalted.

7 Now therefore stand still, that I may reason with you before the Lorde according to all the ‖ righteousnesse of the Lord, which hee shewed to you and to your fathers.

‖ Or, benefits.

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lorde, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

*Gen.46.5,6.
*Exod.4.16.

9 * And when they forgat the Lord their God, he sold them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

*Iudg.4.2.
e Captaine of Iabins hoste King of Hazor.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therfore deliuer vs out of the handes of our enemies, and we will serue thee.

11 Therefore the Lorde sent Ierubbaal [f] and Bedan and * Iphtah, and * Samuel, and deliuered you out of the handes of your enemies on euerie side, and ye dwelled safe.

f That is, Samson, Iudg 13.25.
*Iudg.11.1.
*Chap.4.1.

12 Notwithstanding when you sawe that Nahash the king of the children of Ammon came against you, ye said vnto me, [g] No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

g Leaving God to seeke helpe of man, Chap. 8.5.

13 Now therefore behold the King whom yee haue chosen, *and* whom ye haue desired: lo therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both ye, & the king that reigneth ouer you, shall [h] follow the Lord your God.

h Ye shall be preserued as they that follow the Lords will.

15 But if ye wil not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

i Meaning, the gouernours.

16 Now

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harueſt? I wil cal vnto the Lord, & he ſhall ſend thunder and raine, that yee may perceiue and ſee, how that your wickedneſſe is [k] great, which ye haue done in the ſight of the Lord in asking you a King.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid vnto Samuel, Pray for thy ſeruant vnto the Lord thy God, that wee die not: for wee haue ſinned in asking vs a King, beſide [l] all our *other* ſinnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (yee haue in deede done all this wickedneſſe, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neither turne yee backe: for *that ſhould be* after vaine things which cannot profit you, nor deliuer you, for they are but vaine)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

23 Moreouer God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

25 But if yee doe wickedly, yee ſhall periſh, both ye, and your King.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commaundement, is ſhewed of Samuel he ſhall not reigne. 19 The great ſlauery, wherein the Philiſtims kept the Iſraelites.

SAul now had bene King [a] one yeere, and hee reigned [b] two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blewe the [d] trumpet throughout all the land, ſaying, Heare, O yee Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirtie thouſand chariots, and ſixe thouſand horſemen: for the people *was* like the ſand which is by the ſea ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſaw that they were in a ſtrait *(for the people were in diſtreſſe)* the people hid themſelues in caues, and in holds, and in rockes, and in towers, and in pits.

7 And *ſome* of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And hee tarried ſeuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

9 And ſaul ſayde, Bring a burnt offering to me and peace offerings: and he offred a burnt offering.

10 And aſſoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went foorth to meete him, to † ſalute him.

11 And Samuel ſayd, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [h] ſcattered from mee, and that thou cameſt not within the dayes appoynted, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſayd I, The Philiſtims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lorde. I was bolde therefore and offered a burnt offering.

13 And Samuel ſayd to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lorde thy [i] God, which hee commaunded thee: for the Lorde had now ſtabliſhed thy kingdome vpon Iſrael for euer.

14 But now thy kingdome ſhal not continue: the Lorde hath ſought him a [k] man after his owne heart, and the Lord hath commanded him to bee gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commanded thee.

15 ¶ And Samuel aroſe, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about ſixe hundreth men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‖ three bands to deſtroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the [m] thirde band turned toward the way of the coaſt that looketh toward the valley of Zeboim, toward the wilderneſſe.

19 Then there was no ſmith found thorowout all the land of Iſrael: for the Philiſtims ſaide, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherfore, all the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pike-forks, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an obe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the ſonne of Saul ſaid vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward the Philiſtims gariſon, that is yonder on the other ſide, but hee told not his father.

[k] In that ye haue forſaken him, who hath all power in his hand, for a mortall man.

[l] Not onely at other times, but now chiefly.

[m] He ſheweth that there is no ſinne ſo great, but it ſhal be forgiuen, if the ſinner turne againe to God.

[n] Of his free mercie, and not of your merites, and therefore he will not forſake you.

[o] Vnfainedly, and without hypocriſie.

[a] While theſe things were done.

[b] Before he tooke vpon him the ſtate of a king.

[c] Of Kiriath Iearim, where the Arke was, Chap. 10.5.

[d] That euery one ſhould prepare them elues to warre.

[e] Which was alſo called Beth-el, in the tribe of Beniamin.

[f] Where the two tribes and the halfe remained.

[g] Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

† Ebr. bleſſe him.

[h] Though theſe cauſes ſeeme ſufficient in mans iudgement, yet because they had not the word of God, they turned to his deſtruction.

[i] Who willed thee to obey him, and reſt vpon the word ſpoken by his Prophet.

[k] That is, Dauid.

[l] And went to his citie Ramah.

‖ Or, the deſtroyers to wit, the captains came out with three bands.

[m] So that to mans iudgement theſe three armies would haue ouerrunne the whole country.

[n] To declare that the victory onely came of God, and not by their ioyn.

[a] By this example God wold declare to Iſrael, that the victory did not conſiſt in multitude or armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree which was in Migron, and the people that were with him, *were* about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

4 ¶ Nowe in the way whereby Ionathan sought to go ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Ionathan sayd to the young man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may bee that the Lord will worke with vs: for it is ‖ not hard to the Lorde * to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, [c] I am with thee as thine heart desireth.

8 Then sayd Ionathan, Behold, we goe ouer vnto those men, and will shewe our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill wee come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for * the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims sayd, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slew *others* after him.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two *oxen plow*.

15 And there was a feare in the hoste, *and* in the fielde, and among all the people: the garison also, and they that went out to spoile, were afrayd themselues: and the earth [h] trembled: for it was *stricken* with feare by God.

16 ¶ Then the wachmen of Saul in Gibeah of Beniamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoste of the Philistims, spread farther abroad, and increased: therefore Saul said vnto the Priest, [i] Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, * euery mans sword was against his fellow, *and* there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims beforetime, and were come with them into all parts of the hoste, euen they also turned to be with the [k] Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were pressed *with hunger*: for Saul charged the people with an othe, saying, [l] Cursed be the man that eateth † food till night, that I may bee auenged of mine enemies: so none of the people tasted *any* sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold the hony dropped, and no man mooued his hand to his mouth: for the people feared the [m] othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore hee put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were ‖ faint.

29 Then said Ionathan, My father hath [o] troubled the land: see nowe how mine eyes are made cleare, because I haue tasted a little of this hony:

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eat them * with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he sayd, Ye haue trespassed: [p] roule a great stone vnto me this day.

34 Againe Saul sayd, Goe abroad among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, *and* that ‖ was the first altar that hee made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then sayd the Priest, Let vs [q] drawe neere

* Chap.4.21.

‖ Like a touch.

[b] To wit, the Philistims.
‖ Or none can let the Lord.
* 2.Chron.14.11.

[c] I will follow thee whithersoeuer thou goest.

[d] This he spake by the spirit of prophecie, foretasteth as hereby God gaue him assurance of the victorie.
* 1.Mac.4.30.

[e] Thus they spake contemptuously and by derision.

[f] That is, he crept vp, or went vp with all haste.

[g] The second when they slewe our mothers, and the third when the Israelites chased them.

[h] That the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

* Iudg.7.21,22.
2.Chron.20.23.

[k] Though before for feare of the Philistims they declared themselues as enemies to their brethren.

[l] Such was his hypocrisie and arrogancie, that hee thought to attribute to his policie that which God had giuen by the hand of Ionathan.
† Hebr. bread.

[m] That is, the punishment, if they brake their othe.

[n] Which were dimmed before for hunger.

‖ Or, weary.
[o] By making this cruell law.

* Leuit.7.26. and 19.26. deut.12.16.

[p] That the blood of the beast that shalbe slaine, may be pressed out vpon it.

‖ Or, of that stone began he to build an altar.

[q] To aske counsell of him.

neere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe down after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul sayd, * All † yee chiefe of the people, come ye hither, and know, & see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be *done* by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he sayd vnto all Israel, Be ye on one side, and I and Ionathan my sonne will bee on the other side. And the people sayd vnto Saul, Doe what thou thinkest best.

41 Then Saul sayd vnto the Lord God of Israel, Giue [r] a perfect *lot*. And Ionathan and Saul were taken, but the people escaped.

42 And Saul sayd, Cast *lot* betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul sayd to Ionathan, Tell me what thou hast done. And Ionathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, [f] Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shal not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer hee went, he ‖ handled them as wicked men.

48 Hee gathered also an hoste, and smote [t] Amalek, and deliuered Israel out of the handes of them that spoyled them.

49 Nowe the sonnes of Saul were Ionathan, [u] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the sonne of Ner, Sauls vncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 [z] And there was sore warre against the Philistims all the dayes of Saul: and [a] whomsoeuer Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

CHAP. XV.

3. Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 21 Saul is rejected of the Lord, and his kingdome giuen to another. 33 Samuel hewth Agag in pieces.

AFterward Samuel sayd vnto Saul, * The Lord sent mee to anoint thee King ouer his people, ouer Israel: now therefore [a] obey the voice of the words of the Lord.

2 Thus sayth the Lord of hostes, I remember what Amalek did to Israel, * how they layd *wait* for them in the way, as they came vp from Egypt.

3 Now *therefore* goe, and smite Amalek, and destroy ye all that perteineth vnto them, and haue no compassion on them, but [b] slay both man and woman, both infant and suckling, both oxe, and sheepe, both camel, and asse.

4 ¶ And Saul assembled the people, & ‖ numbred them in Telaim, two hundreth thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, ‖ and set watch at the riuer.

6 And Saul sayd vnto the [c] Kenites, Goe, depart, *and* get you downe from among the Amalekites, lest I destroy you with them: for ye shewed [d] mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It [e] repenteth mee that I haue made Saul king: for he is turned from me, and hath not performed my commaundements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel sayd to Saul, Let me tel thee what the Lord hath sayd to me this night. And he sayd vnto him, Say on.

17 Then Samuel sayd, When thou wast [g] little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and sayd, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul sayd vnto Samuel, Yea, I [h] haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord

* Iudg.20.2.
† Ebr. corners.
r Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.
f The people thought it their duety to rescue him, who of ignorance had but broken a rash law, and by whom they had received so great a benefite.
‖ Or, ouercome them.
t As the Lord had commanded, Deut.25.27.
u Called also Abinadab, chap 31.2.
x Which was the wife of Dauid, chap.18.17.
y Wom Ioab the captaine of Dauid slew, 2 Sam.3.27.
z As Samuel had forewarned, chap. 8.11.
* Chap 9.16.
a Because he hath preferred thee to this honour, thou art bound to obey him.
* Exod.17.14. num.24.20.
b That this might be an example of Gods vengeance against them that deale cruelly with his people.
‖ Or, knew their number by the lamber, which they brought.
‖ Or, fought in the valley.
c Which were the posterity of Iethro Moses father in law.
d For Iethro came to visit them, and gaue them good counsell, Exod. 18.19.
e God in his eternall counsell neuer changeth nor repenteth, as verse 29. Though he seemeth to vs to repent when any thing goeth contrary to his temporall election.
f This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.
g Meaning of his condition, 9 chap. 9.21.
h He standeth most impudently in his owne defence both against God and his owne conscience.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lorde as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? beholde, * to obey is better then sacrifice, and to hearken *is better* then the fat of rammes.

23 For i rebellion *is as* the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lorde, therefore hee hath cast away thee from being King.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commaundement of the Lord, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my k sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I wil not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

29 For in deed the m strength of Israel wil not lye nor repent: for he is not a man that he should repent.

30 Then hee sayd, I haue sinned: but honour mee, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then saide Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag saide, Truely the n bitternesse of death is passed.

33 And Samuel said, * As thy sword hath made women childlesse, so shal thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to o Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to p see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord q repented that hee made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul seeketh for Dauid.

THE Lord then said vnto Samuel, How long wilt thou mourne for Saul, a seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle & come, I will send thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he wil kil me. Then the Lord answered, Take an heifer † with thee, and say, I am come b to doe sacrifice to the Lord.

3 And cal Ishai to the sacrifice, and I wil shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne were c astonied at his comming, and said, Commest thou peaceably?

5 Then he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with mee to the sacrifice. And hee sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords d Anoynted is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for *God seeth* not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And hee said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel sayd vnto Ishai, † Are there no more children *but these*? And hee sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Ishai, * Send and fet him: for we will not sit downe, till he bee come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord sayd, Arise *and* anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an e euill spirit *sent* of the Lord, vexed him.

15 And Sauls seruants sayd vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants *that are* before thee, to seeke a man that is a cunning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayd vnto his seruants, Prouide me a man, I pray you, that can play wel, and bring him to me.

18 Then answered one of his seruants, & sayd, Beholde, I haue seene a f sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and sayd, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse *laden* with bread and a flaggon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the *euill* spirit of God came vpon Saul, Dauid tooke an harpe and played with his

* Eccle.4.17. hos.6.6. matth.9.13. and 12.7.

i God hateth nothing more then the disobedience of his Commandements though the inter? for me neuer so good to seem.

k This was not true repentance, but dissimulation, fearing the loose of his kingdome.

l That is, to Dauid.

m Meaning God, who maintaineth and preserueth life.

‖ Or, in bands.

n He suspected nothing lesse then death, or as some write, he passed not for death.

* Gen.17.12. numb.14.45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19.21.

q As verse 11.

a Signifying that we ought not to show our selues more pitifull then God, not to lament them whom hee cutteth out.

† Ebr. in thine hand.

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, least some grieuous crime had beene committed, be cause the Prophet was not wont to come thither.

d Thinking that Eliab had beene appointed of God to be made King.

* 1.Chron.28.9. iere.11.20. and 17.10. and 20.12. psal.7.10.

† Ebr. are the children ended?

* 2.Sam.7.8. psal.78.71. and 89.21.

* Acts 7.46. and 13.22.

‖ Or, prospered.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdome.

‖ Or, serued him.

his hand, and Saul was g refreshed and was eased: for the euil spirit departed from him.

g God would that Saul should receiue this benefite at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lorde saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOw the Philistims gathered their armies to battel, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to meete the Philistims.

3 And the Philistims stoode on a mountaine on the one side, and Israel stoode on a mountaine on the other side: so that a valley *was* betweene them.

4 ¶ Then came a man betweene them *both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth,

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpō him: and the weight of his brigandine *was* siue thousand b shekels of brasse.

6 And he had ‖ bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare *was* like a weauers beame: and his speare head *weyed* sixe hundreth shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cryed against the hoste of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee bee our seruants, and serue vs.

10 Also the Philistims said, I defie the hoste of Israel this day: giue me a man, that we may fight ‖ together.

11 When Saul and al Israel heard those words of the Philistims, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, *were* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also c went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai said vnto Dauid his sonne, d Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp earely in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, & came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things, which he bare, vnder the hands of the keeper of the † cariage, and ranne into the hoste, and came, and asked his brethren † how they did.

23 And as hee talked with them, behold, the man *that was* betweene the two *armies*, came vp, (whose name *was* Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, & spake e such words, and Dauid heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraide.

25 For euerie man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is hee come vp: and to him that killeth him, will the King gaue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shall bee done to the man that killeth this Philistim, and taketh away the k shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angrie with Dauid, and sayd, Why camest thou downe hither? and with whom hast thou left those fewe sheep in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, What haue I now done? is there not a i cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant will go, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not k able to go against this Philistim to fight with him: for thou art a boy, and hee is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a l lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slewe both the lion, and the beare: therefore this vncircumcised Philistim shal bee as one of them, seeing hee hath railed on the hoste of the liuing God.

37 ¶ More-

‖ Or, in Ephesdammim.

‖ Or, of the oke.

a Betweene the two campes.

‖ Or, coats of plate.

b That is, 15 sicles, Iob. 4. ounces after halfe an ounce the shekel and 600. shekels weight amounteth to 18. lib. 3 quarters.

‖ Or, greaues.

† Ebr. smite me.

‖ Or, hand to hand.

* Chap. 16. 1.

‖ Or, he was counted among them that bare office.

c To seruе Saul, as chap. 16. v. vle 19.

d Though Ishai sent one king, yet Gods prouidence directed Dauid to another end.

e If they haue laid any thing to gage for their necessitie, redeme it out.

† Ebr. vessels.

† Ebr. of peace.

‖ Or, valley.

e As are obserued, vers. 8. and 9.

* Iosh. 15. 16.

g From tribute and payments.

h This dishonour that he doeth to Israel.

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past o Gods help, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Goe, and the Lord be with thee.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his rayment, and began to goe: for he neuer proued it: and Dauid sayde vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smooth stones out of a brooke, and put them in his shepheards bagge or skrippe, and his sling *was* in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shielde *went* before him.

42 Now when the Philistim looked about and saw Dauid, he disdained him: for he was but yong, ruddie, and of a comely face.

43 And the Philistim sayd vnto Dauid, Am I a dog, that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to me with a sworde, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rayled vpon.

46 This [d] day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saueth not with sworde nor with speare (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and drawe neere vnto Dauid, Dauid [r] hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stoode vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his hoste, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the King sayde, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayde to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid seeing that the Lord is with him.

AND when he had made an end of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersouer Saul sent him, *and* behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meet king Saul, with timbrels, with *instruments of* ioy, and with rebecks.

7 And the women † sang by course in their play, and sayd, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed *but* a thousand, and *what can hee haue* more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

10 ¶ And on the morowe the euill spirit of God came vpon Saul, and hee [e] prophesied in the mids of the house: and Dauid played with his hand like as at other times, and there *was* a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid *through* to the wall. But Dauid auoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lorde was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and went [f] out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ Then

m Put by by these examples he saw that the power of God was with him.

n Or, sling.

o To the intent that by these weake meanes, God might onely be known to be the author of this victory.

p He sware by his gods, that he would destroy him.

q Dauid being assured both of his cause & of his calling, prophecieth of the destruction of the Philistims.

r Being moued with a ferment zeale to be reuenged vpon this blasphemer of Gods Name.

* Eccles.47.4. 2 Sam.4.30.

s Or, Gai, the valley.

t Or, Iaim at Bethlehem.

r That is, of what family and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

† Ebr. answered, playing.

* Chap.21.11. and 29.5. ecclus.47.6,7

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this worde, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

17 ¶ Then Saul sayd to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: only be a valiant sonne vnto me, and g fight the Lordes battels. for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, *or* the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I wil giue him her, that she may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul sayde to Dauid, Thou shalt this day bee my sonne in law in the *one* of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man & of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee auenged of the kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to bee the l kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, and vnderstoode that the Lord *was* with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid n of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

a Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 33 The spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they should a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret *place*, & hide thy selfe.

3 And I will goe out, and stand by my father in the fielde where thou b art, and will commune with my father of thee, and I will see what *hee saith*, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the king sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For he † did * put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for al Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul c sware, As the Lord liueth, hee shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, & Ionathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid d played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrowe thou shalt be slaine.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goates *haire* vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to mee in the f bed, that I may slay him.

16 And when the messengers were come in, beholde, an image *was* in the bed with a pillow of goats *haire* vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

19 But one tolde Saul, saying, Beholde, Dauid *is* at Naioth in Ramah.

20 And Saul sent messengers to take Dauid, and when they saw a company of Prophets prophecying, and Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophecied.

21 And when it was told Saul, hee sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he himselfe to Ramah, & came to a great well that is in Sechu, and hee asked, and said, Where are Samuel and Dauid? and one sayd, Behold, *they be* at Naioth in Ramah.

23 And he k went thither, *euen* to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophecying vntill hee came to Naioth in Ramah.

24 And

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because hee thought himselfe able to compasse the Kings request.

m Meaning Dauid and his souldiers.

n To be deprived of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

a Before Saul sought Dauids life secretly, but now his hypocrisie burstetb forth to open cruelties.

b That I may giue thee warning what to doe.

† Hebr. he put his soule in his hand. * Iudg. 12. 3. 1. Sam. 28. 21. psa. 119. 109.

c What soeuer he pretended outwardly, yet his heart was full of malice.

d He plaied on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God saued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regard ciuil honor friendship, God nor man.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructor.

i Changed their minds and prayed God.

k With a mind to persecute them.

24 And he stript off his l clothes, and he prophesied also before Samuel, and fell m downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They reuue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid, by three arrowes, of his fathers ferie.

AND Dauid a fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what *is* mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will † shew it me: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan shall not know it, lest he be sorie: but indeede, as the Lord liueth, and as thy soule liueth, there is but a b step betweene me and death.

4 Then saide Ionathan vnto Dauid, Whatsoeuer thy soule † requireth, that will I doe vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morrow is the c first day of the moneth, and I should sit with the king at meate: but let mee goe that I may hide my sesse in the fieldes vnto the third *day* at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that hee might goe to Beth-lehem to his owne citie: for there is a d yerely sacrifice for all that family.

7 And if he say thus, It is wel, thy seruant shal haue peace: but if he be angrie, bee sure that wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seruant: e for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?

9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were f concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Ionathan, Who g shall tell me? how *shall I know* if thy father answere thee cruelly?

11 And Ionathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morrow at this time, *or* within this three dayes, and if it bee well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord g do so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I wil shew thee also, and send thee away, that thou mayest goe in peace: and the Lord bee with thee as he hath beene with my father.

14 Likewise *I require* not whiles I liue: *for I doubt not* but thou wilt shew me the mercie of the Lord, h *that I die not*.

15 But *I require* that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euerie one from the earth.

16 So Ionathan made a bond with the house of Dauid, *saying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule).

18 Then said Ionathan to him, To morow is the first day of the moneth: and thou shalt bee ‖ looked for, for thy place shalbe emptie.

19 Therefore thou shalt hide thy selfe three dayes, *then* thou shalt goe downe quickly and come to the place where thou didst hide thy selfe, when this matter was in hand, and shalt remaine by the stone † Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, *saying*, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is † well with thee and no hurt, *as* the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the i Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord *be* betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the king sate to eat meate.

25 And the king sate, as at other times, vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though hee were k cleane, *or else* because hee was not purified.

27 But on the morow, which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Ionathan his sonne, Wherefore commeth not l the sonne of Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, *that he might goe* to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our family *offereth* m a sacrifice in the citie, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me goe, I pray thee, & see my n brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angrie with Ionathan, and said vnto him, Thou o sonne of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion *and* shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he † shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he p die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eat no meat the second day of the moneth: for he was sorie for Dauid, *and* because his father had reuiled him.

35 On the next morning therefore Iona-

l His kingly apparell.
m Hee humbled himselfe as other did.
a Chap. 10. 11.

a Put Saul to an hazard, and prophesied a day and a night, by Gods power, that Dauid might haue time to escape.

† Ebr. reuile is in mine eare.

b I am in great danger of death.

† Ebr. soyth.

c At what time there should bee a solemne sacrifice, Numb. 28. 11. to the which they added peace offerings and feasts.

d Iosephus Chap. 1. 2.

e Chap. 18. 3. and 19. 1.

e That he were fully determined.

f If thy father doe sometime.

g The Lord punishes most grieuously.

h Shew that if thou wert now preferred to the kingdome, thou wouldest not destroy me, but shew thy kiss friendly to my posteritie.

‖ Or, mentioned.

† Ebr. of the way, because it serued as a signe to shew the way to them that passed by.

† Ebr. peace.

i The Lord is the author of thy departure.

k Yet he might haue some business to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinsefolke.

o Thou art euer contrarie vnto me as thy moth is.

† Ebr. sonne of death.

p For it were too great tyrannie to put one to death and not to shew the cause why.

q For this was the third day, as it was agreed vpon, ver. 5.

r By these words he admonished Dauid what hee ought to doe.

† Hebr. instruments.

s It seemeth that he had shot on the North side of the stone, lest the boy should haue espied Dauid.

t Which oth he calleth in the eight verse the conenant of the Lord.

a Where the arke then was, to aske counsell of the Lord.

b These infirmities that we see in the Saints of God teach vs that none hath his iustice in himselfe, but receiueth it of Gods mercie.

* Exod. 25. 30. Leuit. 24. 5. mat. 12. 3. 4.

c If they haue not companied with their wives.

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy, when hee shall haue eaten of this holy foode?

f Tarying to worship before the Arke.

‖ Or, master of them that keepe Sauls catteil.

than went out into the field, q at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shoot, and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cried after the boy, r Make speede, haste *and* stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and said vnto him, Goe carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the s South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan saide to Dauid, Goe in peace: that which wee haue t sworne both of vs in the Name of the Lord, saying, The Lord bee betweene mee and thee, and betweene my seede and betweene thy seede, *let it stand* for euer.

43 And he arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish, 13 and there faineth himselfe mad.

THen came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The b king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commaunded thee: and I haue appointed my seruants to such *and* such places.

3 Now therefore, if thou hast ought vnder thine hand, giue me fiue *cakes of* bread, or what commeth to hand.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is * hallowed bread, if the young men haue kept themselues, at least from c women.

5 Dauid then answered the Priest, and saide vnto him, Certainely women haue beene separate from vs these two or three dayes since I came out: and the d vessels of the yong men were holy, though the way were prophane, and how much more then shall *euerie one* e be sanctified this day in the vessell?

6 So the Priest gaue him hallowed *bread*: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul f abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls herdmen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harnesse with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behinde the g ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose and fled the same day from the h presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the * king of the land? did they not sing vnto him in dances, saying, * Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid † considered these words, and was sore afraid of Achish the king of Gath.

13 And he changed his behauior before them, and fained himselfe mad in their hands, and i scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, wherefore haue yee brought him vnto me?

15 Haue I neede of mad men, that yee haue brought this fellow to play the mad man in my presence? k shall he come into mine house?

CHAP. XXII.

1 Dauid hideth himselfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Abimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

DAuid therefore departed thence, and saued himselfe in the caue a of Adullam: and when his brethren and al his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and al men that were in debt, and all those that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come *and abide* with you, till I know what God will doe for mee.

4 And hee c brought them before the king of Moab, and they dwelt with him all the while that Dauid was in d the hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, *but* depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was e discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stoode about him, Heare now, ye sonnes f of Iemini, wil the sonne of Ishai giue euery one of you fields and vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreds:

8 That all yee haue conspired against me, and there is none that telleth mee that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is sorie for mee, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against me, as *appeareth* this day?

9 ¶ Then answered Doeg the Edomite, (who was

* Chap. 17. 2.

g Behind that place, where the high Priests garment lay.

h That is, out of Sauls dominion.

* Chap. 17. 9.

* Chap. 18. 7. and 29. 5. ecclus. 47. 6.

† Eb. put these words in his heart.

i By making antics and toyes.

k Is he meet to be in a kings house?

a Which was in the tribe of Iudah, and neere to Beth-lehem.

‖ Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh which was a strong hold.

e That a great bruit went on him.

f Ye that are of my tribe and linage.

g Hereby hee would persuade them that their conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lorde for him, and gaue him victuals, and hee gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, [h] the Priests that were in Nob: and they came all to the King.

12 And Saul saide, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul sayde vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that he should rise against mee, and lye in waite as appeareth this day?

14 ¶ And Ahimelech answered the King, and sayde, Who is so faithfull among all thy seruants as Dauid, *being* also the Kings sonne in lawe, and goeth at thy commandement, and is honourable in thine house?

15 [i] Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the ‖ sergeants that stoode about him, Turne, and slay the Priests of the Lorde, because their hand also is with Dauid, and because they knew when he fled, and shewed it not to me. But the seruants of the King [k] would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slewe that same day foure score and fiue persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smote he with the edge of the sword, both man & woman, both child and suckling, both oxe and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) [l] escaped and fled vnto Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause *of the death* of all the persons of thy fathers house.

23 Abide thou with me, *and* feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

h Which were the ministers of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

‖ Or, footmen.

k For they knew that they ought not to obey the wicked commandement of the King in slaying the innocents.

l This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2. 33.

‖ Or, he that taketh my life, shall take mine also.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

THen they tolde Dauid, saying, Beholde, the Philistims fight against [a] Keilah, and spoyle the barnes.

2 Therfore Dauid asked counsel of the Lord, saying, Shall I go and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims and saue Keilah.

a Which was a city in the tribe of Iudah, Iosh. 15. 44.

3 And Dauids men sayd vnto him, See, we be afraide here in [b] Iudah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, & said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, & brought away their cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech [*] fled to Dauid to Keilah, he brought an [c] Ephod † with him)

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, [d] Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and will Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Wil the ‖ lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid *was* in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be [f] king ouer Israel, and I shalbe next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: & Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Ieshimon?

20 Nowe therefore, O King, come downe according to all that thine heart can desire, and our part *shall be* to deliuer him into the Kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where hee † haunteth, *and*

b That is, in the middes of Iudah, much more when we come to the borders against our enemies.

* Chap. 22. 20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

† Ebr. in his hand.

d To consult with the Lord by Urim and Thummim.

‖ Or, gouernours.

‖ Or, to and fro, as hauing no certaine place to goe to.

‖ Or, strong places.

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

† Ebr. his hand.

f Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wildernesse.

g The Lord recompense this friendship.

† Ebr. where his foote hath beene.

who hath seene him there: for it is said to me, He is subtile, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will go with you: and if hee be in the [h] land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men *were* in the wildernesse of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of Maon. And when Saul heard that, he followed after Dauid in the wildernesse of Maon.

26 And Saul & his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a[k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 Hee sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee causeth Dauid to sweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in [a] holdes at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid *is* in the wildernesse of [b] En-gedi.

3 Then Saul tooke three thousande chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes *among* the wilde goates.

4 And hee came to the sheepecoates by the way where there was a caue, and Saul went in † to doe his easement: and Dauid and his men sate in the † inward parts of the caue.

5 And the men of Dauid saide vnto him, See, the day is [c] come, whereof the Lord saide vnto thee, Beholde, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lap which was on Sauls *garment*.

7 And he saide vnto his men, The Lord keepe mee from doing that thing vnto my master the Lordes anointed, to lay mine hand vpon him: for he is the Anoynted of the Lord.

8 So Dauid ouercame his seruants with these words, & suffered them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also rose afterward, and went out of the caue, and cryed after Saul, saying, O my lorde the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giuest thou any eare to mens words, that say, Beholde, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lorde had deliuered thee this day into mine hand in the caue, and some bade him kill thee, but I had compassion on thee, and said, I will not lay mine hande on my master: for he is the Lordes Anoynted.

12 Moreouer my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ‖ olde prouerbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, *and* after a flea?

16 The Lord therefore be iudge, and iudge between thee and me, and see, and pleade my cause, and † deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord hath closed me in thine hands, thou killedst me not.

20 For who shall finde his enemie, and let him depart † free? wherefore the Lorde render thee good for that thou hast done vnto me this day.

21 For now beholde, I [g] know that thou shalt be king, and that the kingdome of Israel shall be stablished in thine hand.

22 Sweare nowe therefore vnto me by the Lord that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: and Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lorde killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

2 Now in [b] Maon *was* a man, who had his possessiō in Carmel, & the man was exceeding mightie and had three thousand sheepe, & a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man *was* Nabal, and the name of his wife Abigail, and she was a woman of singular wisedome, and beautifull, but the man *was* churlish, and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderuesse, that Nabal did shere his sheepe.

5 Therefore Dauid sent tenne yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name † how he doeth.

6 And thus shal ye say [c] † for salutation, Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth.

l That is the stone of diuision, because there they diuided themselues one from another.

a That is, in strong places, which were defenced by nature.

b A city of Iudah, Iosh. 15.62.

† Ebr. to couer his feete.

† Ebr. in the sides.

c Here we see how ready we are to hasten Gods promise, if the occasion seruе neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of the that sayd, Dauid was Sauls enemie, he proueth himself to be his friend.

‖ Or, the proueb of an ancient man.

† Ebr. iudge.

f Though he was a most cruell enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

† Ebr. a good way.

g Though this vsurpant saw and confessed the fauour of God toward Dauid, yet he ceased not to persecute him against his owne conscience.

* Chap. 28.3. & 1. Chro. 46.13.20.

a This is, among his owne kinsfolk.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

† Ebr. of peace.

c Some rude, but mayest thou liue in prosperitie the next yeere, both thou, &c.

† Ebr. for life.

7 Beholde, I haue heard, that thou hast shearers: now thy shepheards were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruantes, and they will shew thee. Wherefore let these young men finde fauour in thine eyes: (for wee come in a good season) giue I pray thee, whatsoeuer [d] commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayde, Who is Dauid? and who is the [e] sonne of Ishai? there bee many seruants now a dayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto them, whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid sayd vnto his men, Gird euery man his sword *about him*. And they girded euery man his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the † cariage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Behold, Dauid sent messengers out of the wildernesse, to salute our master, and he † railed on them.

15 Notwithstanding, the men were very good [f] vnto vs, and we had no displeasure, neither missed we any thing as long as wee were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heede, and see what thou shalt doe: for euill † wil surely come vpon our master, and vpon all his family: for he is so wicked, that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two hundred † cakes, and two bottels of wine, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundred ‖ frailes of raisins, and two hundred of figs, and laded them on asses.

19 Then she sayd vnto her seruants, Go ye before mee: behold, I will come after you: yet shee tolde [g] not her husband Nabal.

20 And as shee rode on her asse, shee came downe by a secret place of the mountaine, and beholde, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In deed I haue kept all in vaine that this fellow had in the wildernesse, so that nothing was missed of all that perteined vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: *for* surely I will not leaue of all that he hath, by the dawning of the day, *any* that [h] pisseth against the wall.

23 And when Abigail saw Dauid, she hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and sayde, Oh, my lorde, I *haue committed* the iniquitie, and I pray thee, let thine handmaide speake † to thee, and heare thou the words of thine handmayd.

25 Let not my lord, I pray thee, regarde this wicked man Nabal: for as his name is, so is hee: ‖ Nabal [i] is his name, and follie [i] with him: but I thine handmaide saw not the young men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, *I say*, that hath withholden thee from comming to *shed* blood, and that [i] thine hand should *not* saue thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now, this ‖ blessing which thine handmaid hath brought vnto my lord, let it bee giuen vnto the yong men that † follow my lord.

28 I pray thee, forgiue the trespasse of thine handmaide: for the Lorde will make my lorde a [k] sure house, because my lord fighteth the battels of the Lord, and none euill hath beene found in thee † in all thy life.

29 Yet [l] a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the [m] bundle of life with the Lorde thy God: and the soule of thine enemies shall *God* cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causelesse, nor that my lord hath [n] *not* preserued himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmayde.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to *shed* blood, [o] and that mine hand hath *not* saued me.

34 For indeede, as the Lord God of Israel liueth, [p] who hath kept mee backe from hurting thee, except thou haddest hasted and met mee, surely there had not beene left vnto Nabal by the dawning of the day, *any* that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and sayd to her, Goe vp in peace to thine house: beholde, I haue heard thy voyce, and haue † granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde, hee made a feast in his house, like the feast of a king, and Nabals heart was mery within him, for he was very drunken: wherefore shee tolde him [q] nothing, neither lesse nor more, vntill the morning arose.

37 Then in the morning, when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like [r] a stone.

38 And about ten dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard that Nabal was dead, he sayd, Blessed be the Lord that hath ‖ iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to [s] take her to his wife.

40 And whē the seruants of Dauid were come

[d] Whatsoeuer thou hast ready for vs.

[e] Thus the conetous wretches instead of relieuing the necessitie of Gods children, vituperiuile their persons, and condemne their cause.

† Hebr. vessell.

† Hebr. drouetbrim away.

[f] When we kept our sheepe in the wildernesse of Paran.

† Hebr. is accomplished.

† Hebr. bread.

‖ Or, clusters.

[g] Brauls shee knew his churlishnesse, that he would rather haue perished, then consented to her enterprise.

[h] Meaning by this grosse he, that he would destroy both small and great.

† Hebr. in thine eyes.

‖ Or, foole.

[i] That is, that thou shouldest not be reuenged of thine enemie.

‖ Or, present.

† Ebr. walke at the feete.

[k] Confirme his kingdome to his posteritie.

† Ebr. from thy dayes.

[l] To wit, Saul.

[m] God shall preserue thee long in his seruice, and destroy thine enemies.

[n] That he hath not auenged himselfe, which thing would haue tormented his conscience.

[o] Reade verse 26.

[p] He attributeth it to the Lordes mercy, and not to himselfe that he was stayed.

† Ebr. receiued thy face.

[q] For he had no reason either to consider, or to giue thanks for this great benefit of deliuerance.

[r] For feare of the great danger.

‖ Or, reuenged.

[s] For he had experience of her great godlinesse, wisedome and humilitie.

to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaid be a seruant to wash the feet of the seruants of my lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her fiue maides † followed her, and shee went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of *Izreel, and they were both his wiues.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of [t] Gallim.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, [a] Doeth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Ieshimon?

2 Then Saul arose, and went downe to the wildernesse of Ziph, hauing three thousand [a] chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wildernesse, and hee saw that Saul came after him into the wildernesse.

3 (For Dauid had sent out spies, and vnderstood that Saul was come ‖ in very deede)

5 Then Dauid arose, and came to the place where Saul had pitched, and *when* Dauid beheld the place where Saul lay, and * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

9 Then spake Dauid, and sayd to Ahimelech the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Ioab, saying, Who will goe downe with me to Saul to the host? Then Abishai sayd, I will goe downe with thee.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: and Abner and the people lay round about him.

8 ¶ Then sayd Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him [d] againe.

9 And Dauid sayd to Abishai, Destroy him not: for who can lay his hand [e] on the Lords anoynted, and be guiltlesse?

10 Moreouer, Dauid sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for † the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and stood on the top of an hill afarre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, † Hearest thou not, Abner? Then Abner answered, and sayd, Who art thou that crieest to the king?

15 ¶ And Dauid said to Abner, Art not thou a [f] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, ye are † worthy to die, because ye haue not kept your master the Lords anointed: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voyce, [g] my sonne Dauid? and Dauid sayd, It is my voyce, my lord, O king.

18 And he sayd, Wherefore doth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the king heare the wordes of his seruant. If the Lord haue stirred thee vp against mee, [h] let him smell the sauour of a sacrifice: but if the children of men *haue done it*, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue [i] other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Behold the kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteousnesse and faithfulnesse: for the Lord had deliuered thee into *mine* hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

CHAP. XXVII.

1 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid said in his heart, I shall now [a] perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coasts of Israel, and *so* escape out of his hand?

2 Dauid therefore arose, and he, and the sixe hundred men that were with him, went vnto Achish the sonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achish at Gath, hee, and his men, euery man with his housholde, Dauid

†Ebr. went at her feete.

+Iosh.15.56.

*2.Sam.3.14.15.

t Which was a place bordering on the country of the Moabites.

*Chap.13.19.

‖Or, Gibeah.

‖Or, the wilderness.

a That is, of the most skilfull and valiant souldiers.

‖Or, to a certaine place.

*Chap.14.50. and 17.55.

b Who was a stranger, and not an Israelite.

c Who afterward was Dauids chiefe captaine.

‖Or, bolster.

d Meaning, hee would make him sure at one stroke.

e To wit, in his owne priuate cause. for Iehu slew two kings at Gods appointment, 2.King 9.24.

†Ebr. the heauie sleepe of the Lord was fallen vpon them.

†Ebr. answered.

f Esteemed most valiant, and meete to saue the king.

† Ebr. sonnes of death.

g Hereby he appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

k Because thou saudst my life this day.

l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 143. & 130.3.

m To Gibeah of Beniamin.

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

b That God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessitie.

Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, [e] let them giue mee a place in some *other* citie of the countrey, that I may dwell there: for why should thy seruant dwell in the *head* citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And † the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheep, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ‖Where haue yee bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tel on vs, and say, So did Dauid, and so *will be* his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖Hee hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

e Let thine officers appoint me a place.

† Or, the number of the dayes.

d These were the wicked Canaanites, whome God had appointed to be destroied.

‖ Or, against whom.

e Which were a family of the tribe of Iudah, 1.Chron.2.9.

‖ Or, he doeth surely abhorre his people.

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 Who declareth his ruine.

NOwe at that time the Philistims assembled their bands and armie to fight with Israel: therfore Achish said to Dauid, [a] Be sure, thou shalt goe out with me to the battell, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt know, what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the Soothsayers out of the land)

4 Then the Philistims assembled themselues, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, he was afraid, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lorde answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

7 ¶ Then sayd Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe, and put on other rayment, and hee went, and two men with him, and they came to the woman by night, and he sayd, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

9 And the woman sayde vnto him, Behold, thou knowest what Saul hath done, how hee hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp [e] Samuel.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Bee not afraid: for what sawest thou? And the woman said vnto Saul, I saw [g] gods ascending vp out of the earth.

14 Then he said vnto her, What fashion is hee of? And shee answered, An olde man commeth vp lapped in a mantell: and Saul knew that it was [f] Samuel, and hee inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither † by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me, what I shall doe.

16 Then saide Samuel, Wherefore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemie?

17 Euen the Lorde hath done to [g] him, as hee spake * by mine ‖ hand: for the Lord will rent the kingdom out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the handes of the Philistims: [b] and to morow shalt thou and thy sonnes be with me, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore [i] afraide because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and sawe that he was sore troubled, and sayd vnto him, See, thine handmaide hath obeyed thy voyce, and I [k] haue put my soule in mine hand, and haue obeyed thy words which thou sayedst vnto me.

22 Now therefore, I pray thee hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eate and get thee strength, and go on thy iourney.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voice: so hee arose from the earth, and sate on the bed.

24 Nowe the woman had a fat calfe in the house, and shee hasted, and killed it, and tooke floure and kneaded it, and baked of it [l] vnleauened *bread*.

25 Then

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him.

* Chap.25.1.

b According to the commandement of God, Exod.22.18. and Deut.18.10,11.

c Meaning, the his Priest, Exod. 28.30.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

‖ Or, punishment.

e He speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them.

‖ Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel as hee can doe of an Angel of light.

† Or, by the hand of Prophets.

g That is, to Dauid.

* Chap.15.28.

‖ Or, ministerie.

h Ye shall bee dead, Chap.31.6.

i The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life.

l Because it required haste.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stoode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to bee sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.

2 And the ‖ princes of the Philistims went foorth by [a] hundreths and thousands, but Dauid and his men came behind with Achish.

3 Then said the princes of the Philistims, What *doe* these Ebrewes *here*? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bene with me these dayes, [b] or these yeeres, and I haue found nothing in him, since hee † dwelt with mee vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayde vnto him, * Send this fellow backe that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he bee an aduersarie to vs: for wherewith should hee obtaine the fauour of his master? should it not be with the [c] heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slewe his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and sayd vnto him, As the Lord liueth, thou hast beene vpright and good in my sight, when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to mee vnto this day, but † the princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid saide vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue beene with thee vnto this day, that I may [e] not goe and fight against the enemies of the lord my King?

9 Achish then answered, and sayd to Dauid, I know thou pleasest mee, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battell.

10 Wherefore nowe rise vp early in the morning with thy [f] masters seruants that are come with thee: and when ye be vp early, assoone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

‖ Or, in Afin.
‖ Or, captaines.
a According to their bands, or enseignes.
b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.
† Ebr. fell, as Gene. 25.18.
* 1. Chron. 12.19.
c Would not Saul receiue him to fauour if he could betray vs?
* Chap. 18.7. and 21.11.
d That is, wast conuersant with me.
† Ebr. thou art not good in the eyes of the princes.
e This dissimulation cannot be excused: for it grieued him to goe against the people of God.
f With them that fled vnto thee from Saul.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 Hee asketh counsell of the Lorde, and pursuing his enemies recouereth the pray. 24 He deuideth it equally. 26 And sendeth part to his friends.

BVt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, *and* slew not a man, but caried them away, and went their waies.

3 ¶ So Dauid and his men came to the citie and behold, it was burnt with fire, & their [c] wiues and their sonnes and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorow: for the people [d] intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid sayd vnto Abiathar the Priest Ahimeleks sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell of the Lorde, saying, Shall I followe after this companie? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid and the sixe hundreth men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behind, too weary to goe ouer the riuer Besor)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two clusters of rasins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid sayd vnto him, To whome belongest thou? and whence art thou? And hee sayd, I am a yong man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the *coast* belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayde vnto him, Canst thou bring me to this companie? And he said, [g] Sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee into this company.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroade vpon all the earth, [h] eating and drinking, and dauncing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morowe, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recouered them all.

20 Dauid

a After that he departed from Achish.
b That is, destroied the citie.
c For these onely remained in the citie, when the men were gone to warre.
d Thus wee see that in troubles and aduersitie we doe not consider Gods prouidence, but like raging beasts forget both our owne duetie, and contemne Gods appointment ouer vs.
e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to find comfort.
f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.
g For oths were in all ages had in most reuerence euen among the heathen.
h The wicked in their pompe and pleasures consider not the indgements of God, which is then at hand to smite them.
i Some reade, and vnto the morrow of the two misgiuings: that is, three dayes.

20 Dauid also tooke all the sheepe, and the oxen, *and* they draue them before his cattell, and said, This is Dauids [k] praye.

21 ¶ And Dauid came to the two hundreth men that were too weary for to followe Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, hee saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayde, Because they went not with vs, therefore will we giue them none of the praye that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them cary them away and depart.

23 Then sayde Dauid, Yee shall not doe so, my brethren, with that which the Lorde hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our handes.

24 For who will obey you in this matter? but as his part [u] that goeth downe to the battell, so *shall* his part *be*, that tarieth by the stuffe: they shall part alike.

25 [m] So from that day forward hee made it a statute and a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the praye vnto the elders of Iudah and to his friends, saying, See, *there is* a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the euill and goods, which appertained to euery man.

m Some referre these wordes to Dauid, that he alledged an old custome and law, as if it were written, It is both now and hath bene euer.

n Shewing himselfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOw* the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slew Ionathan, and Abinadab, and Malchishua Saul sonnes.

3 And when the battel went sore against Saul, the archers and bowmen † hit him, and hee was sore ‖ wounded of the archers.

4 Then sayde Saul vnto his armour bearer, [a] Draw out thy sworde, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he fel likewise vpon his sword, and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morow when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonne, from the wall of Beth-shan, and came to Iabesh, and * burnt them there,

13 And tooke their bones and * buried them vnder a tree at Iabesh, and [f] fasted seuen dayes.

*1.Chro.10.1.

‖ Or, slaine.

† Ebr. found him.

‖ Or, afraid.

a So we see that his cruell life hath a desperate ende, as is commonly seene in them that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d In token of victory and triumph.

e Whom he had deliuered from their enemies, Chap. 11.11.

* Iere.34.5.

2.Sam.2.4.

f According to the custome of mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie and the whole courſe of his life, and alſo the liues and actes of the two Kings, to wit, of Saul and Dauid whom hee auointed and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things, which God brought to paſſe among this people vnder the gouernment of Samuel and Saul: ſo this ſecond booke declareth the noble actes of Dauid, after the death of Saul, when he beganne to reigne, vnto the ende of his kingdome: and howe the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which hee ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his owne children and people: and how by Gods aſſiſtance hee ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth forth Chriſt Ieſus the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inwarde enemies, aſwell in his owne perſon, as in his members, but at length hee ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP.

CHAP. I.

4 It was tolde Dauid of Saul's death. 15 He causeth him to be slaine that brought the tidings. 19 He lamentath the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned fro the *slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeysance.

3 Then Dauid saide vnto him, Whence commest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that tolde him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

9 Then saide he vnto me, I pray thee † come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

10 So † I came vpon him, and slewe him, and because I was sure that hee could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my Iord.

11 Then Dauid tooke hold on his clothes, *and rent them, and likewise all the men that were with him.

12 And they mourned & wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lorde, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid sayd vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid sayde vnto him, *How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then Dauid called one of his yong men, and sayd, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to [g] shoote, as it is written in the booke of *‖ Iasher)

19 O noble Israel, [h] he is slaine vpon thy hie places: how are the mightie ouerthrowen!

20 *Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you *be* neither dew nor raine, nor [i] *be there* fields of offrings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fatte of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then egles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, & hanged ornaments of gold vpon your apparel.

25 How were the mightie slaine in the mids of the battel! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto mee: thy loue to me was wonderful, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

4 Dauid is anointed King in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I go? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him [c] euery man with his houshold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, *that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are yee of the Lorde, that yee haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lorde shew mercy and [d] trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore now let your handes bee strong, and bee yon valiant: albeit your master Saul bee dead, yet neuertheleſse the house of Iudah hath anoynted me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fourtie yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, *was* seuen yeere and sixe [g] moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out

*1.Sam.30.17.

a Seeming to lament the ouer throw of the people of Israel.

b As I fled in the chase.

‖ Or, captiues.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

† Ebr. stand vpon.

d I am lery, because I am yet aliue.

† Ebr. I stoode vpon him.

* Chap.3.31. and 13.31.

e After the lamentation, he examined him againe.

*Psal.105.15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistims in that arte.

*1.Sh.10.13.

‖ Or, righteous.

h Meaning Saul.

*Micah 1.10.

i Let their fruitfull fields be barren, and bring forth no fruit to offer vp to the Lord.

k They died both together in Gilboa.

l As rich garments and costly iewels.

m Either toward their husbands or their children.

a By the meanes of the hie priest, as 1.Sam.23.2. and 2.Sam.5.19.

b Which citie was also called Kiriath-arba, Iosh.14.15.

c In the time of his persecution.

*1.Sam.31.11.

d According to his promise, which is to recompense them that are merciful.

e So that you shall not want a Captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap.5.5.

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the yong men now arise, and [h] play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his [i] fellow by the head, and *thrust* his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wild roe.

19 And Asahel followed after Abner, and in going hee turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Asahel? And he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

22 And Abner sayd to Asahel, Depart from mee: [l] wherefore shoulde I smite thee to the ground? how then should I bee able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the [m] fift *rib*, that the speare came out behind him: and hee fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 And Abner called to Ioab, and sayd, Shall the [n] sword deuoure for euer? knowest thou not, that it will bee bitternesse in the latter end? how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab sayd, As God liueth, If thou haddest not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went ouer Iorden, and past through all Bithron til they came ‖to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruaunts nineteene men, and Asahel.

31 But the seruaunts of Dauid had smitten of Beniamin, and of Abners men, *so that* three [p] hundreth and threescore men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was at Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day arose.

h Let vs see how they can handle the ir weapons.

i Meaning his aduersarie.

‖ Or, the field of strong men.

k After that there foure and twentie were slaine.

‖ Or, armes.

l Why doest thou prouoke me to kill thee?

m Some reade, in those parts, wherein the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

n Shall we not make an end of murthering?

o If thou hadst not prouoked them to battell, as vers. 14.

‖ Or, wildernesse.

‖ Or, to the tents.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, *was* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur,

4 And the fourth, Adoniiah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

6 ¶ Now while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiiah. And *Ish-bosheth* sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and sayd, Am I a [d] dogs head, which against Iudah doe shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, & haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 [e] So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,

10 To remoouе the kingdome from the house of Saul, that the throne of Dauid may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beersheba.

11 And hee durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should *also* say, Make a couenant with me, and beholde, mine hand *shall be* with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou commest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I maried for * an hundreth foreskins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband † Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, *and* returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Israel, saying, Yee sought for Dauid

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 1. Chron. 3. 1.

c Within seuen yeeres and sixe moneths.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

‖ Or, secretly.

* 1. Sam. 18. 25, 27.

† 1. Sam. 25. 44.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

in times past, that he might be your King.

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, *concerning* all that Israel was content with, and the whole g house of Beniamin.

20 Ao Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayd vnto Dauid, I wil rise vp, and goe gather all Israel vnto my lord the king, that they may make a couenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and hee departed in peace)

23 When Ioab and all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and sayde, i What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift *rib*, that hee died, for the blood of * Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, he sayd, I and my kingdome are k guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slewe Abner, because hee had slaine their brother Asahel at Gibeon in battell)

31 And Dauid sayd to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and mourne m before Abner: and King Dauid himselfe followed the beere.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Died Abner n as a foole dieth?

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread or ought els till the sunne bee downe.

36 And all the people knew it, and it p pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newly* anointed King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

† *Heb. in the eares of Beniamin.*

g Who chalenged the kingdom, because of their father Saul.

‖ *Or, without harme.*

h From warre against the Philistims.

i Here appeareth the maliciousmind of Ioab, who would haue had the king to slay Abner for his priuate grudge.

* 1. *King.* 2. 5.

‖ *Or, secretly.*

* *Chap.* 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Ioab, because he consented to the murther.

m Meyning, before the corps.

n He declareth that Abner died not as a wretch or vile person, but as a valiant men might doe, being traitorously deceiued by the wicked.

o According to their custome, which was to bake at burish.

p Is it expedient sometime not only to conceiue inward sorowe, but also that it may appeare to others, to the intent that they may be sustained.

‖ *Or, cruell.*

CHAP. IIII.

5 *Baanah and Rechab slay Ish-bosheth the sonne of Saul.* 12 *Dauid commandeth them to be slaine.*

AND when Sauls a sonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Israel was afrayd.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonne of Rimmon, a Beerothite of the children of Beniamin, (for c Beeroth was reckoned to Beniamin,

3 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day)

4 And Ionathan Sauls sonne had a sonne, that was lame on his feete: he was fiue yeere olde when the tydings came of Saul and Ionathan out of Israel: then his nourse tooke him, and fled away. And as she made haste to flee, the child fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, *as* they e would haue wheate, and they f smote him vnder the fift *rib*, and fled.

7 For when they came into the house, hee slept on his bed in his bed chamber, & they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayd to the King, Beholde the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lord the King this day of Saul, and of his seed.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How g much more when wicked men haue slaine a righteous person in his owne house, *and* vpon

a That is, Ishbosheth.

b Meaning, that he was discouraged.

c This citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as merchants, which came to buy wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and honor.

‖ *Or, wilderness.*

* *Chap.* 1. 15.

g For as much as neither the example of him that slew Saul, nor duetie to their mater, nor the innocency of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth.

12 Then Dauid commanded his yong men, and they slew them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

* Chap.3.31.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 Hee taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 And ouercometh the Philistims twice.

THen * came all the tribes of Israel to Dauid vnto Hebron, and sayd thus, Beholde, wee are thy a bones and thy flesh.

* 1.Chron.11.1.

a We are of thy kinred, and most neere joyned vnto thee.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayd to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

+ Psal.78.71.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anoynted Dauid King ouer Israel.

b That is, taking the Lord to wit nesse: for the Arke was yet in Abinadabs house.

4 ¶ Dauid *was* thirtie yeere olde when he began to reigne: *and* he reigned fourtie yeere.

5 In Hebron hee reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

* Chap.2.11.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking that Dauid coulde not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should prone that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters and *smiteth* the lame and blind which Dauids soule hateth, *I will preserue him*: * therefore they sayde, The blinde and the lame shall not d come into that house.

* 1.Chron.11.6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

e He built from the towne house round about to his owne house, 1.Chron.11.8.

10 And Dauid prospered and grewe: for the Lord God of hostes *was* with him.

11 ¶ Hiram also King of † Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

† Hebr. Zor.

12 Then Dauid knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and mo sonnes and daughters were borne to Dauid.

* 1.Chron.3.9.

14 * And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomon,

* 1.Chron.3.5.

15 And Ibhar, and Elishua, and Nepheg, and Iaphia.

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ * But when the Philistims heard that they had appointed Dauid King ouer Israel, al the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

* 1.Chron 14.8. and 11.16.

18 But the Philistims came, and spred themselues in the valley of Rephaim.

19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

f By Abiathar the Priest.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore hee called the name of that place ‖ Baal-perazim.

* 1.Sam.28.21.

‖ Or, the plaine of diuisions.

21 And there they left their images, and Dauid and his men * burnt them.

* 1.Chron.14.12.

22 Againe the Philistims came vp, and spred themselues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

23 And when Dauid asked counsel of ‡ Lord, hee answered, Thou shalt not goe vp, *but* turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou heaest the noyse of one going in the tops of the mulberie trees, then remoue: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntil thou come to h Gazer.

h Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 Dauid dauenceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖ chosen men of Israel, *euen* thirtie thousand,

‖ Or, choise.

1 * And Dauid arose, and went with all the people that were with him from a Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lorde of hostes, that dwelleth vpon it betweene the Cherubims.

* 1.Chron.13.5.6.

a This was a city in Iudah called also Kiriath iearim, Iosh.15.9.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

* 1 Sam.7.1.

5 And Dauid & all the house of Israel c played before the Lorde on all *instruments* made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

c Praised God, and sang Psalmes.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hande to the Arke of God, and held it: for the oxen did shake it.

* 1.Chron.13.10.

7 And the Lord was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had † smitten Vzzah: and hee called the name of the place, ‖ Perez Vzzah vntill this day.

† Elor made a breach.

‖ Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and sayd, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom e a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron.15.21.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three moneths, and the Lorde blessed Obed-edom, and all his houshold.

12 And one tolde King Dauid, saying, * The Lorde hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

* 1.Chron.15.25.

therefore Dauid went and f brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lorde with al his might, and was girded with a linen g Ephod.

15 So Dauid & all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and sawe King Dauid leape, and dance before the Lord, and she h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the tabernacle that Dauid had pitched for it: then Dauid offred burnt offerings, and peace offerings before the Lord.

18 And assoone as Dauid had made an ende of offering burnt offerings and peace offerings, he * blessed the people in the Name of the Lorde of hostes,

19 And gaue among all the people *euen* among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottel *of wine*: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house, and Michal the daughter of Saul came out to meet Dauid, and sayd, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouereth himselfe!

21 Then Dauid sayde vnto Michal, k *It was* before the Lord, which chose mee rather then thy father, and all his house, and commaunded mee to bee ruler ouer the people of the Lord, *euen* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will bee low in mine owne sight, and of the very same mayd seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had l no childe vnto the day of her death.

CHAP. VII.

2 *Dauid would buildie God an house, but is forbidden by the Prophet Nathan.* 8 *God putteth Dauid in minde of his benefits.* 12 *Hee promiseth continuance of his kingdome and posteritie.*

AFterward * when the King sate in his house and the Lord had giuen him rest round about from all his enemies,

2 The King saide vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the a curtaines.

3 Then Nathan said vnto the King, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith the Lord, b Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israel, spake I one c word with any of the tribes of Israel when I commanded *the Iudges* to feede my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepecoate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee whereloeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and mouee no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will build thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * Hee shall builde an house for my Name, and I wil stablish the throne of his kingdome for euer.

14 * I will bee his father, and he shall bee my sonne: and * if he sinne, I wil chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdome for euer before thee, *euen* thy throne shalbe g stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and sayd, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a smal thing in thy sight, O Lorde God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to h man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might bee his people, and that he might make him a name, and do for i you great things, & terrible for thy k land, O Lord, *euen* for thy people, whom thou redeemedst to thee out of Egypt, *from* the l nations, and their gods?

24 For thou hast m ordeined to thy selfe thy people

f Meaning, he caused the Leuites to beare it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all maner of meanes.

* 1. Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

‖ *Or, vaine man.*

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the seruant of God.

* 1. Chron. 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning, hee should not yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of an house: meaning that without such expresse word, nothing ought to bee attempted.

* 1. Sam. 16. 12. Psal. 78. 70.

d I haue made thee famous through all the world.

e He promiseth them quietnesse, i. they will walke in his feare and obedience.

* 1. Kings 8. 20.

* 1. Kings 5. 5. and 6. 12. 1. Chron. 22. 10.

* Hebr. 1. 5.

* Psal. 89. 31. 32.

f That is, gently, as fathers vse to chastise their children.

g This was hope in Salomon as a figure, but accomplished in Christ.

† Ebr. is this the law of man?

h Commeth not this rather of thy free mercie, then of any merit that can be in man?

* Deut. 4. 7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

m He shewed that Gods free election in the onely cause, why the Israelites were chosen to be his people.

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people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lorde of hostes *is* the God ouer Israel: and let the [n] house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † beene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast [o] spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.

AFter [a] this now, Dauid smote the Philistims and subdued them, and Dauid tooke ‖ the bridle of bondage out of the [a] hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with [b] two cordes to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to ‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came the Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garrison in [c] Aram of Dammesek: and the Aramites became seruants to Dauid, [d] and brought gifts. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to [e] Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to † [f] reioyce with him because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of Iait eighteene thousand men.

14 And hee put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, & executed [g] iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah *was* ouer the hoste, and Iosaphat the sonne of Ahilud was ‖ Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priestes, and Seraiah the Scribe.

18 And Benaiahu the sonne of Iehoiada ‖ and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 Hee appointeth Ziba to see to the profit of his lands.

AND Dauid saide, Is there yet any man left of the house of Saul, that I may shew him mercie for [a] Ionathans sake?

2 And there was of the housholde of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king sayde vnto him, Art thou Ziba? And he said, I thy seruant *am he*.

3 Then the king saide, Remaineth there yet none of the house of Saul, on whom I may shewe the [b] mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his feete.

4 Then the king sayde vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of [c] Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And he answered, Beholde, thy seruant.

7 Then Dauid saide vnto him, Feare not: for I wil surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the ‖ fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such [d] a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuen vnto thy masters ‖ son all that pertaineth to Saul and to all his house.

10 Thou therefore and [e] thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twentie seruants)

11 Then saide Ziba vnto the King, According to all that my lord the king hath commanded his seruant, so shal thy seruat do, [f] that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba *were* seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

P

[o] Th's prayer is most effectuall, when we chiefly seke Gods glory and the accomplishment of his promise.
† Hee found his heart inspired.

[o] Therefore I firmly beleeue it shal come to passe.

[a] 1. Sam. 18. 1. Psal. 60. 2.
‖ Or, Methegammah.
[a] So that they payed no more tribute.
[b] He slew two parts, as it pleased him, and reserued the third.

‖ Or, ouerge.
† Heb. Perath.

‖ Or, bought the horses of the charets.
‖ Or, the Syrians.
‖ Or, of Damascus: that is, which dwelt neere Damascus.
[c] In the part of Syria, where Damascus was.
[d] They payed yeerely tribute.

[e] For the vse of the Temple.

‖ Or, Antiochia.

† Heb. to aske peace.
† Heb. blesse him.
[f] For seeing Dauid victorious, he was glad to intreat of peace.
† Heb. at his hand.

‖ Or, Syria, or Coelosyria.

[Or, in Gemelah.

‖ Or, in all his enterprises.
[g] He gaue iudgement in controuersies and was merciful toward the people.
‖ Or, writer of Chronicles.
‖ Or, was ouer the Cherethites.
[h] The Cherethites & Pelethites were as the kings gard, and had charge of his person.

[a] Because of mine othe and promise made to Ionathan, 1. Sam. 20. 15.

[b] Such mercy as shalbe acceptable to God.
* Chap. 4. 4.

[c] Who was also called Eliam the father of Bath-sheba Dauids wife.

‖ Or, lands.

[d] Meaning a despised person.
‖ Or, nephew.

[e] Be ye prouident ouerseers and gouernours of his lands that they may be profitable.

[f] That Mephibosheth may haue all things at commandement, as becommeth a kings sonne.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

* 1.Chro.19.2.

AFter this the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then saide Dauid, I will shewe kindnesse vnto Hanun the sonne of Nahash, as his father [a] shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

a The children of God are not vnmindful of a benefite receiued.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, † Thinkest thou that Dauid doth honour thy father, that hee hath sent comforters to thee? hath not Dauid *rather* sent his seruants vnto thee, [b] to search the citie, and to spie it out, and to ouerthrow it?

† Ebr. in thine eyes doth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king saide, Tary at Iericho, vntil your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they [c] stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ Or, Syrians.

7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate, and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah *were* by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainement, as now the Switzers doe.

9 When Ioab saw that the front of the battel was against him before and behinde, hee chose of all the choyse of Israel, and put them in aray against the Aramites.

10 And the rest of the people, he deliuered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he saide, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I wil come and succour thee.

12 Be strong and let vs bee valiant for [e] our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

e Here is declared wherefore warre ought to vndertaken for the defence of true religion and Gods people.

13 Then Ioab, and the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer *went* before them.

‖ Or, Hadadezer.

‖ Or, Euphrates.

17 When it was shewed Dauid, then he gathered [f] all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, & fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were chiefest and principallest, to be destroyed, as 1.Chro.19.18. or, the souldiers which were in 700. charets.

19 And when all the kings *that were* seruants to Hadarezer, saw that they fel before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adultery. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was [a] expired in the time when kings goe foorth *to battell*, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

a The yeere following, about the spring time.

* 1.Chro.20.1.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he vsed to rest in the noone, as we read of Ish-boseth, Chap.4.5.

3 And Dauid sent and inquired what woman it was: and *one* saide, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the [c] Hittite?

c Who was not an Israelite borne, but conuerted to the true religion. * Leuit.15.19. and 18.19.

4 Then Dauid sent messengers, and tooke her away: and she came vnto him and he lay with her: (now shee was * purified from her vncleannesse) and she returned vnto her house.

5 And the woman conceiued: therefore shee sent and [d] told Dauid, and said, I am with child.

d Fearing least she should be stoned according to the Law.

6 ¶ Then Dauid sent to Ioab, *saying*, Send mee Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Vriah, [e] Go down to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the king sent a present after him.

e Dauid charged that if Vriah lay with his wife, his sinne might be cloked.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lorde, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, [f] The Arke and Israel, and Iudah dwel in tents: and my lord Ioab and the seruants of my lorde abide in the open fields: shal I then goe into mine house to eate and drinke, and lie with my wife? *by* thy life, and *by* the life of thy soule, I will not doe this thing.

f Hereby God would teach Dauid his condition, that seeing the delite & ease of his seruants would declare himselfe in forgetfull of God, so iniurious to his seruant.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, and hee did eate and drinke before him, & hee made him [g] drunk: and at euen he went out to lie on his couch with the seruants of his lorde, but went not downe to his house.

g He made him drinke more liberally, then he was wont to do, thinking hereby he would more lien by his wife.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And

15 And he wrote † thus in the letter, h Put ye Vriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten and die.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where he knew that strong men *were*.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And hee charged the messenger, saying, When thou hast made an ende of telling all the matters of warre vnto the king,

20 ‖ And if the kings anger arise, so that he say vnto thee, Wherefore approched ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a milstone vpon him from the wall, and hee died in Thebez? why went you nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we † pursued them vnto the entring of the gate.

24 But the shooters shot from the wal against thy seruants, & *some* of the kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid saide vnto the messenger, k Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth † one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, † displeased the Lord.

CHAP. XII.

1 Dauid reproued by Nathan, confesseth his sinne. 18 The childe conceiued in adulterie, dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

THen the Lord a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which hee had bought and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth, the man that hath done this thing, † shall surely die.

6 And hee shall restore the lambe * foure folde, because hee did this thing, and had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anoynted thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords b house, and thy lords c wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if *that had beene* too little) haue giuen thee d such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife *to bee* thy wife, and hast slaine him with the sword of the e children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wives before thine eyes, and giue them vnto thy neighbour, and he shal lie with thy wiues in the sight of this f sunne.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath g put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to h blaspheme, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therfore besought God for the child, and fasted, and i went in, and lay all night vpon the earth.

17 Then the Elders of his house arose *to come* vnto him, and to cause him to rise from the ground: but hee would not, neither did hee eate k meate with them.

18 So on the seueuth day the childe died: and the seruants of Dauid feared to tell him that the childe was dead: for they said, Behold, while the child was aliue, we spake vnto him, and he would not hearken vnto our voice: how then shall wee say vnto him, The childe is dead, † to vexe *him* more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid l arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, & afterward came to his own house, and bade that they should set bread before him, and he did eat.

21 Then said m his seruants vnto him, What thing is this, that thou hast done? thou didst fast and weepe for the childe while it was aliue, but when the childe was dead, thou didst rise vp, and eat meat.

22 And

† *Ebr. the child of death.*

* *Exod.22.1.*

* *1.Sam 16.13.*

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah and Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefices increase toward his, if by their ingratitude they slay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

* *Deut.28.30. chap.16.22.*

f Meaning, openly, as at noone dayes.

* *Ecclus.47.11.*

g For the Lord seeketh but that the sinner would turne to him.

h In saying that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his child, but God had otherwise determined.

† *Ebr. and he will do himselfe euill.*

l Shewing that our lamentations ought not to be excessiue, but moderate: and that we must praise God in all his doings.

m As they which considered not that God graunteth many things to the sobs and teares of the faithfull.

22 And he said, While the child was yet aliue, I fasted, and wept: for I said, Who can tell *whether* God will haue mercie on me, that the childe may liue?

23 But now being dead, wherefore should I now fast? [n] Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and [o] hee called his name Salomon: also the Lord loued him.

25 For *the Lord* had sent † by Nathan the [p] Prophet: therefore [q] * hee called his name Iedidiah, because the Lord *loued him*.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

28 Now therefore, gather the rest of the people together, and besiege the citie, that thou maiest take it, lest † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 [s] And hee tooke their kings crowne from his head, (which weighed a [f] talent of gold, with precious stones) and it was *set* on Dauids head: and hee brought away the spoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

n By this consideration he appeased his sorow.

* *Matth.1.6.*

o To wit the Lord, 1.Chron. 22.9.

† *Ebr. by the hand of.*

p To call him Salomon.

q Meaning, Dauid

* *1.Chron.22.9.*

‖ *Or, chiefe citie.*

r That is, the chiefe citie and where all the conduits are, is as good as taken.

† *Ebr. my name be called vpon it.*

s *1.Chron.20.2.*

f That is, three score pound after the weight of the common talent.

t Signifying that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOw after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name *was* [a] Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a [b] virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a verie subtill man.

4 Who said vnto him, Why *art* thou, the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meat, and let her dresse meat in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of [d] cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Amnons house, and dresse him meate.

a Tamar was Absalams sister both by father and mother, and Amnons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lack counsell to further it.

d Meaning some delicate and daintie meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and shee tooke ‖ floure, and kneed it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and [e] powred them out before him, but he would not eat. Then Amnon said, Cause yee euerie man to goe out from [f] me: so euerie man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which shee had made, & brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, he tooke her, and said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing * ought to be done in Israel: commit not this folly.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt be as one of [g] the fooles in Israel: now therfore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And she answered him, ‖ There *is* no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but hee would not heare her,

17 But called his ‖ seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of [h] diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother beene with thee? Nowe yet bee [i] still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king Dauid heard all these things, he was verie wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepeshearers in ‖ Baal-hazor, which is beside Ephraim, and [k] Absalom called al the kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepeshearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest we bee chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit he would not goe, but † thanked him.

26 Then said Absalom, But, I pray thee, shall not

‖ *Or, paste.*

e That is, he fained them was sick.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

* *Leuit.18.9.*

‖ *Or, how shall I put away my shame?*

g As a lewd and wicked person.

‖ *Or, for this cause.*

‖ *Or, boy.*

h For that which was of diuers colours or pieces, in those dayes was had in greater reputation, as 2.sam. 3.iodg.5.30.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

‖ *Or, in the plain of Hazor.*

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

† *Ebr. blessed.*

not my brother l Amnon goe with vs? And the king answered him, Why shoul he go with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not m I commanded you? be bold therefore, and play the men.

29 And the seruants of Absalom did vnto Amnon, as Absalom had commanded: and all the Kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶And while they were in the way, tydings came to Dauid, saying, Absalom hath slaine al the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the n ground, & all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon only is dead, † because Absalom had reported *so*, since he forced his sister Tamar.

33 Nowe therefore let not my lord the King ‖ take the thing so grieuously, to thinke that all the Kings sonnes are dead: ‖ for Amnon onely is dead.

34 ¶Then Absalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and beholde there came much people by the way of the hill side ‖ behind him.

35 And Ionadab said vnto the King, Behold, the Kings sonnes come; as thy seruant sayd, o so it is.

36 And assoone as he had left speaking, behold, the Kings sonnes came, and lift vp their voyces, and wept: and the King also and all his seruants were exceedingly sore.

37 But Absalom fled away, and went to p Talmai the sonne of Ammihur King of Geshur: and *Dauid* mourned for his sonne euery day.

38 So Absalom fled, and went to Geshur, and was there three yeeres.

39 And King Dauid ‖ desired to goe forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom 30 He causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceiued, that the Kings a heart was toward Absalom,

2 And Ioab sent to Tekoah, and brought thence a subtile woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and b anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the King, and speake on this maner vnto him, (for Ioab † taught her what she should say)

4 ¶Then the woman of Tekoah spake vnto the king, & fel downe on her face to the ground, and did obeysance, and said, † Helpe, O King.

5 Then the King said vnto her, What ayleth thee? And she answered, I am indeede a † widow, and mine husband is dead:

6 And thine handmaid had two c sonnes, and they two strone together in the fielde: (and there was none to part them) so the one smote the other, and slew him.

7 And beholde, the whole familie is risen against thine handmaide, and they saide, Deliuer him that smote his brother, that we may kill him for the d soule of his brother whom hee slewe, that we may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the King said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this e trespasse *be* on mee, and on my fathers house, and the King and his throne *be* ‖ guiltlesse.

10 And the King saide, Bring him to mee that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the King f remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my lorde the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou g thought such a thing against the people of God? or *why* doth the King, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For wee must needs die, and *we are* as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ‖ spare any person, yet doeth hee appoint h meanes, not to cast out from him, him that is expelled.

15 Nowe therefore, that I am come to speake of this thing vnto my lord the King, *the cause is* that the people i haue made me afraid: therefore thine handmaid sayd, Now will I speake vnto the King: it may be that the King will perfourme the request of his handmaid.

16 For the king wil heare, to deliuer his handmaide out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaide said, The word of my lord the king shall now be † comfortable: for my lord the king is euen as an k Angel of God in hearing of good and bad: therefore the lorde thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman saide, Let my lord the King now speake.

19 And the King said, Is not l the hand of Ioab with thee in all this? Then the woman answered, and saide, As thy soule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lorde the King hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaide.

20 For to the intent that I should m change the forme of speech, thy seruant Ioab hath done this thing: but ‖ my lord is wise according to the wisedome of an Angel of God to vnderstand all things that are in the earth.

21 ¶And the king sayde vnto Ioab, Beholde

l Pretending to the King that Amnon was vnkind vnto him.

m Such is ye pride of the wicked makers that in all their wicked commandements they thinke to be obeyed.

n Lamenting, as he hat felt the wrath of God vpon his house, Chap. 12, 10.

† Or, because it is put in Absalom mouth.

‖ Or, take it to heart. ‖ Or, but.

‖ Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap 3. 3.

‖ Desired.

a That the king fauoured him.

‖ Or, pist.

b In token of mourning for they vsed mourning to seeme cheerefull.

† Ebr. put words in her mouth.

† Ebr. saue.

† Ebr. a widowe woman.

c Vnder this parable he describeth the death of Amnon by Absalom.

d Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let mee beare the blame. ‖ Or, innocent.

f Sweare that they shall not reuenge the blood, which are many in number.

g Why doest thou giue contrary sentence in thy sonne Absalom?

‖ Or, accept.

h God hath prouided wayes (as sanctuaries) to saue them oftimes, whō man iudgeth worthy death.

i For I thought they would kill this mine heire.

† Ebr. rest.

k Is of great wisedome to discerne right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking rather in a parable then plainely. ‖ Or, none can hide ought from the King.

now, I haue [n] done this thing: go then, and bring the yong man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, & † thanked the King. Then Ioab said, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the King, in that the King hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Absalom to Ierusalem.

24 And the King said, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, & saw not the Kings face.

25 Now in all Israel there was none to be so much prayſed for beautie as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauie for him, therefore hee polled it) hee weighed the haire of his head at two hundreth [p] shekels by the Kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeres in Ierusalem, and saw not the Kings face.

29 Therefore Absalom sent for Ioab to sende him to the King, but he would not come to him: and when he sent againe, he would not come.

30 Therefore hee saide vnto his seruants, Behold, Ioab hath a ‖ fielde by my place, and hath barley therein: goe, and set it [q] on fire: and Absaloms seruants set the field on fire.

31 Then Ioab arose, and came to Absalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Beholde, I sent for thee, saying, Come thou hither, and I will send thee to the King, for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let mee see the Kings face: and [r] if there be any trespasse in me, let him kill me.

33 Then Ioab came to the King, & tolde him: & he called for Absalom, who came to the King, and bowed himselfe to the ground on his face before the King, and the King kissed Absalom.

CHAP. XV.

2 The practises of Absalom to assiure to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

AFter this, Absalom † prepared him charets, and horses, and fiftie men to [a] runne before him.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the King for iudgement, him did Absalom call vnto him, and sayd, Of what citie art thou? And he answered, Thy seruant *is* of one of the [b] tribes of Israel.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man *deputed* of the King to heare thee.

4 Absalom sayd moreouer, [c] Oh that I were made iudge in the lande, that euery man which hath any matter of controuersie, might come to me, that I might doe him iustice.

5 And when any man came neere to him, and did him obeisance, hee put foorth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the King for iudgement: so Absalom [d] stale the hearts of the men of Israel.

7 ¶ And after [e] fourtie yeeres, Absalom saide vnto the King, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vowe when I remained in Geshur, in Aram, saying, If the Lorde shall bring me againe in deed to Ierusalem, I will [f] serue the Lord.

9 And the King said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spyes throughout all the tribes of Israel, saying, When yee heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were [g] called: and they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offred sacrifices: & the treason was great: for the people † encreased still with Absalom.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from [h] Absalom: make speede to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the Kings seruants said vnto him, Behold, thy seruants *are readie to doe* according to all that my lord the King shall † appoint.

16 So the King departed and all his houshold † after him, and the King left ten concubines to keepe the house.

17 And the King went forth and all the people after him, and taried in a ‖ place [i] farre off.

18 And all his seruants went about him, & all the [k] Cherethites and all the Pelethites, and all the Gittites, *euen* sixe hundreth men which were come after him from Gath, went before the King.

19 Then saide the King to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou, and cary againe thy [m] brethren: mercy and [n] trueth *bee* with thee.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the King liueth, in what place my lord the King shall be, whether in death or life, euen there surely will thy seruant bee.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forward, but the King passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And lo, Zadok also *was there*, and all the Leuites with him, [p] bearing the Arke of the couenant of God: and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

25 Then

n I haue granted thy request.

† *Ebr. blessed.*

o Couering here by his affection, & shewing some part of iustice to please the people.

p Which weied 6 li. 4. ounces after halfe an ounce the shekel.

‖ *Or, possession.*

q The wicked are impatient in their affections, & spare no vnlawfull meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euil.

† *Ebr. made him.*

a Which were as a garde to set forth his estate.

‖ *Or, controuersie.*

b That is, noting of what citie or place he was.

c Thus by slander, flattery and faire promises the wicked seeke preferment.

d By iustifying them from his father to himselfe.

e Counting from the time that the Israelites had asked a King of Samuel.

f By offring a peace offering, which was lawfull to doe in any place.

g And bid to his feast in Hebron.

† *Ebr. went and increased.*

h Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.

† *Ebr. chuse.*

† *Ebr. at his feete.*

‖ *Or, house.*

i To wit, from Ierusalem.

k These were as the Kings guard, as some write, or counsellers.

l Who as some write was the kings sonne of Gath.

m Meaning, them of his familie.

n God requite thee thy friendship and fidelitie.

o To wit, the sixe hundreth men.

p Which was the charge of the Kohathites, Num. 4. 4.

q To stand by the Arke.

25 Then the king sayd vnto Zadok, Cary the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me *both* it and the ‖Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, [r] here am I, let him doe to me as seemeth good in his eyes.

27 The King sayde againe vnto Zadok the Priest, Art not thou a * Seer? returne into the citie in peace, and your two sonnes with you: *to wit*, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I will tary in the fields of the wildernesse, vntil there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of oliues, and wept as he went vp, and had his head [f] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid sayd, O Lord, I pray thee, turne the [t] counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the city, and say vnto Absalom, I will be thy [u] seruant, O king, (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks *sonne*, and Ionathan Abiathars *sonne*: by them also shall yee send mee euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a litle past the [a] top *of the hill*, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundred *cakes* of bread, and an hundred bunches of raisins, and an hundred of ‖ dried figs, and a bottle of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be [b] asses for the kings household to ride on, and bread and dried figs for the yong men to eate, and wine, that the faint may drinke in the wildernesse.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shal the house of Israel restore mee the kingdome of my father.

4 Then sayd the king to Ziba, Behold, thine are all that *pertained* vnto Mephibosheth. And Ziba sayd, † I beseech thee, let me finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to [c] Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei, the sonne of Gera: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou † murtherer, and † wicked man.

8 The Lord hath brought vpon thee all the [e] blood of the house of Saul, in whose stead thou hast reigned: and the Lorde hath deliuered thy kingdome into the hand of Absalom thy sonne: and beholde, thou art *taken* in thy wickednesse, because thou art a murtherer.

9 Then sayd Abishai the sonne of Zeruiah vnto the king, Why doeth * this dead dog curse my lord the king? let mee goe, I pray thee, and take away his head.

10 ¶ But the king sayd, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth euen because the Lorde hath [f] bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abishai, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lorde will looke on ‖ mine affliction, and [g] do me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselues [h] there.

15 ¶ And Absalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend, was come vnto Absalom, Hushai said vnto Absalom, † God saue the King, God saue the King.

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy [i] friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I bee, and with him will I dwell.

19 And † moreouer, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And [k] Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shal heare that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And

‖ *Or, his tabernacle.*

[r] The faithfull in all their afflictions shew themselues obedient to Gods will. * *1.Sam.9.9.*

[f] With ashes and dust in signe of sorrow.

[t] The counsell of the crafty worldlings doth more harme then the open force of the enemie.

[u] Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

[a] Which was the hill of Olives, Chap.15.30.

‖ *Or, figge cakes.*

[b] Commonly there are no vilest traitors then they, which vnder pretence of friendship seeke others.

† *Ebr. I worship.*

[c] Which was a citie in the tribe of Beniamin.

[d] That is, round about him.

† *Ebr. man of blood.*
† *Ebr. man of Belial.*

[e] Reproching him as though by his meanes Ish bosheth and Abner were slaine.

* *1.Sam.24.15. and chap.3.8.*

[f] Dauid felt that this was the iudgement of God for his sinne, & therefore humbleth himselfe to his rod.

‖ *Or, my teares.*

[g] Meaning that the Lord will send comfort to him, when they are oppressed.

[h] To wit, at Bahurim.

† *Ebr. Let the king liue.*

[i] Meaning Dauid.

† *Ebr. the second time.*

[k] Suspecting the change of the kingdome, & so his owne ouerthrow, hee giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authoritie.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked [1] counsell at the oracle of God: so was all the counsel of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priestes sonnes are hidde in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring victuals to Dauid.

MOreouer, Ahithophel sayd to Absalom, [a] Let me chuse out now twelue thousand men, and I will vp, and follow Dauid this night,

2 And I wil come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shal flee, and I wil smite the king onely,

3 And I wil bring againe all the people vnto thee, *and* when all shal returne, ([b] the man whom thou seekest *being slaine*) all the people shall bee in peace.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then sayd Absalom, Call now Hushai the Architе also, and let vs heare likewise † what he sayth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shal we doe after his saying, or not? tell thou.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not [c] good at this time.

8 For, sayd Hushai, thou knowest thy father, and his men, that they bee strong men, and are chafed in minde as a beare robbed of her whelps in the fielde: also thy father is a valiant warrier, and will not ‖ lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the *people* shall heare, and say, The people that follow Absalom † be ouerthrowen.

10 Then he also that is valiat, whose heart is as the heart of a lion, shal † shrinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne person.

12 So shall we come vpon him in some place, where we shall find him, and ‖ we will vpon him as the dew falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreouer, if he be gotten into a city, then shal all the men of Israel bring ropes to that city, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsel of Hushai the Architе, is better then the counsell of Ahithophel: for the Lorde had ‖ determined to destroy the [d] good counsel of Ahithophel, that the Lord might [e] bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that mauer did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickely, and shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee [f] ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the citie) and a maid went, and told [g] them, and they went and shewed king Dauid.

18 Neuertheleſse, a yong man saw them, and tolde it to Absalom. Therefore they both departed quickely, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the [h] wife tooke and spred a couering ouer the welles mouth, and spred ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They bee gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went and tolde king Dauid, and sayd vnto him, Vp, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his housholde in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra, an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] *Brought* beds, and basons, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheese of kine, for Dauid, and for the people that were with him, to eate: for they sayd, The people is hungry, and weary, and thirsty in the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbered the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part

[1] It was so esteemed for the successe thereof.

[a] The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

[b] Meaning Dauid.

† *Ebr. was right in the eyes of Absalom.*

† *Ebr. what is in his mouth.*

‖ *Or, giuen such counsell.*

[c] Hushai sheweth himselfe faithfull to Dauid, in that he reproueth this wicked counsell and purpose.

‖ *Or, tary all night.*

† *Eb. haue a breach, or ruine.*

† *Ebr. melt.*

‖ *Or, we will campe against him.*

‖ *Or, commanded.*

[d] That counsell which seemed good at the first to Absalom, vers. 4.

[e] For by the counsell of Hushai, he went to the battel, where he was destroyed.

[f] That is, ouer Iorden.

‖ *Or, the well of Rogel.*

[g] Meaning the message from their fathers.

[h] Thus God succoureth his in their greatest dangers.

[i] The Chalde readeth, Now they haue passed the Iorden.

[k] To wit, to pursue thee with all haste.

[l] They travelled all night, and by morning had all their company passed ouer.

[m] Gods iust vengeance euen in this life is powred on them which are enemies, persecutors, and persecutors of his Church.

[n] Who was also called Ishai Dauids father.

[o] God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

[a] For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolence of the sonne against the father, and therefore loyned with Dauid.

part vnder the hand of Abishai Ioabs brother the sonne of Zeruiah: and the *other* third part vnder the hand of Ittai the Gittite. And the King sayd vnto the people, I will go with you my selfe also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art [h] now worth ten thousand of vs: therefore nowe is it better that thou succour vs out of the citie.

4 Then the King sayd vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreths and by thousands.

5 And the king commaunded Ioab and Abishai, and Ittai, saying, *Entreate* the yong man Absalom gently for my sake. And all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the fielde to meete Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, *euen* of twenty thousand.

8 ¶ For the battell was scattered ouer all the counteey: and the wood deuoured much more people that day then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thick oke: and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that sawe it, told Ioab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Ioab sayde vnto the man that told him, And thou hast indeede seene? why then didest not thou there smite him to the ground, and I would haue giuen thee ten * *shekels* of siluer, and a girdle?

12 Then the man sayde vnto Ioab, Though I should † receiue a thousand *shekels* of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware lest any *touch* the yong man Absalom.

13 If I had done it, *it had bene* † the danger of my life: for nothing can bee hid from the king: yea, thou thy selfe wouldest haue bene against me.

14 Then sayde Ioab, I will not thus tarie with thee. And hee tooke three darts in his hand, and thrust them † through Absalom, while he was yet aliue in the middes of the oke.

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

17 And they tooke Absalom, and cast him into a great [e] pit in the wood, and layd a mightie great heape of stones vpon him: and all Israel fled euery one to his tent.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the * kings dale: for he said, I haue no [f] sonne to keepe my name in remembrance: and hee called the pillar after his owne name, and it is called vnto this day Absaloms place.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let mee runne and beare the king tidings that the Lorde hath † deliuered him out of the hand of his enemies.

20 And Ioab sayd vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Ioab to Cushi, Goe tell the king, what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cushi? And Ioab sayd, Wherefore now wilt thou runne my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee sayd vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and sawe, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called vnto the porter, and sayd, Behold, *another* man runneth alone. And the king sayd, He also bringeth tidings.

27 And the watchman sayd, † Me thinketh the running of the foremost *is* like the running of Ahimaaz the sonne of Zadok, Then the king sayd, Hee is a [i] good man, and commeth with good tidings.

28 And Ahimaaz called, and sayd vnto the king, Peace *be with thee*: and hee fell downe to the earth vpon his face before the king, and sayd, Blessed bee the Lord thy God, who hath ‖ shut vp the men that lift vp their handes against my lord the king.

29 And the king sayd, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the Kings [k] seruant, and *me* thy seruant, I saw a great tumult, but I knew not what.

30 And the king sayd vnto him, Turne aside, *and* stand here: so he turned aside and stood still.

31 And behold, Cushi came, and Cushi said, † Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the King, and all that rise against thee to doe thee hurt, bee as that yong man is.

33 And the king was [l] mooued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he sayd, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

CHAP. XIX.

7 Ioab incourageth the king. 8 Dauid is restored. 13 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillai departeth. 41 Israel striueth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the † victory of that day was turned into mourning to all the people: for the people heard say that day, The king soroweth for his sonne.

3 And

h Signifying, that a good gouernour ought to bee so dene vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called because the Euphrasiites (as some say) ied their carrell beyond Iordan in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

[a] Ga.13.15.

† Ebr. weigh vpon mine hand.

† Ebr. lie against my soule.

† Ebr. in the heart of Absalom.

d For he had pitie of his people, which was induced by Absloms flattery.

e Thus God turned his vaine glory to shame.

[e] Ga.14.17.

f It seemeth that God had punished him in taking a way his children, Chap.14.27.

† Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absalom: death.

h He sate in the gate of the citie of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I see the running.

i He had had experience of his fidelitie, Chap.17.12.

‖ Or, deliuered vp.

k To wit, Cushi, who was an Ethiopian.

† Ebr. tidings is brought.

l Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

† Ebr. saluation, or deliuerance.

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee the battell.

4 So the King[a] hid his face, and the King cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Ioab came into the[b] house to the King, and sayd, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ‖ princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and wee all had died this day, that then it would haue † pleased thee well.

7 Nowe therefore vp, come out, and speake † comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that wilbe worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the[c] gate: and they told vnto all the people, saying, Behold, the king doth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at[d] strife throwout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom whom we anointed ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the[e] Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, *euen* to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are yee the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the host to me for euer in the[f] roome of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the king, *and* to conduct him ouer Iorden.

16 ¶ And[g] Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to carie ouer the kings houshold, and to doe him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And sayd vnto the king, Let not my lord impute * wickeduesse vnto me, nor remember the thing that thy seruant did[h] wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of[i] Ioseph that am come to goe downe to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered, and sayd, Shall not Shimei die for this, because hee cursed the Lords annointed?

22 And Dauid sayd, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto mee? shall there any man die this day in Israel? for doe not I knowe that I am this day king ouer Israel?

23 Therefore the king sayd vnto Shimei, Thou shalt not[k] die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when[l] he was come to Ierusalem, and met the king, the king sayd vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And hee answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the king, because thy seruant *is* lame.

27 And he hath * accused thy seruant vnto my lord the king: but my lord the king *is* as an[m] Angel of God: doe therefore thy pleasure.

28 For all my fathers house were[n] but dead men before my lord the king, yet diddest thou set thy seruant among them that did eat at thine own table: what right therefore haue I yet to cry any more vnto the king?

29 And the king sayd vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba diuide the[o] lands.

30 And Mephibosheth sayde vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euen* foureſcore yeere olde, and he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai sayd vnto the king, † Howe long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day foureſcore yeere olde: and can I discerne betweene good and euill? Hath thy seruant any taste in that I eate or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a[p] burthen vnto the lorde my king?

36 Thy seruant will goe a little way ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and *bee buried* in the graue of my father and of my mother: but behold thy seruant[q] Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with

‖ Or, by stealth.

a As they doe that mourne.

b At Mahanaim.

‖ Or, captaines.

† Ebr. beene right in thine eyes.

† Ebr. to the heart of thy seruants.

c Where the most resort of the people haunted.

d Euery one blamed another, and throwe who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were forward.

f By this policie Dauid thought by winning of the captaine he should haue the hearts of all the the people.

g Which had before reuiled him, Chap. 16. 13.

* Chap. 16. 2.

* Chap. 16. 15.

h For in his aduersitie he was his most cruel enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph hee meanth Ephraim, Manasse and Beniamin (whereof he was) because these three were vnder one standard, Num. 2. 18.

k By my hand, or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the king.

* Chap. 16. 3.

m Able for his wisdome to iudge in all matters.

n Worthy to die for Saul's cruelty toward thee.

o Dauid did euill in taking his land from him before he knew the truth, but much worse, that knowing the truth, he did not restore them.

† Ebr. how many dayes are the yeeres of my life?

p He thought it not meete to receiue benefits of him to whom he was not able to doe seruice again.

q My seruant.

with me, and I will doe to him that thou shalt be content with: and whatsoeuer thou shalt ‖ require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

40 ¶ Then the King went to[a] Gilgal, & Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of [f] Israel.

41 And beholde, all the men of Israel came to the King, and saide vnto the King, Why haue our brethren the men of Iudah stollen thee away, and haue brought the King and his housholde, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah answered the men of Israel, Because the King is neere of kinne to vs: and wherefore now be yee angry for this matter? haue we eaten of the Kings *cost*, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the King, and haue also more *right* to Dauid then ye: Why then did ye despise vs, ‖ that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man (named Sheba the Sonne of Bichri, a man of Iemini) and he blewe the trumpet, and saide, We haue no part in [b] Dauid, neither haue we inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, frō [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the ten women *his* * concubines, that he had left behinde him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death liuing in widowhood.

4 ¶ Then sayd the King to [e] Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid sayd to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then *did* Absalom: take thou *therefore* thy [f] lords seruants and follow after him, lest he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment that hee had put on, was girded vpon him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab sayd to Amasa, Art thou in † health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Ioabs hand: for therewith he smote him in the fift *rib*, and shed out his bowels to the ground, and † smote him not the second time: so he died. then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men [h] stood by him, and sayd, Hee that fauoureth Ioab, and he that is of Dauids part, *let him goe* after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remooued Amasa out of the way into the field, and cast a cloth vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and [i] Bethmaachah and all *places* of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, *neere* to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the wordes of thine handmayd. And he answered, I doe heare.

18 Then she spake thus. [l] They spake in the old time, saying, They should aske of Abel: and so haue they continued.

19 I am [m] *one* of them that are peaceable *and* faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and sayd, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, *euen* against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, and † they retyred from the citie, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ * Then Ioab *was* ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iosha-phat the sonne of Ahilud the Recorder,

25 And Sheia *was* Scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Iairite *was* [o] chiefe about Dauid.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sunnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

‖ Or chuse.

‖ Or leade him forward.

a Where the tribe of Iudah taried to receiue him.

f Which had taken part with the King.

t Toward Ierusalem.

‖ Or, haue not we first spoken to bring home the King. verse 11.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the King, to stirre the people rather to fall from, or els by causing Israel to depart, thought that they of Iudah would haue lessenkenred him.

d From Gilgal, which was neere Iord-n.

* Chap. 16.22.

e Who was his chiefe captaine in Ioabs roume, Chap. 19.13.

f Either them which had bene vnder Ioab, or Dauids men.

* Chap. 8.18.

g Which was his cote, that he vsed to weare in the warre.

† Hebr. peace.

† Hebr. doubled not his stroke.

h He stood by Amasa at Ioabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrow it.

l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and required onely him that was author of the treason.

† Hebr. they were scattered.

* Chap. 8.16.

o Either In dignitie, or familiaritie.

† Hebr. years after years.
† Hebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seede of Abraham.
* Iosh. 9.3,16, 17.

THen there was a famine in the dayes of Dauid three yeres † together: and Dauid †asked counsell of the Lord, and the Lord answered, *It is* for Saul, and for *his* bloody house, because hee slew the a Gibeonites.

2 Then the king called the Gibeonites, and said vnto them, (Nowe the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale towarde the children of Israel and Iudah)

b Wherewith may yoor wrath be appeased, that you may pray to God to remoue this plagne from his people?
c Saue onely of Sauls stocke.

3 And Dauid said vnto the Gibeonites, b What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill c any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the King, The man that consumed vs, and that imagined euill against vs, *so that* we are destroyed from remaining in any coast of Israel,

d Of Sauls kinsmen.
e To pacifie the Lord.

6 Let seuen men of his d sonnes bee deliuered vnto vs, and we wil hang them vp e vnto the Lord in Gibeah of Saul the Lords chosen. And the king said, I will giue them.

7 But the King had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the * Lords othe, that was betweene them, *euen* betweene Dauid and Ionathan the sonne of Saul.

* 1 Sam. 18.3. and 20.8,42.

8 But the King tooke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, *euen* Armoni and Mephibosheth, & the fiue sonnes of f Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19 for Michal was the wife of Paltiel 2. Sam. 3.44 and neuer had childe, 2. Sam. 6.23.

9 And he deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: so they † died *all* seuen together, & they were slaine in the time of harueſt: in the g first *dayes*, and in the beginning of barley harueſt.

† Hebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of April.

10 Then Rizpah the daughter of Aiah tooke h sackeloth and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill i water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to ‖ light on them by day, nor beasts of the field by night.

h To make her a tent, wherein she prayed to God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.
‖ Or, rest.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne, from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

* 1. Sam. 31.10.

13 So hee brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commaunded, God was then k appeased with the land.

k For where the magistrate suffereth faults vnpunished, there the plagne of God lieth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of l Haraphah (*the head* of whose speare weighed three hundreth m shekels of brasse) euen he being girded with a new *sword*, thought to haue slaine Dauid.

l That is, of the race of Gyants.
m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battell, lest thou quench the n light of Israel.

n For the glory and wealth of the countrey standeth in the preseruation of the godly magistrate.

18 ¶ And after this also there was a battell with the Philistims at o Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chr. 20.4.

19 And there was yet *an other* battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slew p Goliath the Gittite: the staffe of whose speare *was* like a weauers beame.

p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chron. 20.5.

20 Afterward there was also a battel in Gath, where was a man of *a great* stature, and had on euery hand sixe fingers, & on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when hee reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

* 1. Sam. 16.9.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 Hee prophecieth of the reiection of the Iewes and vocation of the Gentiles.

AND Dauid spake the wordes of this a song vnto the Lord, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hand of Saul.

a In token of his wonderfull benefits the mouned of God.

2 And he said, * The Lord is my b rocke and my fortresse, and he that deliuereth me.

* Psal. 18.2.
b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all temptations.
‖ Or, rocke.

3 God *is* my ‖ strength, in him will I trust: my shield, & the horne of my saluation, my hie tower *and* my refuge: my Sauiour, thou hast saued mee from violence.

4 I will cal on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the c pangs of death haue compassed mee: the floods of vngodlinesse haue made mee afraid.

e As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyrannie and death.

6 The sorowes of the graue compassed mee about: the snares of death ouertooke me.

7 *But* in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked, the foundations of the heauens mooued and shooke, because he was angry.

9 d Smoke went out at his nostrels, and consuming e fire out of his mouth: coles were kindled thereat.

d That is, clouds and vapours.
e Lightening and thundring.

10 Hee f bowed the heauens also, and came downe, and darkenesse *was* vnder his feete.

f So it seemeth when the ayre is darke.

11 And hee rode vpon g Cherub and did flie, and he was seene vpon the wings of the winde.

g To signifie a mouement throw the world.

12 And he made darkenes a Tabernacle round about him, *euen* the gatherings of waters, *and* the cloudes of the ayre.

13 At

13 At the brightnes of his presence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce,

15 Hee shot arrowes also, and scattered them: *to wit*, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, *euen* the foundations of the world were discouered by the rebuking of the Lord, *and* at the blast of the breath of his nostrels.

17 Hee sent from aboue, *and* tooke mee: hee drew me out of many waters.

18 Hee deliuered mee from my strong enemie, *and* from them that hated mee: for they were too strong for mee.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me foorth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my [l] righteousnesse: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.

23 For all his Lawes *were* before mee, and his statutes: I departed not therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousnesse, according to my purenesse before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes *are* vpon the hautie, to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken thorow an host, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tried *in the fire*: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 He maketh my feete like [p] hindes *feete*, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe ‖ of brasse is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feet.

40 For thou hast [q] girded mee with power to battell, *and* them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue *them*, *euen* vnto the [r] Lord, but hee answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clay of the streete, *and* did spread them abroad.

44 Thou hast also deliuered me from the contentions of my [s] people: thou hast preserued mee to bee the head ouer nations: the people which I knew not, doe serue me.

45 Strangers [t] shall be in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lorde line, [u] and blessed *bee* my strength: and God, *euen* the force of my saluation be exalted.

48 *It is* God that giueth mee *power* to reuenge me, and subdue the people vnder me,

49 And rescueth mee from mine enemies: (thou also hast lift mee vp from them that rose against mee, thou hast deliuered mee from the cruell man.

50 Therefore I wil praise thee, O Lord, among the * nations, and will sing vnto thy Name)

51 *He is* the tower of saluation for his King, and sheweth mercie to his anointed, *euen* to Dauid, and to his seed * for euer.

CHAP. XXIII.

1 *The last words of Dauid.* 6 *The wicked shall bee plucke vp as thornes.* 8 *The names and acts. of his mighty men.* 15 *He desired water, and would not drinke it.*

THese also bee the [a] last words of Dauid, Dauid the sonne of Ishai sayeth, euen the man who was set vp on high, the Anoynted of the God of Iaakob, and the sweet singer of Israel sayth,

2 The Spirit of the Lord spake by me, and his word *was* in my [b] tongue.

3 The God of Israel spake to me, the strength of Israel sayd, *Thou shalt* beare rule ouer men, being iust *and* ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, *so shall mine house be, and not* as the [c] grasse of the earth *is* by the bright raine.

5 For so shall not mine house *be* with God: for hee hath made with mee an euerlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire *is*, that hee will not make it [d] grow *so*.

6 But the wicked *shalbe* euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touch them, must bee defenced with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8 ¶ These *bee* the names of the mighty men whom Dauid had. Hee that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundreth at one time.

9 And after him *was* * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

10 Hee arose and smote the Philistims, vntill his hand was wearie, and his hand [g] claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red Sea.

k I was so before, that all meanes seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause that thou seemest to forget thy wonted mercie.

o The meanes that God vseth to succour his, neuer faileth.

p He vseth extraordinarie meanes to make mee win most strong holds.

‖ Or, stele.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

* Rom. 15. 9.

* Chap. 72. 3.

a Which he spake after that he had made the Psalmes.

b Meaning, hee spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdome may continue for euer according to his promise.

e As one of the King's councell.

* 1. Chron. 11. 12.

‖ Or, assailed with danger of their lives.

f Meaning, fled from the battell.

g By a cramp which came of weariness and straining.

him onely to spoyle.

11 After him *was* * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a fielde full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gaue [b] great victorie.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the hartest time vnto the cave of Adullam, and the hoste of the Philistims pitched in the valley of ‖ Rephaim.

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid [i] longed, and sayd, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and took and brought it to Dauid, who would not drinke thereof, but [k] powred it *for an offering* vnto the Lord,

17 And sayd, O Lord, be it farre from me, that I should do this. *Is* not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, † and slewe them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto *the first* three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many acts, *and was* of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lion in the mids of a pit in the time of snowe.

21 And hee slew an Egyptian a ‖ man of great stature, & the Egyptian had a [l] speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirty, but he attained not to the *first* three: and Dauid made him of his counsell.

24 ¶ * Asahel the brother of Ioab *was* one of the thirtie: Elhanan the sonne of Dodo of Bethlehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Hushathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Elihaba the Shaalbonite: *of* the sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriiah the Hittite, [o] thirty and seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chuseth to fall into Gods handes. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was [a] againe kindled against Israel, and [b] hee mooued Dauid against them, in that he said, Go, number Israel and Iudah.

2 For the King sayd to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the [c] number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundreth fold more then they be, & that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the Kings word preuailed against Ioab & against the captaines of the hoste: therfore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the mids of the ‖ valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number & summe of the people vnto the King: and there were in Israel [d] eight hundreth thousand strong men that drew swords, and the men of Iudah were [e] fiue hundreth thousand men.

10 Then Dauids heart smote him, after that he had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore nowe, Lord, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus sayth the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and sayd vnto him, Wilt thou that [g] seuen yeeres famine come vpon thee in thy lande, or wilt thou

* 1. Chron. 11. 27.

b Who hath neither respect to many nor few, when he will shew his power.

‖ Or, giants.

i Being ouercome with weariness and thirst.

k Brideling his affection and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11. 20.

† † Ebr. slaine.

‖ Or, Ish-hai.

‖ Or, a comely man. Which was as big as a weauers beame, 1. Chron. 11. 23.

l Which was as big as a weauers beame, 1. Chron. 11. 23.

m He was more valian: then the 30. that follow, and not so valiant as the five before.

* Chap. 2. 18.

* 1. Chro. 11. 27.

‖ Or, Pelonite.

n Diuers of these had two names, as appeareth, 1 Chro. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chron. 21. 1.

c Because he did this to trie his power, and so to trust therein it offended God, this was lawfull to number the people, Exod. 30. 4. numb. 1. 2.

‖ Or, riuer.

‖ Or, to the nether land newly inhabited.

‖ Or, Zur.

d According to Ioabs count for in all there were eleuen hundreth thousand, 1. Chro. 21. 5.

e Considering wonder them the Ismaelites: for ell they had but fouer hundreth and fiueuty thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeres of famine were past for the Gibeonites matter: this was the fourth yeere to the which should have beene added other three yeeres more, 1. Chro. 21. 12.

thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beersheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord * repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, [i] holde now thine hand. And the Angel of the Lorde was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and sawe the king and his seruants comming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground.

21 And [l] Araunah said, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offering, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] *as* a king giue vnto the king: and Araunah saide vnto the King, The Lord thy God be fauourable vnto thee)

24 Then the King sayd vnto Araunah, Not so, but I will buy it of thee at a price, and wil not offer burnt offering vnto the Lord my God of that which doeth cost me nothing. So Dauid bought the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, & offred burnt offerings and peace offrings, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the one side of the country to the other.

*1.Sam.15.11.

i The Lord spared this place, because he had chosen it to be [l] his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections as the onely cause of this euill.

l Called also Ornan, 1.Chro.21.20.

m That is, abundantly: for as some write, he was King of Ierusalem before Dauid wan the tower.

n Some write that euerie tribe gaue 50. which make 600. or that afterward he bought as much as came to 550 shekels, 1.Chron.21.25

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they bee preserued by Gods protection, (who then fauoureth them when his word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were all one people, and now by the iust iudgement of God were made two, whereof Iudah and Beniamin claue to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed King. 50 Adoniiah fleeth to the altar.

NOw when king Dauid was [a] olde and striken in yeres, they couered him with clothes, but no [b] heate came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the king a yong virgin, and let her ‖stand before the king, & cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong mayd thorowout all the coasts of Israel, & found one Abishag [c] a Shunammite, & brought her to the king.

4 And the mayd was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶Then Adoniiah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate him charets and horsemen, and [d] fiftie men to run before him.

6 And his father would not displease him frō his † childhood, to say, Why hast thou done so? And hee was a very goodly man, and *his mother* bare him next after Absalom.

7 And hee † tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they [e] helped forward Adoniiah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah sacrificed sheepe and oxen, and fat cattell by the stone of Zoheleth, which is by ‖En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiah, and [f] the mighty men, and Salomon his brother hee called not.

11 Wherefore

a He was about 70. yeere olde, 2. Sam.5.4.

b For his naturall heat was worne away with traueis.

‖Or, serue him.

c Which citie was in the tribe of Issachar, as Iosh. 19.18.

d Reade 1.Sam. 25.1.

† Eb. dayes.

† Eb. his wordes were with Ioab.

e They tooke his part and followed him.

‖Or, the fountaine.

f As the Cherethites and Pelethites.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that Adoniiah the sonne * of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, *and* I will now giue thee counsell, how to saue thine owne g life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne? why is then Adoniiah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and h confirme thy words.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king sayd, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmayde, *saying*, Assuredly Salomon thy sonne shal reigne after me, and he shall sit vpon my throne.

18 And beholde, now *is* Adoniiah King, and now, my lord, O King, thou knowest i it not.

19 And he hath offred many oxen, and fat cattel, and sheepe, and hath called al the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lorde, O King, *knowest* that the eyes of all Israel *are* on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be k reputed † vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king vpon his face l to the ground.

24 And Nathan saide, My lord, O King, hast thou said, Adoniiah shall reigne after me, and hee shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called al the Kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adoniiah.

26 But me thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy m seruant, who should sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, and said, Call me Bath-sheba. And she came into the Kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainely doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and said, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and carie him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall bee King in my stead: for I haue † appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So bee it, *and* the Lord God of my lord the King † ratifie it.

37 As the Lorde hath bene with my lorde the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 ¶ And Adoniiah and all the ghestes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noyse and vprore in the citie?

42 And as hee yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adoniiah sayd, Come in: for thou art † a worthy man, and bringest q good tidings.

43 And Ionathan answered, and sayd to Adoniiah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, & Nathan the Prophet haue anointed him king in Gihon, and they are gone vp from thence with ioy, and the citie is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came r to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy Name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the s bed.

48 And thus sayd the king also, Blessed bee the Lorde God of Israel, who hath made one to sit

* 2. Sam. 3. 4.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors. † Ebr. sinners.

l Acknowledging him to be the true and worthie King appointed of God, as the figure of his Christ.

† Ebr. let the King Adoniiah liue.

m Meaning, that he ought in such affaires: enterprise nothing except he had consulted with the Lord.

n Moued by the Spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ.

o Meaning, the Kings seruants and such as were of his gard.

† Ebr. commaud.

† Ebr. sey Amen.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23. † Ebr. horn.

† Ebr. a man of power.

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, & so did beat down his pride.

r To blesse him, and to pray and praise God for him.

s He gaue God thanks for the good sonne.

sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adoniiah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adoniiah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the [z] altar.

51 And one tolde Salomon, saying, Beholde, Adoniiah doeth feare King Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon saide, If he will shewe him selfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the altar, and hee came and did obeysance vnto King Salomon. And Salomon sayde vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roome.

THen the dayes of Dauid drewe neere that hee should die, and he charged Salomon his son, saying,

2 I goe the [a] way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lorde may confirme his worde which he spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in [c] trueth, with all their hearts, and with all their soules, † thou shalt not (said he) want one of thy *posteritie* vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whom hee slewe, and [d] shed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them bee among them that eate at thy table: [f] for so they came to me when I fled from Absalom thy brother.

8 ¶ And beholde, with thee * is Shimei the the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but he came downe to meete me at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with [g] blood.

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the daies which Dauid * reigned vpon Israel, *were* fourtie yeeres: seuen yeeres reigned he in Hebron, and thirty and three yeeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was established mightily.

13 And Adoniiah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee saide, [h] Commest thou peaceably? and hee saide, Yea.

14 He saide moreouer, I haue a suite vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set [i] their faces on me, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, † refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba saide, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adoniiah: and the king rose to meete her, and [k] bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to bee set for the kings mother, and she sate at his right hand.

20 Then she saide, I desire a small request of thee, say me not nay. Then the king sayde vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adoniiah thy brother to wife.

22 But king Salomon answered and saide vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniiah? aske for him the [l] kingdome also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then king Salomon sware by the Lorde, saying, God doe so to mee and more also, if Adoniiah hath not spoken this worde against his owne life.

24 Nowe therefore as the Lorde liueth, who hath established mee, and set me on the throne of Dauid my father, who also hath made mee an house, as he * promised, Adoniiah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

26 ¶ Then the king sayde vnto Abiathar the Priest, Go to Anathoth vnto thine owne ‖ fieldes: for thou art † worthy of death: but I will not this day kill thee, because thou [m] bareest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that hee might * fulfill the wordes of the Lorde, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adoniiah, but hee turned not after Absalom) and Ioab fled vnto the Taberna-

cle

z Which Dauid his father had built in the floore of Arunah, 2. Sam. 24. 25.

a I am ready to die as all men doe.

b He sheweth how hard a thing it is to gouerne, and that none can do it well except he obey God.

* Deut. 29. 9. Iosh. 1. 7.

‖ Or, prosper.

c And without hypocrisie.

* 2. Sam. 3. 27.

* 2. Sam. 20. 10.

d Robbed his blood in time of peace, as if there had been warre.

e He put the bloody sword into his sheath.

* 2. Sam. 19. 31.

f That is, they took mercifully with me.

* 2. Sam. 16. 5.

* 2. Sam. 19. 23.

g Let him be punished with death for his sake.

* Act. 2. 29. and 13. 36.

* 2. Sam. 5. 4. 1. Chron. 29. 26, 27.

* 1. Chron. 29. 23.

h For she feared lest hee would worke treason against the King.

i In signe of their fauour & consent.

† Ebr. cause not my face to turne away.

k In token of reuerence, and that others by his example might haue her in greater honour.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

* 2. Sam. 7. 12, 13.

‖ Or, fell vpon him.

‖ Or, possessions.

† Ebr. a man of death.

m When he fled before Absalom, 2. Sam. 15. 24.

* 2. Sam. 2. 31, 35.

n He tooke Adoniiah part when he would haue vsurped the kingdome, Chap. 1. 7.

cle of the Lorde, and caught hold on the hornes of the altar.

29 And it was tolde king Salomon, that Ioab was fled vnto the Tabernacle of the Lorde, and beholde, *he is* by the [o] altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and [p] smite him, & bury him, that thou maiest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knewe not: *to wit*, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the [b] head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and hee was buried in his owne house in the wildernesse.

35 And the King put Benaiah the sonne of Iehoiada in his roume ouer the hoste: and the King set Zadok the [r] Priest in the roume of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and saide vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei sayd vnto the king, The thing is good: as my lord the king hath sayd, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

38 And after three yeeres two of the [t] seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: and they told Shimei, saying, Behold, thy seruants *be* in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and [t] Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and sayde vnto him, Did I not make thee to sweare by the Lorde, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saydest vnto mee, The thing is good, *that* I haue heard.

43 Why then hast thou not kept the othe of the Lorde, and the commandement wherewith I charged thee?

44 The King sayde also to Shimei, [u] Thou knowest all the wickednesse whereunto thine heart is priuie, that thou diddest to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lorde for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he dyed. And the * kingdome was [x] established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lorde appeareth to him, and giueth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

SAlomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the [a] citie of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lorde, and the wall of Ierusalem round about.

2 Onely the people sacrificed in [b] the hie places, because there was no house built vnto the name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his [c] father: onely he sacrificed and offered incense in the hie places.

4 And the King went to [d] Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayde, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when he walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast [e] kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as *appeareth* this day.

7 And now, O Lord my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a young childe, and knowe not how to [f] goe out and in.

8 And thy seruant *is* in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbred for multitude.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart, to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy [g] mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God sayde vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine [h] enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there ‖ shall bee none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

16 And

[o] Thinking to be saued by the holinesse of the place.

[p] For it was lawfull to take the wilfull murderer from the altar, Exod.21.14.

* 2.Sam.3.27.

* 2.Sam.20.10.

[q] Ioab shall be iustly punished for the blood that he hath cruelly shed.

[r] And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

[t] This God appointeth the wales and meanes to bring his iust iudgements vpon the wicked.

[t] His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

[u] For though thou wouldest deale, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2 Sam.16.5.

* 2.Chron.1.1.

[x] Because all his enemies were destroyed.

* Chap.7.8.

[a] Which was Beth-lehem.

[b] Where altars were appointed before the temple was built to offer vnto the Lord.

[c] For his father had commanded him to obey the Lord and walke in his waies, Chap.2.3.

[d] For there the Tabernacle was, 2.Chron.1.3.

‖ Or, as he walked.

[e] Thou hast performed thy promise.

[f] That is, to haue my selfe in executing the charge of rule.

* 2.Chron.1.10.

‖ Or, obedient.

[g] Which so many in number.

[h] That is, that thine enemies should die.

* Matth.6.33. Luke.12.31.

‖ Or, hath bene none.

* Chap.15.5.

15 And when Salomon awoke, behold, it was [i] a dreame, and he came to Ierusalem, and stood before the Arke of the couenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two ‖ harlots vnto the king, and [k] stood before him.

17 And the one woman said, Oh my lord, I and this woman dwel in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger *was* with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for shee ouerlay him.

20 And she arose at midnight, and [l] tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe shee said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, Shee saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, [m] Bring me a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled toward her sonne, and shee said, Oh my lord, giue her the liuing child, and [n] slay him not: but the other said, Let it bee neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisedome of God was in him to doe iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, Scribes, Iehoshaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada *was* ouer the hoste, and Zadok and [c] Abiathar, Priests,

5 And Azariah the sonne of Nathan *was* ouer the officers, & Zabud the sonne of Nathan, Priest, *was* the kings friend,

6 And Ahishar was ouer the houshold, and * Adoniram the sonne of Abda *was* ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided victuals for the king & his houshold: ech man had a moneth in the yeere to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth shemesh, and ‖ Elon *and* Bethhanan:

10 The sonne of Hesed in Aruboth, to whom perteined Shochoh, and all the land of Hepher:

11 The sonne of Abinadab in al the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth shean, which is by Zartanah beneath Izreel, from Beth shean ‖ to Abelmeholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the sonne of Manasseh, which are in Gilead, & vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

14 ¶ Ahinadab the sonne of Iddo *had* to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in [e] Issachar:

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Vri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel *were* many, as the sand of the sea in number, [f] eating, drinking, and making merrie.

21 * And Salomon reigned ouer all kingdomes, from the [g] Riuer *vnto* the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon al the dayes of his life.

22 And Salomons victuals for one day were thirtie † measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside hartes, and Buckes, bugles, and fat foule.

24 For he ruled in all *the region* on the other side of the Riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the [h] kings on the other side the Riuer: and hee had peace round about him on euerie side.

25 And Iudah and Israel dwelt without feare, euerie man vnder his vine, and vnder his fig-tree, from [i] Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided victual for king Salomon, and for all that came to king Salomons table, euerie man his moneth; *and* they suffered to lacke nothing.

28 Barley also and straw for the horses and mules, brought they vnto the place where the officers were, euerie man according to his charge.

29 ¶ * And God gaue Salomon wisdome and vnderstanding exceeding much, & [k] a large heart, euen as the sand that is on the sea shore.

30 And

‖ He knew that God had appeared vnto him in a dreame.

‖ Or, *vsiuallers.*

k By this example it appeareth that God kept promise with Salomon in graunting him wisdome.

l Shee stale the poore childe away, because she might hide the sonne and pacifiedst.

m Except God giue iudges vnderstanding the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth that shee had rather indure the rigour of the law, then see her childe cruelly slaine.

a That is, his chiefe officers.

b Hee was the sonne of Achimaas and Zadoks nephew.

c Not Abiathar whom Salomon had put from his office, Chap. 2. 27 but another of that name.

* Chap. 5. 14.

‖ Or, *Elon in Beth-anan.*

‖ Or, *to the plaine.*

d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32. 41.

e Salomon obserued not the division that Iosheua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie.

* Ecclus. 47. 15.

g Which is Euphrates.

† Heb. *Lorim.*

‖ Or, *Gaza.*

h For they were all tributaries vnto him.

i Throughout all Israel.

* 2. Chron. 9. 25.

* Eccl. 47. 14. 15, 16.

k Meaning great vnderstanding and able to comprehend all things.

30 And Salomons wisedome excelled the wisdome of all the children of the [l] East and all the wisedome of Egypt.

31 For he was wiser then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake three thousand [m] prouerbs: and his songs were a thousand and fiue.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beasts, and of fowles, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard of his wisdome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 Hee prepareth the stuffe for the building. 13 The number of the workmen.

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for hee had heard, that they had anoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his God, for the warres which were about him on euerie side, vntil the Lord had put ‖ them vnder the soles of his feete.

4 But now the Lord my God hath giuen mee [a] rest on euerie side, *so that* there is neither aduersarie, nor euill to resist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God,* as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shal build an house vnto my Name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my seruants shall bee with thy seruants, and vnto thee will I giue the [b] hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 ¶ And when [c] Hiram heard the words of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: nowe thou shalt doe mee a pleasure to minister foode for [d] my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, *euen* his full desire.

11 And Salomon gaue Hiram twentie thousand † measures of wheat for food to his houshold, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisedome as hee * promised him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the ‖ princes, whom Salomon appointed ouer the worke, *euen* three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, *euen* hewed stones.

18 And Salomons workmen, and the workemen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.

AND * in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth [a] Zif, (which is the second moneth) hee built the [b] house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twentie broad, and thirtie cubits high.

3 And the [c] porch before the Temple of the house *was* twentie cubits long according to the breadth of the house, and ten cubits broad before the house.

4 And in the house he made windowes, ‖ broad *without*, and narrow *within*.

5 And by the wall of the house he made ‖ galleries round about, euen by the walles of the house round about the Temple: and [d] the oracle, and made chambers round about.

6 The neathermost gallerie *was* fiue cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad: for hee made [e] rests round about without the house, that *the beames* should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, *before* it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the [f] house and finished it, and sieled the house, being vawted with sieling of cedar trees.

10 And he built the galleries vpon all the *wal* of the house of fiue cubits height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe all my commandements, to

l To wit, the Philosophers and Astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the hiest to the lowest.

‖ Or, Zor.

* 2. Chro. 2. 3.

‖ Or, his enemies.

a Hee declareth that he was bound to set foorth Gods glorie, for so much as the Lord had sent him rest and peace.

* 2. Sam. 7. 13. 1. chron. 22. 10.

b This was his equitie, that hee would not receiue a benefit without some recompense.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to builde the Spirituall Temple.

‖ Or, floats.

d While my seruants are occupied about thy businesse.

† Ebr. Corim.

‖ Or, pure.

* Chap. 3. 12.

e As touching the furniture of wood and vitailes.

* Chap. 4. 6.

‖ Or, masters of the worke.

f The Ebrew word is Gibim, which some say, were excellent masons.

* 1. Chron. 3. 1.

a Which moneth conteineth part of April and part of May.

b Whereby is meant the Temple and the oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

‖ Or, to open and to shut.

‖ Or, lofts.

d Where God spake between the Cherubins, called also the most holy place.

e Which were certaine stones comming out of the wall, as layers for the beames to rest vpon.

‖ Or, Galeris.

f In Exodus it is called the Tabernacle and the Temple is there called the Sanctuarie, and the Oracle the most holy place.

UMI

THE TEMPLE VNCOVERED.

The cause why we vncouered and set open the Temple, without setting foorth the wall that is before it, is, that the order of those things that are within, might be seene more liuely. A B. The length of the Temple of threescore cubites. A C. The breadth of twentie cubites within, and not measuring the thicknesse of the walles. Thus also was the length of the porch without the Temple. C D. The height of thirtie cubites. E F The chambers of the Priestes, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. J. The windowes of the Temple. K. The first chamber was fiue cubites broad. L. The second six. M. The third seuen. N O P. The restes or stayes of the wall, which bare vp the posts that did separate chamber from chamber. Q. the holy place. R. The holiest of all, where the Arke of the couenant was. S. The gate to enter into the most holy place. T The fiue candlestickes on euery side of the Temple. V. The ten tables on both sides for the shew bread. X. The incense altar.

to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

13 And I will g dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto h the walles of the sieling, and within he couered them with wood, and couered the floore of the house with plankes of firre.

16 And he built twentie cubites in the sides of the house with boardes of Cedar, from the floore to the walles, and he prepared *a place* within it for the oracle, *euen* the most holy place.

17 But the i house, that is, the Temple before it, was fourtie cubites *long*.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all *was* Cedar, *so that* no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within *was* twentie cubites long, and twentie cubites broad, and twentie cubites hie: and hee couered it with pure golde, and couered the altar with Cedar.

* 2.Sam.7.13.

g According as he promised vnto Moses, Exo.25.22.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

‖ Or, little cucumbers.

k That is, in the most inward place of the house.

21 So Salomon couered the house within with pure golde: and hee † shut the place of the oracle with chaines of golde, and couered it with gold.

22 And he ouerlayd all the house with golde, vntill all the house was made perfite. Also he couered the l whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of ‖ Oliue tree, ten cubites hie.

24 The wing also of the one Cherub *was* fiue cubites, and the wing of the other Cherub *was* fiue cubites: from the vttermost part of *one* of his wings vnto the vttermost part of the *other* of his wings, *were* ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one fise.

† Ebr. he drew through chaines of golde before.

l Meaning, the altar of incense, Exod.30.1.

‖ Or, Pine tree.

THE TEMPLE COVERED.

WEST.

SOVTH. NORTH.

EAST.

This figure representeth the great court separated into three parts, whose separation was made of three orders of hewen stone, and one of Cedar boardes.

A. The court of the Priestes next to the porch, called the inner court, for it was necrer the Temple then was the peoples. B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and ten in height. C. Ten lauers, 2.chron.4.6. D. The sea, 2. Chron.4.2. E. The court of the people. 2 Chron 4.9. and 6.12, which is called the great porch, and in Acles 3.11. the porch of Salomon. This court is often taken in the Scriptures of the Newe Testament for the Temple, Matth.21.23. Acles 3.2,3. for the people did not passe vp further, but did worshippe in this court. This is the place wherein Christ and his Apostles vsed to preach, and whence Christ did cast the bugers and sellers. F. A stage of brasse whereon Salomon prayed, that he might bee better seene and heard of the people. It was fiue cubites long, fiue broad, and in height three, 2. Chron.6 13. G. A gate on the East, called the gate of Sur, or Seir, 2.King.11.6. and the gate of the foundation, 2.Chron.23.5. It is also called beautifull, Acles 3.2. for the prince did onely enter in thereat, and not the people, Ezek.44.3. for the people entred in by the North gate and the South, Ezek.46.9.

26 *For* the height of the one Cherub *was* ten cubites, so *was* the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the

* Exod.25.20.

the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the middes of the house.

28 And he [m] ouerlayde the Cherubims with golde.

29 And hee carued all the walles of the house rounde about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee couered with golde within and without.

31 And in the entring of the oracle hee made *two* doores of Olive tree: *and* the vpper post *and* side postes *were* fiue square.

32 The two doores also *were* of Olive tree, and he graued them with grauing of Cherubims and Palme trees, and grauen floures, and couered them with golde, and laide [n] thin golde vpon the Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Olive tree foure square.

34 But the two doores *were* of firre tree, the two sides of the one doore *were* ‖ round, and the two sides of the other deore *were* round.

35 And he graued Cherubims, & Palme trees, and carued floures, and couered the carued worke with golde, finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

m For the other which Moses made of beaten golde, was taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

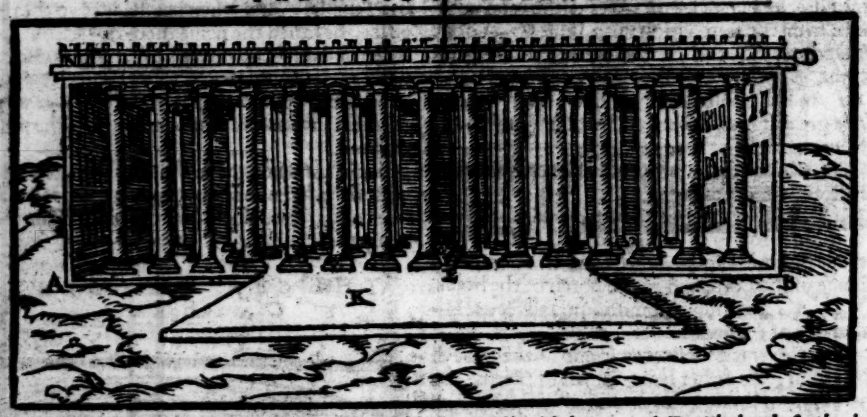
n So that the fashion of the carued worke might still appeare.

‖ Or, folding.

o Where the Priestes were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.

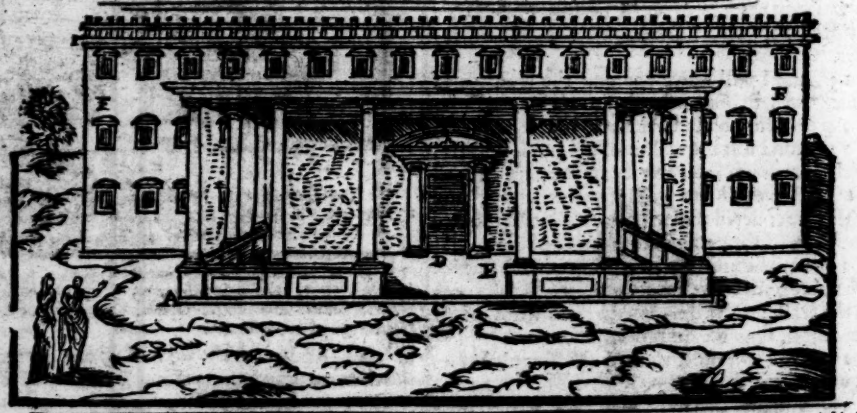
p Which contineth part of October and part of November.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A. B. The length of an hundreth cubites. B. C. The breadth of fiftie. B. D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The three rowes of windowes. K. The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long. A. B. and thirtie broad, C. D. The pauement, E. The windowes F.

CHAP. VII.

1 The building of the of the house of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house * thirteene yeeres, and [a] finished all his house.

2 He built also an house [b] *called* the forest of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of Cedar pillars, and Cedar beames *were laide* vpon the pillars.

3 And it was couered aboue with Cedar vpon the

* Chap. 9. 10.

a After he had built the Temple.

b For the length of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon, in Syria: this house hee vsed in summer for pleasure and recreation.

the beames, that lay on the fortie and fiue pillars, fifteene in a row.

4 And the windowes *were* in three rowes, & window *was* [c] against window in three rankes.

5 And all the doores, and the side posts *with* the windows were foure square, and window was ouer against window in three ranks.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before [d] them, *euen* before them *were* thirtie pillars.

7 ¶ Then he made a porch [e] for the throne, where he iudged, *euen* a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house where hee dwelt *was* another hal more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom hee had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, *and* sawed with sawes within and without, from the foundation vnto [f] the *stones* of an ‖ handbredth, and on the outside to the great court.

10 And the foundation *was* of costly stones, *and* great stones, *euen* of stones of ten cubits, and stones of eight cubits.

11 [g] Aboue also *were* costly stones squared by rule, and *boards* of cedar.

12 ¶ And the great court round about *was* with three rowes of hewed stones, and a row of cedar beames: [h] so *was it* to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet *one* Hiram out of ‖ Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in brasse: [i] he was ful of wisedome, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to king Salomon, and wrought all his worke.

15 ¶ For hee cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelue cubits did compasse † either of the pillars.

THE FORME OF THE PILLAR.

A B. The height of a pillar eighteene cubits: the compasse of a pillar was twelue cubits.
D & The height of the chapiter or round ball vpon the pillar of fiue cubits height.
F In the midder were two rowes of pomegranates: the rest is the network and flowrdelices, or mase.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters *was* fiue cubits, and the height of the other chapiter *was* fiue cubits.

17 He made grates like networke and ‖ wrethen worke like chaines for the chapiters that were on the top of the pillars, *euen* seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *were* after [k] lilie worke in the porch, foure cubits.

20 And the chapiters vpon the two pillars *had* also aboue, [l] ouer against the belly ‖ within the networke *pomegranates*: for two hundred pomegranates were in the *two* ranks about vpon † either of the chapiters.

21 And he set vp the pillars in the [l] porch of the Temple. And when hee had set vp the right pillar, he called the name thereof [m] Iachin: and when he had set vp the left pillar, hee called the name thereof [n] Boaz.

22 And vpon the top of the pillars *was* worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And hee made a molten [o] sea ten cubits wide from brim to brim, round in compasse, and fiue cubits high, and a line of thirtie cubits did compasse it about.

THE SEA, OR GREAT CALDRON.

A B Ten cubits from one side to the other. C D The height of fiue cubits. E F This vessel was in compasse thirtie cubits. G The two rowes, which compassed the vessel about, and were garnished with bulles heads, wherein were pipes to auoyd the water.

24 And vnder the brim of it *were* knops like wilde cucumers compassing it round about, ten in one cubit, compassing the sea * round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three towards the East: and the sea *stood* aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an handbreath thicke, and the brim therof was like the worke of the brim of a cup

‖ *Or, pommels.*

‖ *Or, cords like chaines.*

[e] There were as many, and like proportion on the one side as on the other, and at every end euen three in a row one aboue another.
[d] Before the pillars of the house.
[e] For his house, which was at Ierusalem.

* *Chap. 3. 1.*

‖ *Or, precious.*

[f] Which were rests and stayes for the beames to lie vpon.
‖ *Or, spanne.*

[g] From the foundation vpward.

[h] As the Lords house was built, so was this: onely the great court of Salomons house was vncouered.
‖ *Or, Tor.*

[i] That when God wil haue his glory set forth, he raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31. 2, 3.
‖ *Heb. the second.*

‖ *Or, round about the midst.*
‖ *Or, beyond.*
† *Heb. the second.*
[l] Which was in the inner court betweene the Temple and the oracle.
[m] That is, he will stablish, to wit, his promise toward this house.
[n] That is in strength: meaning the power thereof shall continue.
[o] So called for the hugenesse of the vessel.

* *2. Chro. 4. 3.*

‖ *Or, a spanne.*

cup with floures o lilies: it conteined two thousands p baths.

27 ¶ And he made ten bases of brasse, one base *was* foure cubits long, and foure cubits broad, & three cubits high.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders *were* betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lions and bulles, were additions made of thin worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had † vndersetters: vnder the caldron were vndersetters molten at the side of euery addition:

31 And q the mouth of it *was* within the chapiter and aboue *to measure* by the cubit: for the mouth thereof *was* round, made like a base, and it was a cubit and halfe a cubit: and also vpon the mouth therof *were* grauen works, whose borders *were* foure square, *and* not round.

32 And vnder the borders *were* foure wheeles, and the axletrees of the wheeles *ioyned* to the base: and the height of a wheele *was* a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes *were* all molten.

34 And foure vndersetters *were* vpon the foure corners of one base: *and* the vndersetters thereof were of the base *it selfe*.

35 And in the toppe of the base was a round r compasse of halfe a cubit high round about: & vpon the toppe of the base the ledges thereof and the borders thereof *were* of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lions and palmetrees, on the side of euery one, and additions round about.

37 Thus made he the tenne bases, *They* had all one casting, one measure, *and* one fise.

38 ¶ Then made he s tenne caldrons of brasse, one caldron conteined fortie baths: and euery caldron *was* foure cubits, one caldron *was* vpon one base thorowout the ten bases.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the sea on the right side of the t house Eastward toward the South.

40 And Hiram made caldrons, and besoms, and basons, and Hiram finished al the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillars and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars,

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue balles vnder that sea,

45 And pots, and besoms and basons: and all these vessels, which u Hiram made to king Salomō for the house of the Lord, were of shining brasse.

p Bath and ephah seeme to be both one measure, Eze. 45. 11. euery bath conteined about 10 pottels.

† Ebr. shoulders.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

‖ Or, rings.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood.

s To keepe waters for the vse of the sacrifices.

t To wit, of the Temple or Sanctuary.

u By this name also Hiram the king of Tyrus was called.

THE FORME OF THE CALDRONS.

A B The base whereupon stood the caldrons, which was foure cubits long. B C Foure cubits broad. A D Three cubits high. E The imbossement and figures of Lions, Bulles, Cherubims, F The border of workmanship folding to and fro. G The foure wheeles which had a cubit and an halfe of height. H The foure stayes or vpholders, which were vpon the base whereupon the Caldrons stood. I The Caldron.

46 In the plaine of Iorden did the king cast them in ‖ clay betweene Succoth and Zarthan.

47 And Salomon left *to weigh* all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that perteined vnto the house of the Lord, the x golden altar, and the golden table, whereon the shewbread was,

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold,

50 And the bowles, y and the hooks, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of golde for the doores of the house within, *euen* for the most holy place, *and* for the doores of the house, *to wit*, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer and the golde and the vessels, *and* layed them among the treasures of the house of the Lord.

‖ Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

* 2. Chron. 5. 1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

THen * King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto † him in Ierusalem, for to a bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of b Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They

* 2. Chron. 5. 2.
† Ebr. Salomon.
a For Dauid brought it from Obed-edom, and placed him the Tabernacle which he had made for it. 2. Sam. 6. 17.
b Conteining part of September, & part of October, in the which moneth they held three solemne feasts, Num. 29. 1.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, *were* with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

6 So the [e] Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drewe out the barres, that the endes of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing *was* in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when hee brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the * cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for [f] euer.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood *there*.

15 And hee sayde, Blessed be the Lorde God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen * Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lorde God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheles thou shalt not build the house, but thy sonne that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath † made good his worde that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stoode before * the altar of the Lorde in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And sayd, * O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee with [h] all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And nowe, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 [i] Is it true in deede that God will dwell on the earth? beholde, the heauens, and the heauens of heauens are not able to conteine thee: howe much more *vnable* is this house that I haue built?

28 But haue thou respect vnto the praier of thy seruant, and to his supplication, O Lord, my God, to heare the cry and praier which thy seruant praieth before thee this day:

29 That thine eyes may bee open toward this house, night and day, *euen* toward the place wherof thou hast sayd, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou ‖ in the place of thine habitation, *euen* in heauen, and when thou hearest, haue mercie.

31 ¶ When a man shall trespasse against his neighbour, and [k] he lay vpon him an othe to cause him to sweare, and † the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and [l] doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

31 ¶ When thy people Israel shall bee ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and [m] confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe [n] shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherin they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildewe, grashopper *or* caterpiller, when their enemies shall besiege them in the † cities of their land, *or* any plague, *or* any sickenesse,

38 *Then* what prayer, *and* supplication soeuer shalbe

[e] That is, the Kobhajim, Num.4.5

[d] They drewe them costly out so farre as they might be seene: for they might not pull them altogether out, Exod.25.15.

[e] For it is like that the enemies when they had the Arke in their hands, tooke away the rodde of Aaron and the pot with Men. † Exod.43.34.

* 2.Chron.6.1.

‖ He spake according to the tenour of Gods promise which was conditionally that they should serue him aright.

* 2.Sam.7.8.

‖ Hebr. confirmed.

‖ The two tables wherein the articles of the couenant were written. * 2.Chron.6.13.

* Mat.6.8.

h Vnfainedly and without all hypocrisie.

* Chap.2.4.

i He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all will become familiar with men.

* Deut.12.11.

‖ Or, from

k To wit, the iudge, or neighbour. † Hebr. the othe.

l That is, make it it knowen.

m Acknowledge thy iust iudgement, and praise thee.

n So that there be a drought to destroy the fruits of the land.

† Hebr. in the land of their gates.

shalbe made of any man *or* of all thy people Israel, when euery one shall knowe the plague in his owne o heart, and stretch foorth his hands in this house,

39 He[illegible]ou then in heauen, in thy dwelling place, [illegible] be mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy q Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemie by the way that thou shalt sende them, and shall pray vnto the Lord * *toward* the way of the citie which thou hast chosen, and *toward* the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne to pray vnto thee r in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with al their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee *toward* t the way of their land, which thou gauest vnto their fathers, *and toward* the city which thou hast chosen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may haue pitie and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron fornace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou sayedst by the hand of Moses thy seruant, when thou broughtest our * fathers out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this u prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stoode and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one worde of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God bee with vs, as hee was with our fathers, that hee forsake vs not, neither leaue vs,

58 That hee may x bow our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue praied before the Lord, bee neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lorde our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ * Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, *to wit*, two and twentie thousand beeues, and an hundreth, and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lord.

64 The same day did the King halowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, *euen* fourteene dayes.

66 And the eight day he sent the people away: and they † thanked the King and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for gold.

VVHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to do,

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And

o For such are most meete to receiue Gods mercies.

p Hee meaneth such as should be turned from their idolatry to serue the true God.

q That this is the true religiõ wherewith thou wilt be worshipped.

*Dan.6.10.

‖Or, maintaine their right.

*2.Chron.6.36. eccles.7.22. 1.John 1.8,10.

‖Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessitie call vpon him in other places.

s As Daniel did, Dan.6.10.

‖Or, auenge their wrong.

t He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

*Exod.19.6.

u Salomon is figure of Christ, who [illegible] is the Mediator between God and his Church.

x He concludeth that man of himselfe is enemie to God, and that obedience to his Law procedeth of his mere mercie.

† Ebr. the thing of a day in his day.

*2.Chron.7.4.

y Before the tabernacle where the Arke was.

*2.Chron.7.7.

z That is, from North to South meaning all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

† Ebr. blessed.

*2.Chron.7.11.

*Chap.3.5.

*Chap.8.29. deut.12.11.

4 And [a] if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteousnes) to doe according to all that I haue commanded thee, *and* keepe my statutes, and my iudgements,

5 Then wil I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 *But* if yee and your children turne away from mee, and will [b] not keepe my Commaundements, *and* my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, & Israel shall be a [c] prouerbe, and a common talke among all people.

8 Euen this hie house shall be *so*: euery one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (*For the which* Hiram the King of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayd, What cities are these which thou hast giuen me, my brother? And hee called them the land of ‖ Cabul vnto this day.

14 And Hiram had sent the King [d] sixe score [e] talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, *to wit*, to build the house of the Lord, and his owne house, and [f] Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the city, and gaue it for a present vnto his daughter Salomons wife.

17 (Therfore Salomon built Gezer and Bethhoron the nether,

18 And Baalah and Tamor in the wildernesse of the land,

19 And all the cities [g] of store, that Salomon had, euen cities for charets, and cities for horsemen, and *all* that Salomon desired & would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 *To wit*, their children that were left after them in the lande whome the children of Israel were not able to destroy, those did Salomō make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of war and his seruants, and his princes, and his captains, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: *euen* [i] fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which *Salomon* had built for her: then did he build Millo.

25 And thrise a yere did Salomon offer burnt offerings and peace offrings vpon the altar which he built vnto the Lord: and he burnt incense vpon *the altar*, that was before the Lord, when hee had finished the house.

26 ¶ Also King Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir & fet from thence [k] foure hundreth and twenty talents of gold, and brought it to King Salomon.

CHAP. X.

1 *The Queene of Saba commeth to heare the wisedome of Salomon.* 18 *His royall throne.* 23 *His power and magnificence.*

AND the * Queene of [2] Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, *and* camels that bare sweete odours, and golde exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisedome, and the house that he had built,

5 And the [b] meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, and his drinking vessels, & his burnt offerings, that he offered in the house of the Lord, and † she was greatly astonied.

6 And shee saide vnto the King, It was a true worde that I heard in mine owne land of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not this report till I came, and had seene it with mine eyes: but lo, the one halfe was not tolde mee: *for* thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer befor thee, and heare thy [c] wisedome.

9 Blessed be the Lord thy God, which [d] loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king to doe [e] equitie and righteousnesse.

10 And shee gaue the king sixe score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gaue to King Salomon.

11 The nauie also of Hiram (that caried golde from Ophir) brought likewise great plenty of * Almuggim trees from Ophir and precious stones.

12 And the King made of the Almuggim trees pillars for the house of the Lord, and for the kings pallace,

* *Leuit.* 25. 39.

i The ouerseers of Salomons works, were diuided into three parts: the first conteined 3300, the second 300, and the third 250 which were Israelites: so here are conteined the two last parts, which make 550. looke more, 2. Chron. 8. 10.

k In the 2. Chro. 8. 18. is made mention of thirty more, which seeme to haue bene employed for their charges.

* 2. *Chron.* 9. 1. *matth.* 12. 42. *Luke* 11. 31.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an ‖ land of Nilus,

b That is, the whole order, and trade of his house.

† *Ebr. there was no more spirit in her.*

c But much more happie are they, which heare the wisedome of God reuealed in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause, why Kings are appointed.

* 2. *Chron.* 9. 10.

palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer she should aske, besides that, which Salomon gaue her † of his kingly liberalitie: so she returned and went to her owne countrey, *both* she, and her seruants.

† Ebr. by the hand of the King.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was sixe hundreth threescore and sixe * talents of gold,

* Exod. 25. 39.

15 Besides that *he had* of merchant men and of the merchandises of them that solde spices, and of all the Kings of Arabia, and of the princes of the f countrey.

f To wit, of Arabia, which for the great abundance of all things, was called Happie.

16 And King Salomon made two hundreth targets of beaten golde, sixe hundreth *shekels* of golde went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shielde: and the King put them in the * house of the wood of Lebanon.

* Chap. 7. 2.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best gold.

¶ The Royal Throne of Salomon.

19 And the throne had sixe steps, and the top of the throne *was* round behinde, and there were g stayes on either side on the place of the throne, and two lyons standing by the stayes.

g As the chaire bowes, or places to leane vpon.

20 And there stood twelue lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde, none *were* of siluer: *for* it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yere came the nauie of h Tharshish and brought gold and siluer, yuorie, and apes and peacockes.

h By Tharshish is meant Cilicia, wh ch was abundant in variety of precious things.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery man his presente, vessels of siluer, and vessels of golde, and raiment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom he placed in the charet cities, and with the King at Ierusalem.

* 2. Chron. 1. 14.

27 And the King ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

‖ Or, he made siluer as plenteous as stones.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the Kings merchants receiued the linnen for a price.

‖ Or, for the company of the King's merchants did receiue a number at a price.

29 There came vp and went out of Egypt *some* charet *worth* sixe hundreth *shekels* of siluer: that is, one horse, an hundreth and fifty. And thus they brought *horses* to all the Kings of the Hittites and to the kings of Aram by their † meanes.

† Ebr. hands.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

BVt King Salomon loued * many a outlandish women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon, and Heth,

* Deut. 17. 17. ecclus. 47. 19.
a Which were idolaters.

2 Of the nations whereof the Lord had sayde vnto the children of Israel, * Go not ye in to them, nor let them come in to you: *for* surely they will turne your hearts after their gods, to them, *I say*, did Salomon ioyne in loue.

* Exod. 34. 16.

3 And he had seuen hundreth wiues, *that were* princesses, and three hundreth b concubines, and his wiues turned away his heart.

‖ Or, Queene.
b To whom appertained no dowrie.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not c perfect with the Lorde his God, as *was* the heart of Dauid his father.

c He serued not God with a perfect heart.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and d Milcom the abomination of the Ammonites.

* Iudg. 2. 13.
d Who was also called Molech, verse 7 reade 1. King. 25. 10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as *did* Dauid his father.

7 Then did Salomon build an hie place for Chemosh, the e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lorde was angrie with Salomon, because hee had turned his heart from the Lorde God of Israel, * which had appeared vnto his twise,

* Chap. 3. 5. and 9. 2.

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lorde had commanded him.

* Chap. 6. 12.

11 Wherefore the Lorde sayde vnto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) * I will surely rent thy kingdome from thee, and will giue it to thy seruant.

f Thou hast forsaken me and worshipped idolls.
* Chap. 12. 15.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, *but* will giue one g tribe to thy sonne, because of Dauid

g Because the tribes of Iudah and Benjamin had their possessions mixed, they are here taken as one tribe.

Dauid my seruant, & because of Ierusalem which Ih aue chosen.

14 ¶ Then the Lorde stirred vp an aduersarie vnto Salomon, *euen* Hadad the Edomite, of the kings [h] seed, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the [i] slaine,

16 (For sixe moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, *euen* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad sayd to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp *another* aduersarie, Rezon the sonne of Eliada, which [m] fled from his lord Hadadezer king of Zobah.

24 And hee gathered men vnto him, and had bene captain ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad *did*, he also abhorred Israel, and reigned ouer Aram.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widowe) lift vp his hand against the king.

27 And this was the cause that hee lift vp *his* hand against the king, *When* Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, hee made him [o] ouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 And Ahiiah caught the new garment that was on him, and [p] rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Beholde, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ‖do right in mine eyes, & my statutes, and my lawes) as *did* Dauid his father.

34 But I wil not take the whole kingdom out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whom I haue chosen, *and* who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before mee in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I wil take thee, and thou shalt reigne, † euen as thine heart desireth, and shalt bee king ouer Israel.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and do right in my sight, to keepe my statutes and my commaundements as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will [r] for this afflict the seede of Dauid, [s] but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that he did, & his wisedome, are they not written in the [t] booke of the actes of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel was * fourtie yeere.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 Hee refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Israel were come to Shechē, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it ‖ (who was yet in Egypt * whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came and spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which hee put vpon vs, [a] lighter, and we will serue thee.

5 And he said vnto them, Depart ye for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counsell with the old men that ‖ had stood before Salomon his father, while hee yet liued, and sayde, What counsell giue ye, that I may make answere to this people?

7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them,

[h] Of the king of Edom flacke. * 2.Sam.8.14.
‖ Of the Edomites.
[i] Thus God reserued this idolator to be a scourge to punish his people Israel.
[l] God brought him to honor, that his power might be more able to compasse his enterprises against Salomons house.
* 1.Sam.8.3.
[m] When Dauid had discomfited Hadadezer and his armie.
[n] To wit, the men whom he had gathered vnto him.
* 2.Chron.13.6.
[o] He was ouerseer of Salomons works for ‖ tribe of Ephraim and Manasseh.
[p] By these visible signes the prophets would more deeply print their meaning into the hearts, to whom they were sent.
* 2.Chron.10.3.
* Chap.11.40.
‖ Or, returne from Egypt.
* Chap.4.7.
[a] Oppresse vs not with so great charges, which we are not able to sustaine.
‖ Or, had bene of his ancient counsellers.
[b] They shewed him that there was no way to win the peoples hearts, but to grant them their iust petitions.
* Chap.12.15.
[q] He hath respect vnto the Messiah, which should bee the bright starre that should shine thorow all the world.
† Ebr. in all that thy soule.
[r] For this idolatry that Salomon had committed.
[s] For the whole spiritual kingdom was restored in Messiah.
[t] Which booke as is thought, was lost in their captiuitie.
* 2.Chron.9.39.

them, and answere them and speake kinde words to them, they will be thy seruants for euer.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him,

9 And hee sayd vnto them, [c] What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My ‖ least part shall be [d] bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, saying, Come to me againe the third day.

13 And the king answered the people sharply, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinance of the Lord, that hee might perfourme the saying, which the Lord had spoken by * Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the king regarded them not, the people answered the king thus, saying, What portion haue wee in [f] Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin, an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus sayth the [k] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: return euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of the people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calues of golde, and sayd vnto them, [m] It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also hee made an [n] house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did hee in Beth-el, and offered vnto the calues that hee had made: and hee placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*euen* the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

And beholde, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam stood by the altar to offer incense.

2 And hee cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall hee sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And hee gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold the altar shal rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, [d] Lay holde on him: but his hand which hee put foorth against him, dried vp, and hee could not pull it in againe to him.

4 The altar also claue asunder, and the ashes fell

[c] There is nothing harder for them that are in authoritie, then to bridle their affections, and to follow good counsell.

‖ Or, little finger.

[d] I am much more able to keep you in subiection then my father was.

‖ Or, scorpions.

[e] The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

‖ Or, the Lord was the cause,

* Chap. 11. 11.

[f] Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

† Or, strengthened himself.

[g] By the iust iudgment of God for Salomons sinnes.

* Chap. 11. 13.

[h] For as yet he perceiued not that the Lord had so appointed it.

* 2. Chron. 11. 2.

[i] That is, the Prophet.

[k] Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

[l] He feared lest his people should haue by this means bene enforced to rebell against him.

[m] So easily are the carnal persuasions of princes, when they will make a religion to serue to their appetite.

[n] That is, a temple, where shrines were built for idolatrie.

[o] Because hee would the more bind the people to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the Law.

[a] That is, a Prophet.

[b] Not that that was called Beth-el in Beniamin, but an other of that name.

* 2. Kings 23. 17.

[c] By this signe ye shall know that the Lord hath sent me.

‖ Or, be powred out.

[d] The wicked rage against the Prophets of God, when they declare them Gods iudgments.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandement of the Lord.

6 Then the King answered and sayde vnto the man of God, e I beseech thee, pray vnto the Lorde thy God, and make intercession for mee, that mine hand may bee restored vnto mee. And the man of God besought the Lorde, and the Kings hand was restored, and became as it was afore.

7 Then the King saide vnto the man of God, Come home with me, that thou mayest ‖ dine, and I will giue thee a reward.

8 But the man of God sayd vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged mee by the word of the Lorde, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and tolde him all the works, that the man of God had done that day in Beth-el, and the words which hee had spoken vnto the king, told they their father.

12 And their father sayde vnto them, What way went hee? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayde vnto his sonnes, Saddle mee the asse. Who sadled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and hee said vnto him, Art thou the man of God that camest from Iudah? And he said, † Yea.

15 Then he said vnto him, g Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither wil I eat bread nor drinke water with thee in this place.

17 For it was charged mee by the word of the Lord, *saying*, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: *but* he lyed vnto him.

19 So hee went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lord, & hast not kept the Commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drunke, hee saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, k a Lion met him by the way, and slew him, and his bodie was cast in the way, and the asse stood thereby: the Lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commaundement of the Lord: therefore the Lord hath deliuered him vnto the Lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

28 And hee went and found his bodie cast in the way, and the asse and the Lion stood by the corps: and the Lion had l not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layde it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he layd his body in his m owne graue, and they lamented ouer him, *saying*, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury ye mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 *Ieroboam sendeth his wife disguised to Ahiah the Prophet, who declareth vnto him the destruction of his house.* 22 *Iudah is punished by Shishak.*

AT that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, a and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should bee king ouer this people,

3 And take † with b thee tenne loaues and ‖ crakniels, and a bottell of hony, and goe to him: hee shall tell thee what shall befall the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for hee is sicke: thus and thus shalt thou say vnto her: *for* when shee commeth in,

*Hebrew.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde wa'ice, and declare that they are but vile hypocrites.

‖ Or, feede.

‖ Or, he charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therfrom, neither for the perswasion of man nor Angel.

† Hebr. looked.

† Hebr. I am.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse Commaundement, secondly, that he feineth to haue a reuelation to the contrarie.

i God would reprooue his folly by him, who was the occasion to bring him into error.

k By this fearefull example, God setteth forth how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was onely the iudgement of God: for if the Lion had done it for hunger, he would also haue deuoured the body.

m Which he had prepared for himselfe.

n So the wicked profit not by Gods threatnings, but go backeward and become worse and worse, 2. Tim. 3. 13.

† Hebr. fill his hand.

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections which was a wicked man.

* Chap. 11. 31.

† Heb. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1 Sam. 9. 7.

‖ Or, wafers.

† Hebr. eyes stood.

in, she shall feine herselfe to be [c] another.
6 Therefore when Ahiiah heard the sound of her feet as she came in at the doore, he said, Come in thou [d] wife of Ieroboam: why feinest thou thus thy selfe to be another? I am sent to thee *with* heauy tidings.
7 Go tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,
8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,
9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and [f] molten images, to prouoke mee, and hast cast me behinde thy backe)
10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [*] [g] pisseth against the wall, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doung till it be all gone.
11 The dogges shall eate him of Ieroboams *flocke* that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: [i] for the Lord hath said it.
12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the childe shall die.
13 And all Israel shal mourne for him, and burie him: for he onely of Ieroboam shall come to the graue, because in him there is founde [k] some goodnesse toward the Lord God of Israel in the house of Ieroboam.
14 Moreouer, the Lorde shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.
15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shal weede Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the [m] Riuer, because they haue made them groues, prouoking the Lord to anger.
16 And hee shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and [n] made Israel to sinne.
17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died.
18 And they buried him, and all Israel lamented him, according to the word of the Lord which hee spake by the hand of his seruant Ahiiah the Prophet.
19 And the rest of Ieroboams actes, how hee warred, and how hee reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.
20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee [o] slept with his fathers, and Nadab his sonne reigned in his steade.
21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned seuenteene [p] yere in Ierusalem, the citie which the Lorde did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.
22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.
23 For they also made them hie places, and images, and groues on euerie hie hill, and vnder euerie greene tree.
24 There were also Sodomites [q] in the lande, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.
25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,
26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shields of gold [*] which Salomon had made.
27 And King Rehoboam made for them brasen shields, and commited them vnto the hands of the chiefe of the garde, which waited at the doore of the Kings house.
28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.
29 And the rest of the actes of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the Kings of Iudah?
30 And there was warre betweene Rehoboam and Ieroboam [s] continually.
31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name *was* Naamah an [t] Ammonite. And Abijam his sonne reigned in his stead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King [*] Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.
2 Three yeere reigned hee in Ierusalem, and his mothers name *was* Maachah the daughter of [a] Abishalom.
3 And he walked in all the sinnes of his father, which he had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.
4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, & set vp his sonne after him, and established Ierusalem,
5 Because Dauid did that which was right in the sight of the Lord, & turned from nothing that he commanded him all the dayes of his life, [*] saue onely in the matter of Vriah the Hittite.
6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.
7 The rest also of the actes of Abijam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abijam and Ieroboam.
8 And Abijam slept with his fathers, and they buried him in the city of Dauid: and Asa his sonne reigned in his stead.
9 ¶ [*] And in the twentie yeere of Ieroboam King of Israel, reigned Asa ouer Iudah.
10 Hee reigned in Ierusalem one and fourtie yeere,

c Then the wife of Ieroboam.
d For God oftimes discloseth vnto his the craft and subtilie of the wicked.
e Which wast but a seruant.
f To wit, two calues.
* Chap. 21. 21. and 2. king. 9. 8.
g Euery male euen to the dogs, 1. Sam. 25. 22.
h As well him that is in the strong hold, as him that is abroad.
i They shall lacke the honour of buriall in token of Gods malediction.
k In the middes of the wicked, God hath some on whom he doth bestow his mercies.
l The Lord will begin to destroy it out of hand.
m Meaning, Euphrates.
n The people shall not be excused when they doe euill at the commandement of their gouernours.
o The Lord smote him that he died, 2. Chron. 13. 20.
p And died before Ieroboam about foure yeeres.

‖ Or, besides all that their fathers had done by their sinne.
q Where Idolatry reigneth, all horrible vices are committed, til at length Gods iust iudgement destroy them vtterly.
* Chap. 10. 16.
r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chron. 12. 15.
s That is, all the dayes of Rehoboams life.
t Whose idolatrie & bolsome sonne followed.
* 2. Chron. 13. 23.
a Some think that this was Absalom Salomons sonne.
b Meaning a sonne to reigne ouer Iudah.
* 2. Sam. 11. 4. and 12. 9.
* 2. Chron. 14. 1.
* 2. Chron. 14. 1.

yeere, and his [c] mothers name *was* Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as *did* Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee [d] put downe * Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheleſſe Asas heart was [e] vpright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lorde, siluer and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built [f] Ramah, so that hee would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the handes of his seruants, and king Asa sent them to * Benhadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 *There is* a couenant betweene me and thee, *and* betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha king of Israel, that he may [g] depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled al Iudah, † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the actes of Asa, and all his mighte, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his [h] feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lorde, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee [k] smote all the house of Ieroboam, he left none aliue to Ieroboam, vntill he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahiiah the Shilonite,

30 Because of the sinnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his [l] prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiiah to reigne ouer all Israel in [m] Tirzah, *and reigned* foure and twenty yeeres.

34 And he did euill in the sight of the Lorde, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the word of the Lorde came to Iehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make [b] thine house like the * house of Ieroboam, the sonne of Nebat.

4 * Hee that dieth of Baashas *stocke* in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the aire eate.

5 And the rest of the acts of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also [c] by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lorde to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed [d] him.

8 ¶ In the sixe and twentie yeere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, *and reigned* two yeeres.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah [e] drinking, till hee was drunken in the house of Arza steward of his house in Tirza.

10 And Zimri came and smote him, and killed him, in the seuen and twenty yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew al the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolks, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the worde of the Lorde which he spake against Baasha by the hand of Iehu the [f] Prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, & made Israel to

[c] That is, his grandmother, as David is oft times called father of them whose grandfather he was.

[d] Nekher kinred not authoritie ought to be regarded, when they blaspheme God, and become idolaters, their mad be punished.

* 2. Chron. 15. 16.

[e] For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of mal ce.

[f] Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, but they should follow A.

* 1. Chron. 16. 2.

‖ Or, Syria.

[g] Aduertising or bidding.

[h] He made a prouerbe.

[i] Or, my mother.

[k] Or, had the gout. If you bin not rather by physitions then in the Lord, 2. Chron. 16. 12.

[l] His great grandfather.

[k] So he fulfilled the word of the Lorde to punish the wicked house of Ieroboam.

* Chap. 14. 10.

[l] By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

[m] Which was the place where the kings of Israel remained.

[a] Thus spake Iehu to Baasha in the Name of the Lord.

[b] Meaning, the house of Baasha.

* Chap. 15. 29.

* Chap. 14. 11.

‖ Or, valiantnesse.

* 2. Chron. 16. 1.

[c] That is, the Prophet did his message.

[d] Meaning, Nadab Ieroboams sonne.

[e] The Chaldee text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

[f] Both Hanani his father and he were Prophets.

in sinne, and prouoked the Lorde God of Israel with their vanities.

14 And the rest of the acts of Elah, and al that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuendaies in Tirzah, and the people was then in campe g against Gibbethon, which *belonged* to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, *euen* in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged h Tirzah.

18 And when Zimri saw, that the citie was taken, hee went into the palace of the kings house, and † burnt himselfe, and the kings house with fire, *and* so died,

19 For his sinnes which hee sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two partes: *for* i halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, *and reigned* twelue yeere, Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lorde of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did k worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith hee made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the son of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except he tooke Iezebel also the daughter of Ethbaal King of the Zidonians to m wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite builde n Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake † by Iosuah the sonne of Nun.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

† Ebr. burnt the Kings house vpon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

‖ Or, Shomeron.

k For such is the nature of idolatry, that the superstition thereof doeth daily encrease, and the elder it is the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, & cruell persecution.

n Reade Iosh. 6. 26.

† Ebr. by the hand of Iosuah.

CHAP. XVII.

1 Eliiah foretelleth of the famine to come. 4 He is fed of Ravens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Eliiah the Tishbite one of the inhabitants of Gilead saide vnto Ahab, * As the Lord God of Israel liueth, before whom I a stand, there shall be neither dew nor raine these yeeres, but b according to my word.

2 And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden.

4 And thou shalt drinke of the riuer: and I haue commanded the c rauens to feede thee there.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the d word of the Lorde came vnto him, saying,

9 * Vp, *and* get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the citie, behold, the widow was there e gathering sticks: and he called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and saide, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering † a few sticks for to goe in, and dresse it for me and my sonne, that we may eat it, and f die.

13 And Eliiah said vnto her, Feare not, come, doe as thou hast sayd, but make me thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, g The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Eliiah said, and shee did eate: so did hee and her house h for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, ‖ that there was no i breath left in him.

18 And she said vnto Eliiah, What haue I to do with

* Eccluc. 48. 1. Iacob. 5. 16. 17.

a That is, before Heaue.

b But as I shall declare by Gods reuelation.

‖ Or, brooke.

c To shew how his truth against persecutors, God promisech to feede him miraculously.

d As the words of the Saints of God are ever his mercy is ever at hand to deliuer them.

* Luke 4. 25. 26.

e All this was to strengthen the faith of Eliiah, in the iniuries that he should looke vpon nothing mortall, but only vnto Gods prouidence.

† Ebr. sticks.

f For then is no hope of any more sustenance.

g God maketh no benefits for any vse of his, but he promiseth a most ample recompence for the same.

h That is, till he had raine and food on the earth.

‖ Or, that he died.

i God would not whether the had learned by his merciful punishment to make him her only stay and comfort.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And hee said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laide him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou [h] punished also this widow, with whome I soiourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voice of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the [a] third yeere, saying, Goe, shew thy selfe vnto Ahab, and I wil send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fiftie in a caue, and hee fed them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto al the riuers, if so be that we may find grasse to saue the horses and the mules aliue, least we deprue *the land* of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by him selfe.

7 ¶ And as Obadiah was in the way, behold, Eliiah [c] met him: and he knew him, and fel on his face, and said, Art not thou my lord Eliiah?

8 And he answered him, Yea, go tell thy lord, Behold, Eliiah *is here*.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the land of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, Hee is not here, hee tooke an oth of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tel thy lord, Behold, Eliiah *is here*.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot find thee, then will he kill me: But I thy seruant [d] feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Eliiah *is here*, that he may slay me.

15 And Eliiah said, As the Lord of hostes liueth, before whom I stand, I will surely shew [e] my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Eliiah.

17 And when Ahab saw Eliiah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but [f] thou and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eat at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and said, How long [g] halt ye betweene two opinions? If the Lord be God, follow him: but if Baal bee he, then goe after him. And the people answered him not a word.

22 Then said Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire *vnder*, and I wil prepare the other bullocke, and lay him on the wood, and will put on fire *vnder*.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth [h] by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Eliiah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire *vnder*.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they [i] leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and said, Crie lowde: for hee is a [k] god: either hee talketh or pursueth *his enemies*, or is in his iourney, or it may bee that he sleepeth, and must bee awaked.

28 And they cried lowd, and cut themselues, as their maner was, with knives and launcers, til the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the *euening* sacrifice, there was neither voice, nor one to answere, nor any that regarded.

30 And Eliiah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Eliiah tooke twelue stones, according

h He was afraide lest Gods name should haue bene blasphemed and his ministers contemned, except he shold haue conserued his miracle, in he had begunne them, specially while he there remained.

l So hard a thing it is to depend on God, except wee be confirmed by miracles.

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to this knowledge, which is also requisite of the godly, that is to profess his Name openly.

c God pitieth oftimes the wicked for godlies sake, and causeth Eliiah to meete with Obadiah, that the benefit might be knowen to bee graunted for Gods children sake.

d I am none of the wicked persecutors that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

e By my presence I will declare that thou hast told him the trueth.

f The true ministers of God ought not onely not to suffer the trueth to bee vnrightly slandered, but to reprooue boldly the wicked slanderers without respect of persons.

g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether yee serue God wholly or in part, Zeph. 1. 5.

h By sending downe fire from heaven to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l Hee mocketh their beastly madnesse, which thinke that by any instance or sure, the dead and vile Idols can helpe their worshippers in their necessities.

* Gen.32.28. 2.King.17.34.

to the number of the tribes of the sonne of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shalbe thy name)

32 And with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would conteine two † measures of seede.

† Ebr. Sats, which some thinke conteine about three pottles and a third part a piece.

33 And hee put the wood in order, and hewed the bullocke in pieces, and laid him on the wood:

34 And said, Fill foure barrels with water, and powre it vpon the burnt offering & on the wood. Againe he said, Doe so againe. And they did so the second time. And hee said, Doe it the third time. And they did it the third time.

35 And the water ranne round about the altar: and he [m] filled the ditch with water also.

m Hereby he declareth the excellent power of God, who contrarie to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

36 And when they should offer the *euening* sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare mee, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe [n] at the last.

n Though God suffer his to runne in blindnesse and errour for a time, yet at the length hee calleth them home to him by some notorious signe and worke.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said vnto them, Take the prophets of Baal, let not [o] a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slew them there.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power and destroy the idolaters his enemies.

41 ¶ And Elijah said vnto Ahab, Get thee vp, eat and drinke, for *there is* a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and hee crouched vpon the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp now, and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, Goe againe [p] seuen times.

p As Gods spirit mooued him to pray, so was hee strengthened by the same, that he did not faint, but continued still till he had obtained.

44 And at the seuenth time hee said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make readie *the charet*, and get thee downe, that the raine stay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and wind, and there was a great raine. Then Ahab went vp, and came to Izreel.

46 And the hand of the Lord was on Elijah, and hee girded vp his loynes, and ran [p] before Ahab till he came to Izreel.

‖ Or, here and there.

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to ganne.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nourished by the Angel of God. 15 He is commanded to anoynt Hazael, Iehu, and Elisha.

NOw Ahab tolde Iezebel all that Elijah had done, and how hee had slaine all the [a] Prophets with the sword.

a To wit, of Baal.

2 Then Iezebel sent a messenger vnto Elijah, saying, [b] The gods doe so to me and more also, if I make not thy life like one of their liues by to morrow this time.

b Though the wicked rage against Gods children, yet hee holdeth them backe that they cannot execute their malice.

3 ¶ When he saw that, he arose, and went ‖ for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

‖ Or, whither his mind led him.

4 But hee went a dayes iourney into the wildernesse, and came and sate downe vnder a Iuniper tree, and desired that he might die, and said, It is now enough: O Lord, [c] take my soule, for I am no better then my fathers.

c So hard a thing it is to bridle our impaciencie in affliction, that the Saints could not ouercome the same.

5 And as hee lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, *and* eat.

6 And when he looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so hee did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, *and* eat: for [d] thou hast a great iourney.

d Hee declareth that except God had nourished him miraculously, it had not beene possible for him to haue gone this iourney.

8 ¶ Then hee arose, and did eat and drinke, and walked in the strength of that meate fortie dayes and fortie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and beholde, the Lord spake to him, and saide vnto him, What doest thou heere, Elijah?

10 And he answered, I haue [e] beene verie ielous for the Lord God of hosts: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

e Hee complaineth, that the more zealous that he shewed himself to maintaine Gods glorie, he more cruelly was he persecuted.

* Rom.11.3.

11 And hee said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: *but* the Lord was [f] not in the winde: and after the wind *came* an earthquake: *but* the Lord was not in the earthquake:

f For the sense of man is not able to come vnto vnto God, if hee should appeare in his first and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a still and soft voice.

13 And when Elijah heard it, hee couered his face with his mantle, and went out, and stood in the entring in of the caue, and behold, *there came* a voice vnto him, and said, What doest thou here, Elijah?

14 And he answered, I haue beene verie ielous for the Lord God of hosts, [g] because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

g We ought not to depend on the multitude in maintaining Gods glorie, but beconsidering duetie so requiseth, we ought to doe it.

15 And the Lord said vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou commest *there*, anoynt Hazael king ouer ‖ Aram.

‖ Or, Syria.

16 And Iehu the sonne of Nimshi shalt thou anoynt king ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

* 2.King.9.1. ecclus.48.8.

18 Yet will * I leaue seuen thousand in Israel, *euen* [h] all the knees that haue not bowed vnto Baal, and euerie mouth that hath not kissed him.

* Rom.11.4.

h Hee declareth what wicked assemblers and idolaters are mainteined.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelft: and Elijah went towards him, and cast his mantle

mantell vpon him.

20 And he left the oxen, and ran after Eliiah, and saide, i Let mee, I pray thee, kisse my father and my mother, and then I will folow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the k instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliiah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lorde promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the King of ‖ Aram assembled all his armie, and two and thirtie a Kings with him, with horses, and charets, & went vp and besieged ‖ Samaria, and fought against it.

2 And hee sent messengers to Ahab King of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lorde King, according to thy saying, b I am thine, and all that I haue.

5 And when the messengers came againe, they sayde, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 c Or else I will sende my seruants vnto thee by to morow this time: and they shal search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shal take it in their handes, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischiefe: for hee sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denyed him not.

8 And all the Elders, and all the people sayde to him, Hearken d not vnto him, nor consent.

9 Wherefore hee saide vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest sende for to thy seruant at the first time, that I will doe, but this thing I may not do. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and sayde, The gods doe so to me & more also, if the e dust of Samaria be ynough to all the people that follow me, for euery man an handfull.

11 And the King of Israel answered, and sayd, Tell *him*, Let not him that girdeth *his harnes*, boast himselfe, as he that f putteth it off.

12 And when he heard that tydings, as he was with the Kings drinking in the pauilions, he said vnto his seruants, ‖ Bring forth *your engines*. And they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lorde, Hast thou seene all his great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, g that I am the Lord.

14 And Ahab saide, By whom? And he said, Thus sayeth the Lord, By the seruants of the princes of the prouinces. He said againe, Who shall order the battell? And he said, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he numbred the whole people of all the children of Israel, *euen* seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents, *both* he and the Kings: *for* two and thirtie Kings helped him.

17 So the h seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And hee sayd, Whether they bee come out for peace, take them aliue: or whether they bee come out to fight, take them yet aliue.

19 So they came out of the citie, *to wit*, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his † enemie: and the ‖ Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with *his* i horsemen.

21 And the King of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the King of Aram said vnto him, Their k gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all l assembled and went against them, and the children of Israel pitched before them, like to litle flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saieth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleyes, therefore wil I deliuer all this great multitude into thine hand, and ye shall know that m I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footemen in one day.

30 But the rest fled to Aphek into the city: and there fell a wall vpon seuen and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into † a secret chamber.

31 ¶ And

i Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vnto vs him.

k He would not stay till wood was brought, so great was his desire to folow his vocatiõ.

‖ Or, Syria.

a That is, gouernors, and rulers of prouinces.

‖ Or, Gimeron.

b I am content to obey and pay tribute.

c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for he sought an occasion, how he might warre against him.

d They thought it their duties rather to venture their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyran.

e Much lesse shall there be found any pray, that is worth any thing, when they shall be so many.

f Boast not before the victory be gotten.

‖ Or, put your selues in order.

g Before God wrought about with signes & miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

h That is, young men trained in the seruice of Princes.

† Ebr. man.

‖ Or, Syria.

i With them that were appointed for the preseruation of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffreth not vnpunished.

l All they, which were in the battell of the former yere, verse 15.

m Who am of like power in the valleys, as I am on the hills, and can as well destroy a multitude with few as with many.

† Ebr. from chamber, to chamber.

31 ¶ And his seruants said vnto him, Beholde, now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our [n] loynes, and ropes about our heads, and go out to the king of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and sayde, Thy seruant Ben-hadad sayth, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, ‖ if they could catch *any thing* of him, and made haste, and sayd, Thy brother [o] Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

34 And *Ben-hadad* sayde vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in [p] Damascus, as my father did in Samaria. Then *said Ahab*, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets said vnto his neighbour by the commandement of the Lord, [q] Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lorde, beholde, as soone as thou art departed from me, a lyon shall [r] slay thee. So when he was departed from him, a lion found him and slew him.

37 Then hee found another man, and saide, Smite mee, I pray thee. And the man smote him, and in smiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, [s] Thy seruant went into the middes of the battell, and behold, there went away a man, whom *another* man brought vnto me, and said, Keepe this man: if he be lost, & want, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: And the king of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knewe him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, * Because thou hast let goe out of *thine* handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to ‖ Samaria.

CHAP. XXI.

8 Iezebel commaundeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliah reprouueth Ahab, and he repenteth.

AFter these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, [a] Giue mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: *or* if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. For hee had sayde, I will not giue thee the inheritance of my fathers, and he lay [b] vpon his bed, and turned his face and would eate no bread.

5 Then Iezebel his wife came to him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee *another* vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife sayde vnto him, [c] Doest thou now gouerne the kingdome of Israel? Vp, eate bread, and † be of good cheere, I will giue thee the vineyarde of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, & let them witnesse against him, saying, Thou diddest blaspheme God and the King: then cary him out, and stone him that he may die.

11 And the [e] men of the citie, *euen* the Elders and gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did † blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned and was dead, Iezebel sayd to Ahab, [f] Vp, *and* take possession of the vineyarde of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither hee is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, [h] In the place where dogs licked the blood of Naboth, shall dogs licke euen thy blood also.

20 And Ahab said to Elijah, Hast thou found me, O mine enemie? And hee answered, I haue found *thee*: for thou hast solde thy selfe to worke wickednesse in the sight of the Lord.

21 * Behold,

n In signe of submission, & that we haue deserued death, if he will punishvs with rig ur.

‖ Or, and caught it of him.

o He is aliue.

p Thou shalt appoint in my citie what thou wilt, and I will obey thee.

‖ Or, of the disciples.

q By this externall signe he would more liuely touch the kings heart.

r Because thou hast transgressed the cõmandement of the Lord.

s By this parable he maketh Ahab condemne himself, who made a couenant with Gods enemy, and let him escape, whom God had appointed to be slaine.

* Chap. 22. 38.

‖ Or, Shomeron.

‖ Or, at this time.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

b Thus the wicked consider not what is iust and lawfull, but feed inwardly, when they cannot haue their inordinate appetites satisfied.

c As though he said, Thou knowest not what it is to reigne. Commaund and intreate not.

† Ebr. Let thine heart be merry.

d For then they vsed to enquire of mens faults: for none could sit truely that were notorious sinners.

e Thus ye wicked liuing contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked cõmandements of princes, then the iust lawes of God.

† Ebr. bless.

f This example monstreth, not only the holy Ghost teacheth vs, to the intent that we should abhorre all tyrannie, and specially in them, whom nature and kind should make to be pitifull and inclined to mercy.

g Doest thou thinke to haue any aduantage by murthering of innocents?

h This was fulfilled in Iezebel, as hee sayde, 2. King. 9. 35, 36.

21 * Beholde, I will bring euill vpon thee, and wil take away thy posteritie, and wil cut off from Ahab him that * pisseth against the wall, aswell him that is * shut vp, as him that is left in Israel,

22 And I wil make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.

23 And also of Iezebel spake the Lorde, saying, * The dogges shall eate Iezebel ‖ by the wall of Izreel.

24 The dogges shall eate him of Ahabs *flocke*, that dieth in the citie: and him that dieth in the fields, shall the fowles of the ayre eate.

25 (But there was none like Ahab, who did i sell himselfe to worke wickednesse in the sight of the Lord: whom Iezebel his wife prouoked.

26 For he did exceeding abominably in followng idoles, according to al that the Amorites did, whom the Lorde cast out before the children of Israel.)

27 Now when Ahab heard these wordes, hee rent his clothes, and put sackcloth vpon † him, and fasted, and lay in sackcloth, and went k softly.

28 And the worde of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, *but* in his l sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shalbe the successe of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

AND * they continued a three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah b come down to the king of Israel.

3 (Then the king of Israel sayd vnto his seruants, Know yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he sayd vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat sayde vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat sayd vnto the king of Israel, e Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the f prophets, vpon a foure hundred men, and sayd vnto them, Shall I goe against Ramoth Gilead to battel, or shall I let it alone? And they sayd, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat sayd, Is there heere neuer a Prophet of the g Lord more, that we might inquire of him?

8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but h I hate him: for he doth not prophesie good vnto me, but euill. And Iehoshaphat sayd, Let not the king say so.

9 Then the king of Israel called an i Eunuch, and sayde, Call quickely Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either *of them* on his throne in their k apparel in the void place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkijah the sonne of Chenaanah made him l hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the words of the prophets *declare* good vnto the king with † m one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord sayth vnto mee, that will I speake.

15 ¶ So hee came to the king, and the king sayde vnto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall wee leaue off? And he answered him, n Goe vp, and prosper: and the Lorde shall deliuer it into the hand of the king.

16 And the king sayd vnto him, How oft shal I charge thee that thou tell mee nothing but that which is true in the Name of the Lord?

17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde sayde, o These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that hee would prophesie no good vnto me, but euill?)

19 Againe he sayd, Heare thou therefore the worde of the Lorde. I saw the Lorde sit on his throne, and all the p hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

21 Then there came forth a spirit and q stood before the Lord, and sayd, I will entise him. And the Lord sayd vnto him, Wherewith?

22 And he sayd, I will goe out, and be a r false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise *him*, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appoynted euill against thee.

24 Then Zidkijah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * s When went the spirit of the Lorde from me, to speake vnto thee?

25 And Michaiah sayd, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and cary him vnto Amon the gouernour of the citie, and vnto Ioash the kings sonne,

27 And say, Thus saith the king, Put this man in.

a Reade Gene. 37.36.

k In their kingly apparell.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20.3. Iere. 7.2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

† *Ebr. mouth.*

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, bee they neuer so vngodly.

n Hee speaketh this in derision, because the king attributed too much to the false prophets, meaning that by experience he should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsel and approbation.

p Meaning, his Angels.

‖ *Or persuade and deceiue.*

q Heere we see that though the deuil be euer ready to bring vs to destruction, yet hee has no further power then God giueth him.

r I will cause all his prophets to tell lies.

s Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

t 1. *Chron.* 18.23.

a Iehoshaphat did not acknowledge the false prophets to bee Gods ministers, but b Whereby wee see that the wicked cannot abide to heare the Prophets of God and molest them.

in the prison house, and feed him with t bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah sayde, If thou returne in peace, the Lord hath not spoken by me. And hee sayd, u Hearken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparel, and wil enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they sayd, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat x cried.

33 And when the captaines of the charet saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow ‖ nightily, and smote the king of Israel betweene the ioynts † of his brigandine. Wherefore he sayde vnto his charet-man, Turne thine hand, and cary me out of the host: for I am † hurt.

35 And the battell increased that day, and the y king stood still in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charet.

36 And there went a proclamation thorowout the z hoste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogges licked vp his blood (and ‖ they washed his armour) according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which he built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fiue and thirtie yeere old when hee began to reigne, and reigned fiue and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheleſſe, a the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that hee did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the b deputie *was* king.

48 Iehoshaphat made ships of c Tharshish, to saile to d Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seuenteenth yere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal, and worshipped him, and prouoked the Lorde God of Israel vnto wrath, ‖ according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ Or, in his simplicitie, and ignorantly.

† Ebr. and betweene the brigandine.

† Ebr. sicke.

y To wit, Ahab king of Israel.

z Of the Israelites.

‖ Or, the harlots washed it.

* Chap. 21. 19.

* 2. Chron. 20. 31.

a Meaning that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, aswel as they did before the Temple was built.

b In the time of this king, Edom was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficke for golde.

‖ Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

THis second booke conteineth the actes of the kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God, for their idolatrie and disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by the enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremiah: and also by the iust vengeance of God, for contempt of his worde, Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and imbrace his Worde: and contrariwise, of his plagues towards those common weales which neglect his ministers, and doe not obey his commandements.

CHAP.

CHAP. I.

Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 He is reproued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after the death of Ahab:

2 And [a] Ahaziah fell thorow the lattesse window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom hee sayd, Goe, *and* inquire of [b] Baal-zebub the god of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord sayd to Eliiah the Tishbite, Arise, *and* goe vp to meete the messengers of the king of Samaria, and say vnto them, [c] Is it not because there is no God in Israel, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliiah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, *and* returne vnto the king which sent you, and say vnto him, Thus saith the Lord, [d] Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What maner of man was he which came and met you, & told you these words?

8 And they sayd vnto him, Hee was an [e] hairie man, and girded with a girdle of lether about his loines. Then sayde hee, It is Eliiah the Tishbite.

9 Therefore *the King* sent vnto him a captaine ouer fiftie with his fifty *men*, who went vp vnto him: *for* behold, hee sate on the top [f] of a mountaine, and hee sayde vnto him, O man of God, the king hath commanded *that* thou come downe.

10 But Eliiah answered, and sayd to the captaine ouer the fiftie, If that I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and sayd vnto him, [k] O man of God, thus the king commandeth, Come downe quickly.

12 But Eliiah answered, and sayd vnto them, [i] If I be a man of God, let fire come downe from the heauen and deuoure thee and thy fifty. So fire came downe from the heauen, and deuoured him and his fifty.

13 ¶ Yet againe hee sent the third captaine ouer fiftie with his fifty. And the third captaine ouer fiftie went vp, and came and fell on his knees before Eliiah, and besought him, and sayd vnto him, O man of God, I pray thee, let my [k] life and the life of these thy fiftie seruants bee [l] precious in thy sight.

14 Beholde, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd vnto Eliiah, Goe downe with him, be [m] not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee dyed according to the word of the Lord which Eliiah had spoken. And [n] Iehoram began to reigne in his stead in the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 Hee is taken vp into heauen. 13 Elisha taketh his cloke and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

AND when the Lord would take vp Eliiah into heauen by a whirlewind, Eliiah went with Elisha from [a] Gilgal.

2 Then Eliiah sayde to Elisha, Tarie here, I pray thee: for the Lord hath sent mee to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and sayd vnto him, Knowest thou that the Lorde will take thy master from [c] thine head this day? And hee sayd, Yea, I [d] know it: hold ye your peace.

4 Againe Eliiah sayd vnto him, Elisha, tarie here, I pray thee: for the Lord hath sent me to Iericho. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, and sayd vnto him, Knowest thou, that the Lord will take thy master from thine head this day? And hee sayde, Yea, I know it: hold ye your peace.

6 Moreouer Eliiah sayde vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both *together*.

7 And fifty men of the sonnes of the Prophets went and stoode on the other side a farre off, and they two stoode by Iorden.

8 ¶ Then Eliiah tooke his cloke, and wrapt it together, and smote the [f] waters, and they were deuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliiah sayd vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha sayd, I pray thee, let thy Spirit [g] be double vpon me.

10 And hee sayd, Thou hast asked an hard thing: *yet* if thou see mee when I am taken from thee, thou shalt haue it so: & if not, it shall not be.

11 And as they went walking and talking, behold, there *appeared* a charet of fire, and horses of

a So that hee was punished for his lasciuie after two fists: for the Magistrates which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwell at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flies: or elsse he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c Teacheth that idolaters haue not the true God, for elsse they would sacrifice to none but to him alone.

d Ignorance is the mother of error and idolatrie.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgement against the wicked.

h He spake this in mockery, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shew by effect whether he was a true Prophet or not.

k Which humble sort sueth before God and his seruants.

l That is, spare my life and let me not die as the other two.

m That the Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselues are afraide to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere, of his reigne: and in 18. yeere which was the 2. yeere of his sonne, Iehoram the sonne of Ahab raigned in Israel: and in the fift yere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

a Which was that place, where the children of Israel were circumcised after they came ouer Iordan, and had bene fourtie yeeres in the wildernes, as Iosh. 5. 9.

b So called because they are begotten as it were anew by the heauenly doctrine.

c That is from being any more thine head: for to be as the head, is to be the master, as to be at the feete, as to be a scholler.

d For the Lord had reuealed it vnto him.

e Not onely at Beth-el, but at Iericho and other places were there prophets, which had schollers, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy spirit being diuided into three parts, let mee haue two.

of fire, and did separate them twaine. * So Eliiah went vp by a whirlewind into b heauen.

12 And Elisha sawe it, and hee cryed, My father, my father, the charet of Israel, and the horsemen thereof: and he saw him no more: and hee tooke his *owne* clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stoode by the banke of Iorden.

14 After, he tooke the cloke of Eliiah, that fell from him, and smote the waters, and sayd, Where is the Lord God of Eliiah? And so hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, *euen* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, i The Spirit of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

19 And sayd vnto him, Behold now, there bee with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy k master, if so bee the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he sayd, l Ye shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore hee sayd, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he tarried at Iericho) and hee sayd vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayd vnto Elisha, Behold, we pray thee, the situation of the citie is pleasant, as thou, my lord, seest, but the water *is* nought, and the ground ‖ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there m the salt, and sayde, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse *to the ground*.

22 So the waters were healed vntill this day, according to the word of Elisha which hee had spoken.

23 ¶ And he went vp from thence vnto Bethel. And as he was going vp the way litle children came out of the citie, and mocked him and sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and n cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 Hee and Iehoshaphat goe to warre against Moab, which rebelled. 3 Elisha reproueth him, 17 and giueth their hosse water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the a eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lorde, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto the b sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, *and* departed not therefrom.

4 ¶ Then c Mesha king of Moab had store of sheep, and rendred vnto the king of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And he answered, I will go vp: *for* d I am, as thou art, my people, as thy people, *and* mine horses, as thine horses.

8 Then sayd hee, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the e king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that † followed them.

10 Therefore the king of Israel sayd, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayd, Here is Elisha the sonne of Shaphat, which f powred water on the handes of Eliiah.

12 Then Iehoshaphat sayd, g The word of the Lord is with him. Therfore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha sayde vnto the king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel sayde vnto him, i Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha sayde, As the Lord of hosts liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrel. And when the minstrel l played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see wind nor see raine, yet the valley shall be filled with water, that ye may drinke, *both* ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lorde: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and n marre euery good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings

* Eccles. 48.9. 1. Mac. 2.58.
b Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.
i The Spirit of prophesie is giuen to him, as it was o Eliiah.
k Meaning, Eliiah: for they thought this body had bene cast in some mountaine.
l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.
‖ Or killeth the inhabitants.
m Thus God gaue him power, euen contrary to nature, to make that water profitable to mans vse, which before was hurtfull.
n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniurie done vnto him.
a Reade the annotation in the first chapter and seuentesme verse.
b He sacrificed to the golden calues, that Ieroboam had made.
c This was done after that David had made the Moabites tributaries to his successors.
d Read 1. King. 22.4.
e Meaning, the vicetroy or lieutenant of the King of Iudah, read 1. King. 22.47.
† Or, that were at their feet.
f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would haue bestowed his counsell to seruie his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked, because of the godly that are among them.
l He sing songs to Gods glory, and so stirred vp the Prophets hearts to prophesie.
m He will not only miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefites for a time vpon his enemies, yet he takes his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

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kings were come vp to fight against them, they gathered all that was able to put on harnesse, and vpward, and stood in *their* border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, o This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoyle.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities, and on all the good field euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in q Kirharaseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the King of Moab sawe that the battell was too sore for him, hee tooke with him seuen hundreth men that drewe the sworde, to breake thorow vnto the King of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his steade, and r offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 he raiseth him vp againe. 40 Hee maketh sweet the pottage, 42 and multiplieth the loaues.

AND one of the wiues a of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did b feare the Lord: and the creditour is come to take my two sonnes to bee his c bond men.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmaide hath nothing at home, saue a d pitcher of oyle.

3 And hee saide, Goe, and borow thee vessels abroad of all thy neighbours, emptie vessels, *and* spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into e all those vessels, and set aside those that are full.

5 So shee departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he sayd vnto her, There is no more vessels. And the oyle f ceased.

7 Then shee came and tolde the man of God. And he said, Goe, *and* sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great *estimation* constrained him to eat bread: and as he passed by, he turned in thither to eate bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make h him a litle chamber, I pray thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein,

12 And sayd to Gehazi his seruant, Call this Shunammite: and when he called her, she stoode before him.

13 Then he sayd vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, i what shall we doe for thee? Is there any thing to be spoken for thee to the King or to the Captaine of the hoste? And she answered, I k dwell among mine owne people.

14 Againe he said, What is then to be done for her? Then Gehazi answered, In deed she hath l no sonne, and her husband is olde.

15 Then sayd he, Call her. And he called her, and she stood in the doore.

16 And he sayd, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And shee sayd, Oh my lord, thou man of God, doe not lye vnto thine handmayd.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, *and* to the reapers.

19 And he saide vnto his father, m Mine head, mine head. Who said to *his* seruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then she went vp, and laied him on the bed of the man of God, and shut *the doore* vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he saide, Wherefore wilt thou goe to him to day? *it is* neither n new moone nor Sabbath day. And she answered, † All shall be well.

24 Then she sadled an asse, and said to her seruant, Driue, and goe forward: stay not for mee to get vp, except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her || ouer against him, he saide to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? *and* is the childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she o caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God saide, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she saide, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then hee saide to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe saide, As the Lord liueth, and as thy soule liueth, I will not leaue

4 Ele. to gird himselfe with a girdle.

o The sudden ioy of the wicked is but a preparation of their destruction, which is at hand.

p Meaning, they followed them into the townes.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the King of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offred to his gods to pacifie them, which barbarous cruelte moued the Israelites beares of pitie to depart.

a Reade Chap. 2. 3.

b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.

c Because I am poore and not able to pay.

d The God suffereth his many times to be brought to extreme neccessitie, before he succour them, that afterward they may the more praise his mercie.

e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely prouide for his seruant, that his debts should be payd, & so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from thereof of y beasts, that he might there commodiously giue himselfe to study & prayers.

Thus the seruants of God are not vnthankefull for the benefits they receiue.

k I am content with that that God hath sent me, and can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her, that she might bee fruitfull.

*Gene. 18. 10.

m His head aked sore, and therefore he cryed thus.

n For at such times the people were wont to resort to the Prophets for doctrin and consolation.

†Ebr. peace.

||Or, farre off.

o In tokken of humilitie and ioy that she had met with him.

†Ebr. her soule is in bitternesse.

p Make such speed that nothing may let thee in the way, Luke 10. 4.

leaue thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the child, but he neither spake nor heard: wherefore hee returned to meete him, and told him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layd vpon his bedde.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [q] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went *from him*, and walked vp and downe in the house, and went vp and spred himselfe vpon him: then the childe needed [r] seuen times and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fell at his feet, & bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine *was* in the [s] land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found *as it were* a wilde vine, and gathered thereof [t] wilde gourdes his garment full, and came & shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and said, O thou man of God, [u] death *is* in the pot: and they could not eate *thereof*.

41 Then he said, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, *euen* twentie loaues of barley, and full eares of corne in the huske. And he sayd, Giue vnto the people that they may eate.

43 And his seruant answered, How should I set this before an hundreth men? Hee sayd againe, Giue it vnto the people, that they may eate, for thus saith the Lord, They shal eat, and there [x] shal remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

q The like did Elisha to the widowes sonne at Sarephta, 1. King. 17. 21. and S. Paul Act. 20. 10. signifying the care that ought to be in them that beare the word of God, and are distributers of the spiritual life.

r Meaning, often times.

s That is, in the land of Israel.

t Which the Apoticaries call colloquintida and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitternes.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money and raiment of Naaman.

NOw was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lorde, because that by him the Lorde had [a] deliuered the Aramites. He also was a mighty man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a litle mayd of the land of Israel, and she † serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord *were* with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And [c] he went in, and told his lord, saying, Thus and thus saith the mayd that is of the land of Israel.

5 And the King of Aram sayd, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and [d] tooke † with him ten talents of siluer, and sixe thousand *pieces* of golde, and ten change of raiments.

6 And brought the letter to the king of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how hee seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, hee sent vnto the King, saying, [e] Wherefore hast thou rent thy clothes? Let him come now to mee, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be clensed.

11 But Naaman was [f] wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and bee cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, [g] Father, *if* the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash and be cleane?

14 Then went he downe, and [h] washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and said, Behold nowe, I know that *there is* no God in all the world, but in Israel: now therefore, I pray thee, take a † reward of thy seruant.

16 But he sayde, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, [h] but hee refused.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord bee [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hande, and I bow my selfe in the house of Rimmon: when I doe bowe downe, *I say*, in the

a Here appeareth that among the infidels God hath his, and also that the infidels hoose them in estimation, which doe good to their country.

† *Ebr. she was before.*

b Meaning, Elisha.

c There, Naaman tolde it to the King of Syria.

d To giue him a present to the Prophet.

† *Ebr. in his hand.*

e The Prophet rebuketh the king because he did not consider that God wastree in his promise, and therefore would not leane his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Naaman rather murmureth, when it considereth onely the figures and outward things, and hath not regard to the word of God, which is there contained.

g This teacheth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants, must be affectioned toward their children.

h *Luke 4. 27.*

† *Ebr. blessing.*

h So the Lord commandeth that they that receiue freely should giue also freely.

i He feeleth his conscience wounded in being present at idolatrie in place, and therefore desireth God to forgiue him, least others by his example might fall to idolatrie, for as not to come part he considereth that he will serue no God but the true God.

the house of Rimmon, the Lord be merciful vnto thy seruant in this point.

19 Vnto whom hee sayd, [k] Goe in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God sayd, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that hee brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] hee light downe from the charet to meete him, and sayd, Is all well?

22 And hee answered, All is well: my master hath sent me, saying, Behold, there be come to me, euen now from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayd, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the ‖ towre, hee tooke them out of their hands, and layed them in the house, and sent away the men: and [m] they departed.

25 ¶ Then hee went in, and stood before his master. And Elisha sayd vnto him, Whence *commest thou*, Gehazi? And he said, Thy seruant went no whither.

26 But hee sayd vnto him, [n] Went not mine heart *with thee* when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe and oxen, and men seruants, and mayd seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And hee went out from his presence a leper *white* as snow.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee disclosetb the king of Syria counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

AND the children of the Prophets sayd vnto Elisha, Behold, wee pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.

3 And one sayd, Vouchsafe, I pray thee, to go with thy seruants. And he answered, I will goe.

4 So he went with them, and when he came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then hee cried, and sayd, Alas master, it was but borrowed.

6 And the man of God sayd, Where fell it? And he shewed him the place. Then he cut downe *a piece* of wood, and cast in thither, and he caused the yron to [b] swimme.

7 Then he sayd, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsel with his seruants, and said, In [c] such and such a place *shall be* my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and sayd vnto them, Will yee not shew me, which of vs *bewrayeth our counsel* to the king of Israel?

12 Then one of his seruants sayd, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, *euen* the words that thou speakest in thy [e] priuie chamber.

13 And he sayd, Go and espie where he is, that I may send and fetch him. And one told him, saying, Behold, *he is* in Dothan.

14 ¶ So he sent thither horses, and charets, and a [f] mighty hoste: and they came by night, and compassed the citie.

15 And when the seruaunt of the man of God arose early to goe out, beholde, an hoste compassed the citie with horses and charets. Then his seruant sayd vnto him, Alas master, how shall we doe?

16 And hee answered, [g] Feare not: * for they that bee with vs, are moe then they that bee with them.

17 Then Elisha prayed, and sayd, Lord, I beseech thee open his eyes, [h] that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him, but Elisha prayed vnto the Lord and sayd, Smite this people, I pray thee, with blindnesse. And hee smote them with blindnesse, according to the word of Elisha.

19 And Elisha sayd vnto them, This is not the way, neither is this the citie: follow me, and I wil leade you to the man whom ye seeke. But he led [k] them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and behold, *they were* in the middes of Samaria.

21 And the king of Israel sayd vnto Elisha when he saw them, [l] My father, shal I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? *but* set bread and water before them, that they may eat and drinke and goe to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at foureſcore *pieces* of siluer, and the fourth part of a kab of doues [n] dung at fiue *pieces* of siluer.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Helpe, my lord, O king.

27 And he sayd, *Seeing* the Lord doth not succour

a Tho Prophets did not vse one axe alone, but after the common manner of speach he vseth a him farewell.

b Declaring thereby what honour and affection he bare to the Prophet his master.

c Or, *straight or there place.*

d Numa. 22. 20.

e Wo not I present with thee in spirit.

f They in money to buy possessions, meaning that it is detestable in the seruants of God to haue conetous minds.

g To be an example of such, as by whom mammon with Gods word might be ministered.

h Or piece of wood fit to build with.

i Or, *plot ear head.*

k God wrought this miraculously to confirme the authority of Elisha, to whom he had given such tokens of his Spirit.

l Meaning, that he would lie in ambush, and take the Aramites in reuenge.

d The wicked conspire nothing so craftily but God can reuele it to his seruants, and cause their counsel to be disclosed.

e There is nothing so secret that thou canst goe about, but he knoweth it, and discoueretb it vnto his king.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & thinke they are neuer able to prepare power enough, though it be but against one or a few.

g For he was assured of Gods help, and that millions of Angels camped about the godly to deliuer them.

* 2. Chron. 33. 7.

h That he may behold how thou hast prepared an army to rescue vs.

i Meaning the Syrians his enemies, which came downe thinking themselues sure of him.

k Thus he did being led by the spirit of God, and not because he sought his owne vnreuenge, but onely to set forth the glory of God.

l The wicked vse reuerent and grauе words towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battell: for they returned no more at that time to fight against Israel, or in that kings days.

n The Ebrewes write that they burned it in the siege for lacke of wood.

come thee, how should I help thee with the floore, or with the winepresse?

28 Also the king sayd vnto her, What aileth thee? And shee answered, This woman sayd vnto me, Give thy sonne, that we may eate him to day, and wil eate my sonne to morow.

29 * So we sod my sonne, and did eat him: and I sayd to her the day after, Give thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and behold, hee had sackcloth ‖ within p vpon his flesh)

31 And he sayd, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him:) And *the King* sent a man before him: *but* before the messenger came to him, he sayd to the Elders, See yee not how this q murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, *and* shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayd, Behold, this euill commeth of the Lord: r should I attend on the Lord any longer?

CHAP. VII.

1 *Elisha prophesieth plentie of victaile and other things to Samaria.* 6 *The Syrians run away, and leaue no man following them.* 17 *The prince that would not beleeue the word of Elisha, is trodden to death.*

THen Elisha sayd, Heare yee the word of the Lord: thus sayth the Lord, s To morow this time a measure of fine floure *shalbe* sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king t leaned, answered the man of God, and sayde, Though the Lord would make u windowes in the heauen, could this thing come to passe? And hee sayd, Behold, thou shalt see it with thine eyes, but thou shalt not v eate thereof.

3 Nowe there were foure leprous men at the w entring in of the gate: and they sayd one to an other, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare x y noise of charets, and a noise of horses, *and* a noise of a great armie, so that they sayde one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, *even* the campe as it was, and z fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after, they turned and entred into another tent, and caried thence *also*, and went and hid it.

9 Then sayde one to another, Wee doe not well: this day is a day of good tidings, and wee holde our peace. If wee tarie till day light, some mischiefe will come vpon vs. Nowe therefore, come, and let vs go and tell the kings houshold.

10 So they came and called vnto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents *are* as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruants, a I wil shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the camp to hide themselues in the field, saying, When they come out of the citie, we shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and sayd, Let men take now fiue of the horses that remaine, and are left in the *citie*, (behold, they are euen as all the b multitude of Israel that are left therein: behold, *I say*, they are as the multitude of the Israelites that are consumed) and we wil send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and lo, all the way was full of clothes & vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel * according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people c trode vpon him in the gate, and he died, as the man of God had sayd, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shal be at a shekel, to morrowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, & sayd, Though the Lord would make windowes in the heauen, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 *Elisha prophesieth vnto the Shunammite the dearth of seuen yeeres.* 11 *He prophesieth to Hazael that he shall bee king of Syria.* 15 *He reigneth after Ben-hadad.* 16 *Ioram reigneth ouer Iudah.* 20 *Edom falleth from Iudah.* 25 *Ahaziah succeedeth Ioram.*

THen spake Elisha vnto the woman, * whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and soiourne where thou d canst soiourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And

o Meaning, any kind o vitaile, as come and wine, &c.

* Deut. 28. 53, 57.

‖ Or, vnder his clothes.

p Thus hypocrites, when they feele Gods indgements, thinke to please him with outward ceremonies, whom in prosperity they will not know.

q Meaning, Ieho-ram Ahabs sonne who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they find not sudden remedie against their afflictions.

s The godly are euer assured of Gods help in their necessities, but the times and hours are onely reuealed by Gods Spirit.

t To whom the king gaue § charge of things, as verse 17.

u He mocketh at § Prophets words, saying that if God rained downe corn from heauen, yet this could not come to passe.

v Thy infidelitie shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

w For it was commanded in the law that they should dwell apart, & not among their brethren, Leu. 13. 46.

x Thus God ceideth no great preparations to destroy the wicked, though they be neuer so many: or he can hinder them with a small noise or shaking of a leaf.

y The wicked need no greater terror then their owne conscience to put them.

a The wicked are euer in a rage and desperation, if they find not sudden remedie against their afflictions.

b He mistrusted the Prophets words, and therefore could believe nothing, as they which are more politicke then godly euer call vnto perils then meddleth.

c There are no more left, for they, or the rest are confounded with the same man, rest of the people.

‖ Or, two horses, the charets, which were accustomed to draw in the charets.

d Which he spake by the mouth of Elisha, verse 2.

e As the people preassed out of the gate to run to the Syrians tents where they had meat and was mans and great spoile.

f Or, we shalle perished for our sinne.

g Where thou canst find some mediocrie place to dwell, which is plentie.

* Chap. 4. 35.

2 And the woman arose, and did after the saying of the man of God, and went both she and her houshold and soiourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres ende, the woman returned out of the land of the Philistims, and went out [b] to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tell mee, I pray thee, all the great acts that Elisha hath done.

5 And as he tolde [c] the King, how he had restored one dead to lift, behold, the woman, whose sonne hee had raised to life, called vpon the King for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the King asked the woman, shee tolde him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruites of *her* landes since the day shee left the land, euen vntill this time.

7 ¶ Then Elisha came to Damascus, and Benhadad the King of Aram was sicke: and one tolde him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and go meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery [e] good thing of Damascus, *euen* the burden of fourtie camels, and came and stoode before him, and sayde, Thy sonne Ben-hadad King of Aram hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisha sayde to him, Goe, *and* say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till *Hazael* was ashamed, and the man of God wept.

12 And Hazael sayde, Why weepeth my lord? And hee answered, Because I know the euill that thou shalt do vnto the children of Israel: *for* their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants *against the stones*, and rent in pieces their women with childe.

13 Then Hazael said, What? is thy seruant [g] a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be King of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde mee that thou shouldest recouer.

15 And on the morrow hee tooke a thicke cloth and dipt it in water, and [h] spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ [i] Now in the fift yere of Ioram the sonne of Ahab King of Israel, and of Iehoshaphat King of Iudah, [j] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

17 He was two and thirtie yeere old, when he began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, [*] as he had promised him to giue him a light, *and* to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a king ouer themselues.

21 Therefore Ioram went to Zair, and all his charets with him, & he arose by night, and smote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And [*] Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yeere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem, and his mothers name *was* Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, & did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to war against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to bee healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Iudah, 33 And causeth Iezebel to bee cast downe out of a window, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and sayde vnto him, [*] [a] Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where [i] Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him † to a secret chamber.

3 Then take the boxe of oyle and powre it on his head and say, Thus sayth the Lord, I haue anointed thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruaunt of the Prophet gate him vp to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee sayd, I haue a message to thee, O captaine. And Iehu sayd, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head & sayd vnto him, Thus saith the Lord God of Israel, I haue [b] anointed thee *for* king ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy

[a] This ize compleine on them which had taken his pulle fatherlie while he was aliue.

[b] God wonderfull prouidence appeareth in this, that he caused the King to be desirous to heare of him whom before he contemned, and also hereby prepared an occasion to the poore widowes sonne.

[c] The King cannot be iustly reproued which vnwrongfully takes from her.

[d] Of all the chiefest and precious things of the country.

[e] Meaning that he should recouer of this disease: but he knew that this vnthrift Hazael should slay him to obtaine the kingdome.

[f] That I should be without all humanitie and pitie.

[g] Vnder pretence to refresh or ease him, he filled him with this cloth. [*] 2. Chron. 22. 4.

[i] Reade, Chap. 22. 17.

[k] He was confirmed in his kingdome after his fathers death.

[l] The holy Ghost thereby shewes how dangerous it is to vnite with infidels.

[*] 2. Sam. 7. 13.

[m] Which had beene subiect from Dauids time vntill this time of Iehoram.

[n] This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from King Iehoram, because of his idolatrie.

[*] 2. Chron. 22. 1.

[o] Which is to bee vnderstood, that he was made King when his father reigned, but after his death he was confirmed king when he was fourtie two yeere old, as 2. Chron. 22. 2.

[p] Which was a citie in the tribe of Gad beyond Iorden.

[q] This is a citie belonging to the tribe of Issachar.

[*] 1. King. 19. 16, 17.

[a] Prepare thy selfe to go diligently about thy business: for in those countreys they vsed long garments which they tucked vp, when they went about earnest business.

† *Ebr. from chamber to chamber.*

[b] This anointing was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

[illegible] the blood of my seruants the Prophets, and the blood of all the seruants of the Lord, * of the hand of Iezebel.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Abiiah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shalbe none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [c] seruants of his lord. And one said vnto him, Is all well? wherefore came this [d] madde fellow to thee? And hee said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue annointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the son of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael King of Aram) and Iehu said, If it be your minds, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and [e] Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spied the company of Iehu as hee came, and said, I see a company. And Iehoram said, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horseback to meete him, and said, Thus saith the King, Is it peace? And Iehu said, What hast thou to doe with peace? ‖ Turne behinde me. And the watchman told, saying, The messenger came to them, but hee commeth not againe.

19 Then hee sent out another on horseback, which came to them, & said, Thus saith the king, Is it peace? And Iehu answered, What hast thou to do with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them *also*, but commeth not againe, and the marching *is* like the marching of Iehu the sonne of Nimshi: for he marcheth [f] furiously.

21 ¶ Then Iehoram said, Make readie. and his charet was made readie. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And hee answered, What [g] peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts *are* yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, *there is* treason.

24 And Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then said *Iehu* to Bidkar [a] captaine, Take, *and* cast him in some place of the fielde of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ layed this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his [h] sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take *and* cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the charet: *and they smote him* in the going vp to Gur, which is by Ibleam. And hee fled to [i] Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the [k] eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah,

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and [l] looked out at a window.

31 And as Iehu entred at the gate, shee said, Had [m] Zimri peace, which slew his master?

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two *or* three of her ‖ Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, [n] and he sprinckled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foote.

34 And when he was come in, he did eate and drinke, & said, Visite now yonder cursed woman, and burie her: for shee is a [o] Kings daughter.

35 And they went to burie her, but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake † by his seruant Elijah the Tishbite, saying, * In the field of Izreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe as doung vpon the ground in the fielde of Izreel, so that none shall say, [p] This is Iezebel.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 And after that seuentie and two of Ahaziahs brethren. 25 He killeth also all the Priestes of Baal. 35 After his death his sonne reigneth in his stead.

AHab had now seuentie [a] sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel *and* to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie and armour.)

3 Consider therefore which of your masters sonnes is best and most meete, and [b] set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And

* 1. King. 21. 15. 22.

* 1 King. 14. 10. and 21. 21.

* 1. King. 14. 10. and 21. 22.

* 1. King. 16. 3, 11.

c That is, the rest of the seruants, whom he called before his brethren, verse 2.

d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the Sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged.

* Chap. 8. 29.

e God had thus ordained, as is read, 2. Chro. 22. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue beene stronger.

‖ Or, follow me.

f As one that waxeth earnestly about his enterprise.

g Meaning, that forasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

‖ Or, fouler than pheeze against him.

* 1. King. 21. 29.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that she might enioy his vineyard more quietly: for else his children might haue claimed possession.

i After that he was wounded in Ramoth, he fled to Megiddo, which was a citie of Iudah.

k That is, three whole yeeres: for chap. 8. 25. before, when he said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an hautie and cruell nature, she would still retaine her princely state and dignitie.

m As though shee would say, Can any traitor or rebel rise against his superiour, hauing good successe? reade, 1. Kin. 16.

‖ Or, chiefe seruants.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle & ensample of Gods iudgements to all tyrants.

o To wit, of the King of Zidon, 1. King. 16. 31.

† Hebr. by the hand of.

* 1. King. 21. 23.

p That Gods iudgements appeare euen in this world, against those that [illegible] his word and persecute his seruants.

a The Scripture vseth to call them sonnes, which are either children or nephewes.

b How we ought to proue them whether they would take his part or no.

5 And he that was gouernour of *Ahabs* house, and he that ruled the city, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and wil do all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye bee mine, and will obey my voyce, e take the heads of the men *that are* your masters sonnes, and come to mee to Izreel by to morow this time, (Now the kings sonnes, *euen* seuenty persons *were* with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, & stood and said to all the people, Ye be d righteous: beholde, I conspired against my master, and slewe him: but who slew all these?

10 Knowe now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lorde hath brought to passe the things that hee spake † by his seruant * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his f priests, so that hee let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria. *And* as Iehu was in the way by an house where the shepheards did shere,

13 He met with the brethren of Ahaziah king of Iudah, and sayd, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, *euen* two and fourtie men, and he g left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee g || blessed him, and sayde to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. *Then* giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And hee saide, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till hee had destroied him, according to the word of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued h Baal a little, *but* Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priesters, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, hee shall not liue. But Iehu did it by a subtilty to destroy the seruants of Baal.

20 And Iehu sayde, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee saide vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayde vnto the seruants of Baal, Search diligently, and looke, lest there be here with you *any* of the i seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foureſcore men without, and sayd, If any of the men whom I haue brought into your hands, escape, || his soule *shalbe* for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayde to the garde, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde, and the captaines cast them out, and went vnto the k city, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither from* the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayde vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, *and* hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy l sonnes vnto the fourth *generation* sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: *for* hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lorde began to || lothe Israel, and Hazael smote them in all the coastes of Israel,

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

1 *Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah.* 4 *Ioash is appointed King.* 15 *Iehoiada causeth Athaliah to be slaine.* 17 *Hee maketh a couenant betweene God and the people.* 18 *Baal and his priestes are destroyed.*

THen * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

S

e God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for † Kings death, seeing ye haue done the like to his posterie: for the Lord commanded me & moued you to execute this his iudgement.

† Or by the hand of.

* 1. King. 21. 29.

f Heb. seruing, which were the idolatrous priests.

g This God vengeance is vpon them that haue my part, euen as him on with the wicked.

g For he feared God & lamented the wickedness of those times, where he saw was glad to haue with him: vil Rechab made [illegible]

|| Or, Praised God for him.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Israel caused to be worshipped, as [illegible] 4. King. 23. 13.

† Heb. sanctifie.

i Thus God would haue his seruants preserued, and idolaters destroyed: as in his law he giueth expresse commandement, Deut 3.

|| Or, he shall die for him.

k Which citie was neere to Samaria.

l Thus God approueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward punished.

|| Or, to cut them off.

* 2. Chro. 22. 10.

destroyed all the [a] Kings seede.

2 But Iehosheba the daughter of King Ioram, *and* sister to Ahaziah [b] tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that shoulde bee slaine, *both* him and his nource, *keeping them* in the [c] bed chamber, and they hid him from Athaliah, so that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

4 ¶* And the seuenth yeere [d] Iehoiada sent and tooke the captaines ouer hundreths, with *other* captaines and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lorde, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must do, The third part of [e] you, that commeth on the Sabbath, shall [f] warde towarde the Kings house:

6 And *another* third part in the gate of [g] Sur: and *another* third part in the gate behind them of the garde: and ye shall keepe watch ‖ in the house of Massah.

7 And two parts of you, *that is*, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And yee shall compasse the King round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the King, as hee goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in *to their charge* on the [i] Sabbath with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

10 [k] And the Priest gaue to the captaines of hundreths the speares and the shieldes that were King Dauids, and were in the house of the Lord.

11 And the garde stoode, euery man with his weapon in his hande, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then he brought out [l] the kings sonne, and put the crowne vpon him, and *gaue him* [m] the Testimonie, & they made him king: also they anointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, beholde, the King stood by [n] a pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commaunded the captains of the hundreths that had the rule of the hoste, and said vnto them, Haue her ‖ forth of the ranges, and he that [o] followeth her, let him die by the sworde: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord, and [p] the King and the people, that they should be the Lordes people: likewise betweene the [q] King and the people.

18 Then all the people of the land went into the house of Baal, and destroied it with his altars, and his images brake they downe couragiously, and slewe Mattan the Priest of Baal before the [r] altars: and the [s] Priest set a garde ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the garde, and all the people of the land: and they brought the King from the house of the Lorde, and came by the way of the gate of the garde to the Kings house: and hee sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere old was Iehoash when hee began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 Hee stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

IN* the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

3 But [b] the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

4 ¶ And Iehoash said to the Priestes, All the siluer of dedicate things that bee brought to the house of the Lorde, *that is*, the money of them that are vnder the [c] count, the money that euery man is set at, *and* all the money that one offreth willingly, and bringeth into the house of the Lord,

5 Let the Priestes take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of King Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then King Iehoash called for Iehoiada the Priest, and the *other* Priests, and said vnto them, Why repaire yee not the ruines of the Temple? now therefore [e] receiue no more money of your acquaintance, except yee deliuer it to *repaire* the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decaied places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they sawe there was much money in the chest, the Kings secretarie came vp and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them, [g] that vndertooke the worke,

[a] Meaning all the posteritie of Iehoshaphat to whom the kingdome appertained: Thus God vsed the cruelte of this woman to destroy the whole family of Ahab

[b] The Lord promised to maintaine the family of Dauid, and not to quench the light thereof, therefore he moued ¶ heart of Iehosheba to preserue him.

[c] Where the Priests did lie.

* 2.Chro.23.1,3.

[d] The chiefe Priest Iehoshebas husband

[e] O the Leuites, which had charge of the keeping of the Temple, and kept watch by course.

[f] That none should come vpon them, while they were crowning the King.

[g] Called the East gate of the Temple, 2.Chro.23.5.

‖ Or, *that none brake his order.*

[h] Whose charge is ended.

[i] Reade verse 5. and 7.

[k] To wit, Iehoiada.

[l] That is, Ioash, which had bene kept secret sixe yeeres.

[m] Meaning, the Law of God, which is his chiefe charge, & whereby only his throne is established.

[n] Where the kings place was in the Temple.

[o] Or, out of the Temple.

[p] To take her part.

[q] That both the King & the people should maintaine the true worship of God, & defiance all idolatrie.

[q] That he should gouerne and they obey in the feare of God.

[r] Baal in ¶ place where he had blasphemed God and thought to haue bene helpen by his idole, there God powred his vengeance vpon him.

[s] To wit, Iehoiada.

[t] Which by her cruelty & persecution had vexed the whole land before.

* 2.Chro.24.1.

[a] So long as he gaue eare to the true ministers of God, they prospered.

[b] So hard a thing it is for them, that are in authoritie, to be brought to the perfect obedience of God.

[c] That is, the money of redemption, Exo.30.15 also the money which the Priest valued the vowes in Leui. 27.2. and this was liberalitie.

[d] For the Temple which was but an hundreth & fiue yeeres before had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolatrers.

[e] He should haue shewn the ordering of the money, because of their negligence.

[f] That is, on the South side.

‖ Or, vessell.

[g] For the kings had appointed other which were meete for that purpose, Chap.22.5.

worke, *and* that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laide out for the reparation of the Temple.

13 Howbeit there was h not made for the house of the Lord bowles of siluer, instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workmen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to bee bestowed on workmen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offerings was not brought into the house of the Lord: *for* it was the Priests.

17 ¶ Then came vp Hazael the king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the i hallowed things that Iehoshaphat, & Iehoram, and Ahaziah, his fathers, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and k slew Ioash in the house of l Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4. Hee prayeth vnto God, and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dieth. 24. Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, *and he reigned* seuenteene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, *and* departed not therefrom.

3 And the Lord was angrie with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all b *his* dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel d dwelt in their tents as † beforetime.

6 Neuertheless, they departed not from the sinnes of the house of Ieroboam which made Israel sinne, *but* walked in them, euen the e groue also remained still in Samaria.)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and ten charets, and ten thousand footmen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Iehoahaz and all that he did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, *and reigned* sixteene yeere,

11 And did euill in the sight of the Lord: *for* hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash, and all that he did, and his valiant deeds, *and* how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seat: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof hee died, Ioash the king of Israel came down vnto him, and wept vpon his face, and said, h O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window i Eastward. And when he had opened it, Elisha said, Shoote. And he shot. And hee said, *Beholde* the arrow of the Lords deliuerance, and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And he tooke them. And hee said vnto the king of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was k angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And *certaine* bands of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therfore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * hee l reuiued, and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel al the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them, and pitied them, & had respect vnto them, because of his couenant which Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them

h Yea these men had only charge o the reparation of the Temple, and the rest of the money was brought to the king, who caused those a new vessel to be made, 2.Chron.24.14.

i After the death of Ahaziah, Ioash did vnlawful things, yet God reserued him, and stirred vp his enemies against him, whom he punished with the ruines of the Temple, for God would not be serued with those gifts, seeing the Christ was vnkind.

k Because hee had put Zachariah the sonne of Iehoiada to death, 2.Chron.24.25.

l Iosh. 11.8.sam. 18.17.

‖ Or, Iozabad.

a By worshipping the calues which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Ieho-ahaz.

d Safely and with out danger.

† Or, yesterday and before yesterday.

e Wherein they did commit the idolatrie, & which the Lord had commanded to be destroyed, Deut.16.21.

f That is, Hazael and Ben-hadad his sonne, as verse 3. Reade of Hazael, Chap.8.12.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of Dauid: but by the way he shewe h. how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundrie Prophets and diuers punishments did call them vnto him agane.

h Thus they vsed to call the Prophets and seruants of God, by whom God blesseth his people, as Chap. 2.12 meaning that by their prayers they did more prosper their countrey, then by force of armes.

i That is, toward Syria: for that he did not onely prophesie with words but also confirmed him by these signes that he should haue the victorie.

k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually, and to destroy them vtterly.

* Eccles.48.14.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might return and imbrace the same doctrine.

them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, & tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: *for* three times did Ioash beat him, and restored the cities vnto Israel.

CHAP. XIIII.

1 *Amaziah the king of Iudah putteth to death them that slew his father,* 7 *and after smiteth Edom.* 15 *Ioash dieth, and Ieroboam his sonne succeedeth him.* 29 *And after him reigneth Zachariah.*

THe second yeere of Ioash sonne of Iehoahaz king of Israel, reigned * Amaziah the sonne of Ioash king of Iudah.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name *was* Iehoadan of Ierusalem.

3 And he did [a] vprightly in the sight of the Lord, yet not like Dauid his father, *but* did according to all that Ioash his father had done.

4 Notwithstanding, the high places were not taken away: *for* as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his seruants which had * killed the king his father.

6 But the children of those that did slay *him*, hee [b] slew not, according vnto that that is written in the booke of the Law of Moses, wherin the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euerie man shall be put to death for his owne sinne.

7 Hee slew *also* of [c] Edom in the valley of salt, ten thousand, and tooke ‖ *the citie* of Sela by warre, and called the name theerof Iokthéel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] Cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 *Because* thou hast smitten Edom, thine heart hath made thee proude: [f] bragge of glorie, and tarie at home. Why doest thou prouoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euerie man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And hee tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in [g] hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash which he did, and his valiant deedes, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his steade.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel, fifteene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was sixteene yeere olde, and made him king for his father Amaziah.

22 He built [k] Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the sixteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, *and reigned* one and fortie yeere.

24 And hee did euill in the sight of the Lord: *for* hee departed not from all the [l] sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lord God of Israel, which he spake † by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, neither yet any that coulde helpe Israel.

27 Yet the Lord † had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, *and* how he fought, and how hee restored Damascus, and [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, *euen* with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 5 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the † seuen and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord,

m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendment.

* 2 Chron. 25. 1.

a In the beginning of his reigne he seemed to haue an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* Chap. 12. 20.

b Because they neither consented, nor were partakers with their fathers in that act.

* Deut. 24. 16. ezek. 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehosaphat.

‖ Or, *the rocke*, or, *rocke*. 2. Chron. 25. 12.

d Let vs fight hand to hand, and trie it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome ouer tenne tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers, that spoyled the cities of Iudah.

f Brag of the victorie, so that thou art at home, and annoy me not.

‖ Or, *brought him.*

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2. Chron. 25. 27.

h Which citie Ieroboam built in Iudah for a fortresse, 2. Chron. 11. 9.

i Who is also called Vzziah, 2. chron. 26. 1.

k Which is also called Elanah or Eloth.

l Because this idolatrie was so vile and almost incredible, yet men should forsake the liuing God, to worship idoles, the works of mens hands, therefore the holy ghost doth oftentimes repeat it in the reproch of all idolaters.

† Heb. *by the hand of.*

m Reader 1. King. 14. 10.

† Heb. *had not spoken.*

n Which was also called Aniscus of Syria, or Riblah.

† Heb. *in the twentieth yeere and seuenth yeere.*

a So long as he gaue eare to Zachariah the Prophet.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burnt incense in the hie places.

5 And the Lord [b] smote the King: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, *and* [c] iudged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths,

9 And did euill in the sight of the Lord, as did his fathers: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth *generation* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh beganne to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, & came to Samaria, & smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel, *and reigned* ten yeeres in Samaria.

18 And hee did euill in the sight of the Lorde, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the King of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, & all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, *and reigned* two yeere.

24 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with [i] Argob & Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yeere.

28 And he did euil in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the daies of Pekah king of Israel [k] came Tiglath Pileser king of Asshur, & tooke Iion, and Abel, Beth-maachah, and Ianoah, & Kedesh, and Hazor, and Gilead, and Galilah, *and* the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of ‖ Vzziah King of Iudah to reigne.

33 Fiue and twentie yeere olde was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according [l] to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah, Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THE seuenteenth yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere olde was Ahaz, when he began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father,

3 But walked in the way of the kings of Israel, yea,

[b] His father and grandfather were slaine by their sub iects and seruants, Iosiahe, because he would vsurpe the Priesthoffice contrary to Gods ordinance, was smit ten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

[c] As vicerroy, or deputie to his father.

[d] He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God begins to execute his wrath against the house of Iehu.

[e] Zachariah was the last in Israel, that had the kingdome by succession, since onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

* Chap. 10. 30.

[f] Which was a citie of Israel that would not receiue him to be king.

[g] That is, of Israel.

[h] In stead of seeking helpe of God he went about by money to purchase the fauour of this King being an infidel, and therefore God forsoke him, and Pul after wards brake promise, destroyed his country and led his people away captiue.

[i] Which were of the same conspiracie.

[k] For God stirred vp Pul & Tiglath Pileser against Israel for their sins, 2. Chron. 5. 26.

* 2. Chron. 27. 1.

‖ Or, Azariah.

[l] He sheweth that his vprightness was not such, but that he had many and great faults.

[m] After the death of Iotham.

[n] Which slew of Iudah in one day sixescore thousand fighting men, 2. Chron. 28. 6. because they had forsaken the true God.

[a] This was a wicked sonne of a godly father, as of him againe came godly Ezechiah, & of him wicked Manasseh, sauing that God in the end shewed him mercie. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

yea, and made his sonne to [b] goe through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places and on the hilles; and vnder euery greene tree.

5 * Then Rezin King of Aram and Pekah sonne of Remaliah King of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sente messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the King of Aram, and out of the hand of the King of Israel which rise vp against me,

8 And Ahaz tooke the siluer and the golde that was found in the [f] house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.

9 And the King of Asshur cõsented vnto him: and the King of Asshur went vp against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And King Ahaz went vnto Damascus to meete Tiglath pileser King of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent to Vriiah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof.

11 And Vriiah the Priest made an altar [g] in all points like to that which king Ahaz had sent from Damascus, so did Vriiah the Priest against king Ahaz came from Damascus.

12 So when the King was come from Damascus, the King sawe the Altar: and the king drew neere to the altar and offered [h] thereon.

13 And hee burnt his burnt offering, and his meate offring, and powred his drinke offring, and sprinkled the blood of his peace offerings besides the altar,

14 An *set it* by the brasen altar which was before the Lord, & brought it in farther before the house betweene the altar and the house of the Lord, and set it on the [i] Northside of the altar.

15 And King Ahaz commaunded Vriiah the Priest, and saide, Vpon the great altar set on fire in the morning the burnt offering, and in the euen the meate offring, and the kings burnt offring and his meate offering, with the burnt offering of all the people of the land, and their meat offring, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the [k] brasen altar shall be for me to inquire *of God*.

16 And Vriiah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, & tooke the caldrons from off thé, & tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Lord, [m] because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And hee and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshipeth the good of his nation, 35 Contrary to the commaundement of God.

IN the twelfe yeere of Ahaz King of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, *and reigned* nine yeeres.

2 And he did euill in the sight of the Lorde, [a] but not as the Kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the King of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the King of Asshur, [b] as *he had done* yerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Mēdes.

7 For when the children of Israel [d] sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, and *after the maners* of the Kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lorde their God, & throughout all their cities had built hie places, *both* from the towre [e] of the watch, to the defenced citie,

10 And had made them images & groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had said vnto them, * Ye shall doe no such thing,

13 Notwithstanding the Lord testified to Israel, and to Iudah † by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commaundements *and* my statutes, according to all the Law, which I commaunded your fathers, which I sent to you by my seruants the Prophets.

14 Nevertheless they would not obey, * but hardened their necks, like to the neckes of their [f] fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

16 Finally

b That is, offered him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was, Leuit. 18.21. deut. 18 10.
* *Isa.* 7.1.

c For the Lord preserued the citie & his people for his promise sake made to Dauid.
d Which citie Azariah had taken and fortified it, Chap. 14 22.
e Contrary to the admonition of the Prophet Isai, Isa. 7.4.
f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart voward God to desire his helpe, not yet heare his Prophets counsell.

g We see that there is no prince so wicked, but he shal find flatterers and false ministers to serue his turne.
h Either offerings for peace or prosperity, or of thãkesgiuing, as Leui. 3. 1. or els meaning the morning and euening offering, Exo. 29.34 num. 28.3. & thus he contemned the messes & the altar which God had commanded by Salomon, to serue God after his owne fantasie.
i That is, at the right hand as men went into the Temple.
k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement, & ordinance of God.
l Or, tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.
m Either to flatter the king of Assyria, when he should thus see him chãge the ordinances of God or els the Temple might be a refuge for him if the king should suddenly assaile his house.

a Though he inuented no new idolatrie as other did, yet he sought for helpe at the Egyptians which God had forbidden.
b For he had paid tribute for the space of eight yeere.
* *Chap.* 18.10.
c For at this time the Medes & Persians were subiect to the Assyrians.
d Hosea teacheth at length the cause of this great plagues and perpetual captiuitie, to admonish all people and nations to cleaue to the Lord God, & onely worship him for feare of like indgement.
e Meaning throughout all their borders.
* *Deut.* 4.19.
† *Heb.* by the hand of.
* *Iere.* 18.11. & 15.5. & 35.15.
* *Deut.* 31.27.
f So that to alledge the authoritie of our fathers or great antiquitie except we can proue that they were godly, is but to declare that we are the children of the wicked.

16 Finally they left all the commandements of the Lorde their God, and made them molten images, * *euen* two calues, and made a groue, and worshipped all the g hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe thorowe the fire, and vsed witchcraft and inchantments, yea, i solde themselues to doe euil in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill he had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which hee did, *and* departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said † by all his seruants the * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lorde: therefore the Lorde sent Lions among them, which slewe them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the maner of the God of the lande: therefore he hath sent Lions among them, and behold, they slay them, because they know not the maner of the God of the land.

27 Then the king of Asshur commanded, saying, Carie thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the maner of the God p of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made q Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Priests out of themselues for the hie places, who prepared for them *sacrifices* in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither do after s their ordinances, nor after their customes, nor after the Law, not after the commandement, which the Lord commanded the childrē of Iaakob, * whom he named Israel,

35 And with whom the Lord had made a couenant, and charged them, saying, * Feare none other gods, nor bow your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, & a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the law, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these t nations feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles. 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 Hee tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and hee called it b Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord *and* departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, *and* he prospered in all things which he tooke in hand, also he rebelled against the king of Asshur, and serued him not.

8 Hee smote the Philistims vnto Azzah, and the coasts thereof, c from the watch tower vnto the defenced citie.

9 ¶ * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne

*Exod 32.8. 1.King.11.28.
g That is the sun, the moone and starres, Deut.4. 19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.King. 21.20,25.
k Nowhole tribe was left but Iudah: and they of Benjamin and Leui, which remained, were counted with Iudah.
l Out of the land where he shewed the greatest tokēs of his presence and fauour.
m That is, God cut of the tenne tribes, 1.King. 11.16.
†Heb. by the hand of.
*Jer.25.9.
n Of these people came the Samaritans, whereof mention is so much made in the Gospel and with whom the Iewes would haue nothing to doe, Ioh 4.9.
o That is, they feared him not: therefore, lest they should blasphème him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.
p That is, how to worship him: thos the wicked rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.

16 Finally they left all the commandements of the Lorde their God, and made them molten images, * *euen* two calues, and made a groue, and worshipped all the g hoste of heauen, and serued Baal.

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41 So these t nations feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* doe they vnto this day.

*Ezek.20.39. Zeph.1.5.
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idols: but this is not to feare God, as appeareth vers.34.
s Hee meaneth thi by the Israelites to whom God had giuen his commandement
*Gene.32.28. 1.King.18.31.
*Iudg.6.10. Jere.10.2.
t That is, these strangers which were sent into Samaria by the Assyrians.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles. 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanherib.

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9 ¶ * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne

*1.Chron.28.27. and 29.1.
a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake was merciful vnto the throne of Dauid, and yet by his iudgement toward the other, prouoked them to repentance
*Numb.21.8,9.
b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.
c Reade chap. 17.9.
*Chap.17.3.

sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *euen* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did cary away Israel vnto Asshur, and put them in Halah and in Habor, *by* the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voice of the Lorde their God, but transgressed his couenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the foureteenth yeere of king Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, & tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, d I haue offended: depart from mee, *and* what thou layest vpon me, I will beare it. And the king of Asshur appoynted vnto Hezekiah king of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lorde, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the sayd Hezekiah king of Iudah had conered ouer) and gaue them to the king of Asshur.

17 ¶ And the king of Asshur sent e Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the || recorder.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus sayth the great king, *euen* the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue † eloquence, f *but* counsell and strength *are* for the warre. On whom then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, *to wit*, on g Egypt, on which if a man leane, it will goe into his hand, and pearce it: so *is* Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath h taken away, and hath sayd to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue i hostages to my lord the king of Asshur, and I wil giue thee two thousand horses, if thou bee able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I now come vp without the k Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake I pray thee, to thy seruants in the || Aramites language, for wee vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master & to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne doung, and drinke † their owne pisse with you?

28 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Asshur.

29 Thus sayth the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you || out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not bee giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Make † appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man of the water of his owne well,

32 Till l I come, and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyards, a land of oliues, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the m Lorde should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered him not a worde: for the kings commandement was, saying, Answere ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angel of the Lorde killeth an hundred and fourescore and fiue thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

AND * when king Hezekiah heard it, hee rent his clothes, and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebnah the chanceller, and the Elders of the Priests clothed in sackcloth a to Isaiah the Prophet the sonne of Amoz.

3 And they sayd vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke, and blasphemy: for the children are come to b the

*Chap.17.6.

*2.Chron.32.1. Isa.36.1.ecclus. 48.18,19.

d As his zeale was before praised, so his weakenesse is here set forth, that none should glory in himselfe.

e After certaine yeeres, when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

|| Or, writer of Chronicles, or secretarie.

† Ebr. Salte of the lips.

f Thou thinkest that words will serue to perswade thy people, or to mone my master.

g Egypt shall not onely be able not to succour thee, but shal be an hurt vnto thee.

h Thus the Idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter themselues, that God doeth fauor them. Thus he speaketh to feare Hezekiah, that by resisting him he should rebell against God.

|| Or, Syriane.

† Ebr. the water of their feete.

|| Or, by his hand.

† Ebr. Blessing: meaning the conditions of peace.

l He maketh him sure so sureth, he will not graunt them truce, except they render themselues to him to be led away captiues.

m This is an execrable blasphemy against the true God, to make him equall with the idols of other nations: therefore God did most sharply punish.

*Isa.37.1.

a To heare some new prophecie, and to haue some ease of him.

b The dangers are so great that no man makes a-ganist this blasphemie, nor helpe our selues, no more then a woman in her vnrestie.

c Meaning, for Ierusalem which only remained of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Saneherib.

|| Or, blacke Moores, f for the Kings of Ethiopia and Egypt ioyned together against the King of Assyria because of his oppression of other countreys.

g The more were the wicked vrged in their destruction, the more they blasphemed.

b the birth, and there is no strength to bring foorth.

4 If so bee the Lord thy God hath heard all the wordes of Rabshekeh, whom the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp *thy* prayer for the c remnant that are left.

5 ¶ So the seruants of King Hezekiah came to Isaiah.

6 And Isaiah sayd vnto them, So shall yee say to your master, Thus sayth the Lord, Bee not afraid of the words which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Beholde, I will sende a blast d vpon him, and he shal heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 e Hee heard also men say of Tirhakah King || Ethiopia, f Behold he is come out to fight against thee: hee therefore departed and sent *other* messengers vnto Hezekiah, saying,

10 Thus shall yee speake to Hezekiah king of Iudah, and say, Let not thy g God deceiue thee in whom thou trusteſt, saying, Ierusalem shall not bee deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah i prayed before the Lorde, and sayd, O Lord God of Israel, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, k bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the words of Saneherib, who hath sent to blaspheme the l liuing God.

17 Trueth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, *euen* wood and stone: therefore they destroyed them.

19 Nowe therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the m kingdomes of the earth may knowe, that thou O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus sayth the Lord God of Israel, I haue heard that which thou hast praied me, concerning Saneherib king of Asshur.

21 This is the worde that the Lord hath spoken against him, O n Virgine, daughter of Zion, he hath despised thee, *and* laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou raised on? and whom hast thou blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on hie? *euen* o against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and sayd, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe into the p lodging of his borders, and into the forest * of his Carmel.

24 I haue digged and drunke the waters of others, and with the plant of my feete haue I dried all the || floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long agoe? q and should I now bring it, that it should be destroyed, *and laid* on ruinous heapes, *as* cities defensed?

26 Whose r inhabitants haue small power, *and* are afraid, confounded they are like the grasse of the field, and greene herbe, *or* grasse on the house tops, or as corne blasted before it be blowen.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy fury against me.

28 And because thou rageſt against mee, and thy tumult is come vp to mine eares, I will put mine f hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou cameſt.

29 And this shall be a t signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such things as growe of themselues, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take u roote downeward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the x zeale of the Lord of hostes shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 *But* hee shall returne the way he came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angell of the Lord went out and smote in the campe of Asshur an hundreth foureſcore and fiue thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned and dwelt in Ninieh.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes y slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 He receiueth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Esaiah. 21 He dieth, and Manasseh his sonne reigneth in his stead.

ABout that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz

h Before the Arke of the couenant.

i Hesheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithfull desire of God to be defined, that to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not been taken by the enemie, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Isaiah calleth the height o his borders, to wit, of Iudah, Isa. 37.24.

|| Or, pleasant countrey.

|| Or, the waters of cities besieged.

q He declareth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it vtterly to bee destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time florish, and afterward fade and decay like flowers.

f I will brid'le thy rage, & turne thee to and fro as pleaseth me.

t God did not onely promise him the victorie, but gueth him a signe to confirme his faith.

u The Lord will multiply in great number that small remnant of Iudah that is escaped.

x The loue that God beareth toward his Church shal ouercome the counsels and enterpiises of men.

*Isa. 37.36. iob. 1.21. ecclus. 48.24. 1. mac. 7.41. 2. mac. 8.19.

y This was the iust iudgement of God for his blasphemie, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

*2. Chron. 32.24. Isa. 38.1.

Amoz came to him, and said vnto him, Thus saith the Lorde, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember nowe, how I haue walked before thee in trueth and with a [b] perfit heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy [d] prayer, *and* seene thy teares: behold, I haue heard thee, *and* the third day thou shalt goe vp to the [e] house of the Lord,

6 And I will adde vnto thy daies fifteene yere, and wil deliuer thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a [f] lumpe of drie figges. And they tooke it, and laid it on the boile, and he recouered.

8 ¶ For Hezekiah had said vnto Isaiah, What *shalbe* the signe that the Lord will heale me, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou* that the shadow goe forward ten degrees, or* goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *then*, but let the shadow [g] go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the siluer, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah sayd, They be come from a farre countrey, *euen* from Babel.

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah sayd vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue laied vp in store vnto this day, * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, *and* which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast [l] spoken, is good: for sayd hee, Shall it not *be good* if [m] peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

left the enemies should haue had occasion to reioyce, if the Ch his time, because he had restored religion.

CHAP. XXI.

3 *King Manasseh restoreth idolatrie,* 16 *And vseth great cruelsie.* 18 *He dieth and Amon his sonne succeedeth,* 23 *Who is killed of his owne seruants.* 26 *After him reigneth Iosiah.*

MAnasseh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and fiue yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lorde after the abomination of the heathen, whom the * Lorde had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, & worshipped al the host of heauen and serued them.

4 Also hee * built altars in the house of the Lord, of the which the Lord sayd, * In Ierusalem will I put my Name.

5 And he built altars for al the host of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes [a] to passe through the fire, and gaue himselfe to witchcraft and sorcerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel moue any more out of the land, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commanded them, *and* according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus sayth the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And

a That his mind might not be troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, and so Gods name be dishonoured.

d Because of his vnfained repentance and prayer God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

*Eccles 48.24.

g Let the sunne goe so many degrees backe, that the howers may be so many the sewer in the Kings diall.

h Which dial was set in the top of the staires that Ahaz had made.

*Isa. 39.1.

i Moued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sanherib his enemie which was now destroyed.

k Being moued with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidel.

*Chap. 24.13. and 25.13. Iere. 27.19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

m Seeing that God hath shewed me this fauour to grant me quietnesse during my liue, for he was afraid Church had decayed in

*2 Chron 33.1.

*Deut 18.9.

*Chap. 18.4.

*Ierem 32.34.

*2. Sam 7.13.

a Read Chap. 16.3.

*1 King 8.29. and 9.3. chap. 13.27.

b Therefore seeing they obeyed not the commandements of God, they were iustly cast forth of that land, which they had but on condition.

*Ierem. 15.4.

*1. Sam 3.11.

c Meaning that whatsoeuer shall befall of this great plagues, shall be all amazed.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hande of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euen* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the acts of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And || they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to inquire the Lords will.

IOsiah was * eight yeere olde when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chauncellor, to the house of the Lord saying,

4 Goe vp to Hilkiah the high Priest, that hee may || summe the siluer which is brought into the house of the Lorde, which the keepers of the || b doore haue gathered of the people.

5 And let them deliuer it into the hand of them that doe the worke, *and* haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lorde, to repayre the decayed places of the house:

6 *To wit*, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chauncellor, I haue found the e booke of the Law in the house of the Lorde: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and said, Thy seruants haue † gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, *and* haue the ouersight of the house of the Lord.

10 Also Shaphan the chauncellor shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asahiah the kings seruant, saying,

13 Go ye *and* f inquire of the Lord for me and for the people, and for all Iudah concerning the words of this booke that is found: for great is the wrath of the Lorde that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, & Asahiah went vnto Huldah the Prophetesse the wife of Shullum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus sayth the Lorde, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *euen* all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the h workes of their handes: my wrath also shall bee kindled against this place and shall not be quenched:

18 But to the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words that thou hast heard, *shall come to passe*.

19 *But* because thine heart did i melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, & against the inhabitants of the same, *to wit*, that it should be destroied and accursed, and hast rent thy cloths, and wept before me, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed the Priests. 22 He keepeth Passouer. 24 He destroyeth the coniurers. 29 Hee was killed in Megiddo. 30 And his sonne Jehoahaz reigneth in his stead. 33 After he was taken, his sonne Jehoiakim was made King.

Then

a Iehoiada, which [illegible] only left of the [illegible] of the tribes.

f The Elders [illegible] that he slewe Zach the Prophet, who was his father in Law.

* 1.Chro.33.20,21

g That is, according to his Commandements.

|| Or, he buried him: to wit, Iosiah his sonne.

* 2.Chron.34.1.

a His zeale was prophecied of and his name mentioned by Iadiho the Prophet, more the three hundreth yeere before, 1.Kin.13. and being but eight yeere olde, he sought the God of his father Dauid, 2.Chro.34.3.

|| Or, sum, as vers. 9 Or, weigh.

b Certaine of the Priests were appointed to this office, as Chap.12.9.

c From the time of Iosiah for the space of 224. yeeres the temple remained without reparation through the negligence of the Priests: this declaration shew they that haue charge, and neglect it not, ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copy that Moses left them, as appeareth, 2 Chro. 34.14 which either by the negligence of the Priests had bene lost or else by the wicked nesse of idolatrous kings had bene abolished.

† *Or, molted.*

f Meaning, to some Prophet whom God reuealeth the knowledge of things vnto, as Iere.21.1. though at other times they inquired the Lord by Vrim and Thummim.

g Or the house of doctrine which was neere to the Temple, and where the learned assembled to intreate the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that doe not repent, are said to harden their heart, Psal.95.8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

THen * the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and hee read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stood by b the pillar, & made a c couenant before the Lorde, that they should walke after the Lord, and keepe his commaundements, and his testimonies, and his statutes, with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the d priestes of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without in Ierusalem in the fields of Kedron, and caried e the powder of them into Beth-el.

5 And he put downe the f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the g groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, *euen* from Geba to Beer-sheba, & destroyed the hie places of the gates, that were in the entring in of the gate of Iosiua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 Hee defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

11 Hee put downe also the l horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the Kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lorde did the King breake downe, and hasted thence, and cast the dust of them in the || brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the m mount of corruption (which * Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore n the altar that was at Beth-el, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, *and* stampt it to powder, and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues that were in the mount, and sent & tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde, that the o man of God proclaimed, which cryed the same words.

17 Then he said, What title is that which I see? And the men of the citie sayd vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then saide he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the King of Israel had made to anger *the Lord*, and did to them according to all the factes that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commaunded all the people, saying, * Keepe the Passeouer vnto the Lorde your God, * as it is written in the booke of this couenant.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated vnto the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the lande of Iudah and in Ierusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with al his might according to all the Lawe of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the r fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lorde sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I said, * My name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

* 2.*Chron.*34.30.
a Because he saw the great plagues of God that were threatned, he knew no more speedy way to auoyd the, then to turne to God by repentance, which cannot come, but of faith, and faith by hearing of the word of God.
b Where the King had his place, Chap. 11.14.
c As Iosiah did Iosh.24.12,25.

d Meaning them which were next in dignitie to the hie Priest.
e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.
f Meaning, the priests of Baal, which were called Chemarims, either because they were blacke garments, or els were smoked with burning incense to idoles.
g He remoued the groue which idolaters for deuotion had plaied there vnto the Temple, contrary to the commaudement of the Lord, Deut. 16.21. or as some reade the similitude of a groue which was hanged in the Temple.
h Both in contemp of the idols, and reproch of them which had worshipped them in their liues.
i Because y those that had forsaken the Lord to seruc idoles, were not meete to minister in y seruice of the Lord for the instruction of others.
k Which was a valley nee e to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their cry should not be heard, Leui 18.21. where a ter Iosiah commanded carions to be cast in ostempt thereof.
l The idolatrous kings had dedicate horses and charets to the sunne, either to cary the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.
|| Or, *valley*.

m That mount of offering so called, because it was full of idoles.
* 1.*King*.11.7.

n Which Ieroboam had built in Israel, 1.*King*.12.28,29.

o According to the prophecies Iaddo, 1.*King*. 13.2.

p Meaning the Prophet which came after him, and caused him to eate contrary to the Commaudement of the Lord, which were both two buried in one graue, 1.*King*.13. 31.

* 2.*Chron*.35.1. 1.*esdr*.1.1.
* *Exod*.12.3. *deut*.16.2.
q For the multitude and zeale of the people with the great preparation.

* *Leuit*.20.27. *deut*.18.11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

* 1.*King*.8.29. *and*9.3. *chap*.21.7.

booke of the Chronicles of the kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Asshur to the riuer Perath. And king Iosiah [l] went against him, whom when *Pharaoh* sawe, hee slewe him at Megiddo.

30 Then his seruaunts caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 * Iehoahaz *was* three and twenty yeere old when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his [c] fathers had done.

33 And Pharaoh Nechoh put him in bondes [m] at Riblah in the land of Hamath, ‖ while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, siluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeeres old, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudah. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruaunt three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lord, which hee spake by his seruants the prophets.

3 Surely by the [f] commaundement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, & all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [o] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eighteene yeere old, when he began to reigne, & reigned in Ierusalem three moneths. His mothers name also *was* Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, hee, and his mother and his seruants, and his princes, & his eunuches: and the King of Babel tooke him in the eight yeere [e] of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had sayd.

14 And he caried away all Ierusalem, and all the princes, and all the strong men of warre, *euen* ten thousand into captiuity, and all the workmen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuitie from Ierusalem to Babel,

16 And all the men of warre, *euen* seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his [b] sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth *moneth, and* tenth day of the moneth Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built ‖ forts against it round about.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth *day* of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

4 Then the wall was broken vp, and all the men of war *fled* by night, by the way of the gate, *which is* betweene two walles that was by the kings garden: now the Chaldees *were* by the city rouud about: *and the King* went by the way of the wildernes.

5 But

* 2.Chron.35.20.

[l] Because he passed thorow his country, he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, & therefore was slaine.

* 2.Chron.36.1,2.

[c] Meaning, the wicked kings before.

[m] Which was Antioch in Syria, called also Hamath.

‖ Or, that he should not reigne.

[a] In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.

* Chap.20.17. and 23.27.

[b] Though God vse these wicked tyrants to execute his iust iudgements, yet they are not to be excused because they proceeded of ambition and malice.

[o] Not that hee was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Ierem.52.19.

‖ Or, Euphrates.

* Dan.1.1.

[d] That is, yeelded himselfe vnto him by the counsel of Ieremie.

[e] In the reigne of the king of Babylon.

* Chap.20.17. Isai.39.6.

* 2.Chron.36.16. Esther 2.6.

* Ierem.37.1. and 52.1.

[f] Out of Ierusalem and Iudah into Babylon.

* Ierem.39.1. and 52.4.

[a] That is, of Zedekiah.

[b] Which the Ebrewes call Tebet, and it conteineth part of December, and part of Ianuary.

‖ Or, a mount.

[c] In so much that the mothers did eate their children, Lament.4.10.

[d] Which was a posterne doore, or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his host was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, *and* f seuenth *day* of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe steward *and* seruaunt of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzaradan chiefe steward carie away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lorde, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots h also and the besoms, and the instruments of musicke, and the incense dishes, & all the vessels of brasse that they ministred in, tooke they away.

15 And the ash pannes, and the basins, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon *was* brasse, and the height of the chapiter *was* with network three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise *was* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the i second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captains of the host and *their* men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah l sware to them, and to their men, and sayd vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama, of the kings seed, came, and ten men with him, & smote Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afrayd of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after n Iehoiachin king of Iudah was caried away in the twelfth moneth, *and* the seuen and twentieth *day* of the moneth, Euil Merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eat bread before him, all the dayes of his life.

30 And his o portion *was* a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

e Or, condemned him for his periurie and treason, 2. Chron 36. 13.

f Ieremie writeth Chap. 52. 12. the tenth day, because the fire continued from the seuenth day to the tenth.

‖ Or, captaine of the guard.

g While the siege endured.

* 2. King. 20. 17. Ierem. 27. 19, 20.

h Of these reade Exod. 26. 3.

* 1. King. 7. 15. Ierem. 52. 21. 2. chron. 3. 15.

i That is, one appointed to succeed in the hie Priests roome, if he were sicke or els otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of those that were the chiefest.

* Ierem. 4. 5, 8.

l That is, he did exhort them in the Name of the Lord according to Ieremies counsel, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord.

* Ierem. 41. 1.

m Contrary to Ieremies counsel, Ierem. 40. 4. 5. and 43. chapter.

n That Iehoiachin was he his wife and his children in Babylon, whom Nebuchad-nezzar sonne, at his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was preserued euen vnto Christ.

o Meaning, that he had an ordinary in the court.

† Hebr. words of dayes.

‖ Or, things omitted, to wit, in the bookes of the Kings.

THE FIRST BOOKE OF the † Chronicles, or ‖ Paralipomenon.

THE ARGVMENT.

The Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the kings of Iudah and Israel, which did at large set foorth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof he reioyceth and giueth thankes to the Lord.

CHAP.

CHAP. I.

1 The genealogie of Adam and Noah untill Abraham. 27 And from Abraham to Esau. 35 His children. 43 Kings and dukes come of him.

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.
5 ¶ * The sonnes of Iapheth *were* Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham *were* Cush, and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba, and Hauilah and Sabta, and Raamah, and Sabtecha. Also the sonnes of Ramah *were* Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whome came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuuite, and the Arkite, and the Simite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth diuided: and his brothers name *was* Ioktan.
20 Then Ioktan begat Almodad and Sheleph, and Hazermaueth and Ierah,
21 And Hadoram, and Vzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah & Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, [g] Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah.
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham *were* Izhak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael *was* Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.
33 And the sonnes of Midian *were* Ephah, and Ephar, and Henoch, and Abida, and Eldaah: * All these are the sonnes of Keturah.

a Meaning that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham and Iapheth.

* *Gen.10.2.*
‖ *Or, Rephah.*
‖ *Or, Rodanim.*

c Who did first lift vp himselfe ouer others, Gen.10.8.

* *Gen.10.22. and 11.10.*
d Of whom came the Syrians, and therefore they are called Arameans throughout all the Scripture.
e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.
f He nameth Shem against, because he would come to the stocke of Abraham.
g Whose sonne of Shem, and father of Shelah.

* *Gen.11.26. and 17.5. and 5.32.*
* *Gen.25.13.*
‖ *Or, Mada.*

h Vide Gene. 25.1.

* *Gen.25.4.*

34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.
40 The sonnes of Shobal *were* Alian, and Manahath, and Ebal, and Shephi, and Onan. And the sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah *was* Dishon. And the sonnes of Dishon, Amran, and Eshban, & Ithran, and Cheran.
42 The sonnes of Ezer *were* Bilhan, and Zaauan, *and* Iaakan. The sonnes of Dishon *were* Vz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to wit*, Bela the sonne of Beor, and the name of his citie *was* Dinhabah.
44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.
45 And when Iobab was dead, Hussham of the land of the Temanites reigned in his stead.
45 And when Hussham was dead, Hadad the sonne of Bedad, which smote Midian in the fielde of Moab, reigned in his stead, and the name of his citie *was* Auith.
47 So Hadad died, and Samlah of Mashrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the Riuer reigned in his stead.
49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city *was* ‖ Pai, and his wiues name was Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

i *Gene.21.2.*
i These were borne of three diuers mothers, reade Gen.36.4.
* *Gen 36.9.*
‖ *Or, Zepho.*
k Which was Eliphaz concubines reade Gen.36.12.
l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

m Hee maketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. Kings reigned one after another in Idomea vnto the time of Dauid, who conquered their countrey.
n Which was the principall citie of the Edomites.

‖ *Or, Pau.*

‖ *Or, Aluah.*

CHAP. II.

1 The genealogie of Iudah vnto Ishai the father of Dauid.

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Isshachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law bare him Pharez, & Zerah: *so* all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron & Hamul.
6 The sonnes also of Zerah *were* ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖ * Achar that troubled

*Gen.29.32. & 30.5. and 35.18.
* *Gen.38.3. & 46.12. chap.4.1.*
a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.
* *Gene.38.29. matth.1.3.*
* *Ruth 4.18.*
‖ *Or, Zabdi.*
b Of these reade 1. Kings 1.31.
‖ *Or, Achan.*
* *Iosh.7.1.*

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖ Ishai,

13 * And Ishai begat his eldest sonne Eliab, and Abinadab the second, and ‖ Shimma the third,

14 Nathaneel the fourth, Rabdai the fift,

15 Ozem the sixt, *and* Dauid the seuenth.

16 Whose sisters *were* Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa *was* Iether an Ishmeelite.

18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah *his* wife, and her sonnes are these, Iesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when hee was threescore yeere olde, and shee bare him Segub.

22 And Segub begat Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair [g] from them, *and* Kenath and the townes thereof, *euen* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren and Ozem *and* Ahiiah.

26 And Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur *was* called Abiahil, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab *were* Seled and Appaim: but Seled died without children,

31 And the sonne of Appaim *was* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.

32 And the sonnes of Iada the brother of Shammai *were* Iether and Ionathan: but Iether died without children.

33 And the sonnes of Ionathan *were* Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad.

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb the brother of Ierahmeel, *were* Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Mareshah the father of Hebron.

43 And the sonnes of Hebron *were* Korah and Tappuah, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai *were* Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, *and* Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Bethlehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ‖ was the ouerseer of halfe Hanmenoth.

53 And the families of Kiriath-iearim *were* the Ithrites, and the Puthites, & the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and ‖ halfe the Manahthites *and* the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

CHAP III.

2 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izreelitesse: the second [b] Daniel of Abigail the Carmelitesse:

2 The third Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:

3 The fift Shephatiah of Abital, the sixt Ithream by Eglah his wife.

4 *These* sixe were borne vnto him in Hebron: and there hee reigned seuen yeeere and sixe moneths: and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

[c] Whom Saint Matthew calleth Aram, Matth. 1. 3.
[d] That is, chiefe of the family.
‖ Or, Iesse.
* 1. Sam. 16. 19. and 17. 12.
‖ Or, Shammah.
[e] Who was called Chelubai the sonne of Hezron, verse 9.
* Exod. 31. 2.
[f] Who was prince of mount Gilead, reade Num. 32. 40
[g] That is, the Geshurites and Syrians tooke the townes from Iairs children.
[h] Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
[i] Meaning, the chiefe and prince.
[k] Who died whiles his father was aliue and therefore it is said, verse 34. that Sheshan had no sonnes.

[l] That is, the chiefe governor or prince of the Ziphims, because the prince ought to haue a fatherly care and affection toward his people.
[m] This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite: the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them. * Iosh. 15. 17.
‖ Or, he that sent the halfe, because the prince ouersee his subiects.
[n] Meaning, the chiefe and principall.
‖ Or, the Zorites, the halfe of the Manahthites.
[o] Which were men learned, and expert in the law, p Reade Num. 10. 29 and Iudg. 1. 16.
[a] Here vnto the genealogie of Dauid, to show that Christ came of his stocke.
[b] Which 2. Sam. 3. 3 is called Chileab, borne of her that was Nabals wife the Carmelite.

Salomon of [c] Bathshua the daughter of Ammiel:
6 Ibhar also, and [d] Elishama, and Eliphelet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet, nine *in number.*
9 *These are* all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.
10 ¶ And Salomons sonne *was* Rehoboam, whose sonne *was* Abia, *and* Asa his sonne, *and* Iehoshaphat his sonne,
11 *And* Ioram his sonne, *and* Ahaziah his sonne, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his sonne, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the [e] eldest *was* ‖ Iohanan, the second Iehoiakim, the thirde Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieconiah his sonne, *and* Zedekiah his sonne.
17 And the sonnes of Ieconiah, Assir *and* Shealtiel his sonne:
18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* [f] Zerubbabel, and Shimei: and the sonnes of Zerubbabel *were* Meshullam, and Hananiah, and Shelomith their sister,
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, *and* Iushabhesed, five *in number.*
21 And the sonnes of Hananiah, *were* Pelatiah, and Iesaiah, the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.
21 And the sonne of Shechaniah *was* Shemaiah: and the sonnes of Shemaiah *were* Hattush and Igeal, and Bariah, and Neariah, and Shaphat, six.
23 And the sonnes of Neariah *were* Elioenai, and Hezekiiah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Asher, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 34 And conquests.

1 THe [a] sonnes of Iudah *were* * Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorchathites.
3 And these were of the father of Etam, Iezreel, and Ishma and Idbash: and the name of their sister *was* Hazelelponi.
4 And Penuel *was* the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.
5 But Asher the father of Tekoa had two wives, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, & Hepher, and Temeni and Haashtari: these were the sonnes of Naarah.
7 And the sonnes of Heleah *were* Zereth, Iezohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorow.
10 And Iabez called on the God of Israel, saying, If thou wilt blesse mee in deede, and enlarge my coastes, and [d] *if* thine hand be with me, and thou wilt cause me *to be deliuered* from euill, that I be not hurt. And God granted the thing that he asked.
11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.
12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel and Zeraiah, and the sonne of Othniel, Hathath.
14 And Meonothai begate Ophrah. And Seraiah begate Ioab the [e] father of the valley of craftesmen: for they were craftesmen.
15 ¶ And the sonnes of Caleb the sonne of [f] Iephunneh *were* Iru, Elah, and Naam. And the sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Azareel.
17 And the sonnes of Ezrah *were* Iether and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.
18 Also his ‖ wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh ‖ which Mered tooke.
19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah *were* the Garmites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon and Rinnah, Benhanan & Tilon. And the sonnes of Ishi *were* Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iudah *were* Er the father of Lecah, and Laadah the father of Maresha, and the families of the housholdes of them that wrought fine linnen in the house of Ashbea.
22 And Iokim, and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and ‖ Iashubi Lehem. *These* also are ancient things.
23 These were potters, & dwelt among plants and hedges: [g] there they dwelt with the king for his worke.
24 * The sonnes of Simeon *were* Nemuel, and Iamin, Iarib, Zerah, *and* [h] Shaul.
25 Whose sonne *was* Shallum, *and* his sonne, Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was* his sonne, Zacchur his sonne, *and* Shimei his sonne.
27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.
28 And they dwelt at [i] Beersheba, and at Moladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, & at Shaaraim, these were their cities

[a] Called also Bathshua the daughter of Eliam: so they gave them diuers names.
[d] Elishama, or Elisha, 2. Sam. 5. 15. & Eliphelet dyed, and Dauid named those sonnes, which were next to me, by the same name as in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.
[e] So called because he was preferred to the dignitie royall before his other Iehoiakim which was the elder. ‖ Or, Iehoahaz, 2. King. 23. 30.
[f] Matth. saith that Zerubbabel was sonne of Zadiakim, meaning that he was his nephew according to the Ebrew speech: for he was Pedaiahs sonne.
‖ So that Shemaiah was Shechaniahs eldest sonne, and he other fiue his nephewes, and all were sixe.
[a] Meaning, they were of Iudah, as nephewes & kinsmen for only Pharez was his naturall sonne. * Gen. 38. 29. and 46. 12. chap. 2. 4.
[b] The first borne of his mother, and not the eldest son of his father.
[c] Otherwise called Othniel, Iudg. 1. 13.
[d] It is to be vnderstood, that then he would accomplish his vow which he made.
[e] The lord of that valley where the artificers did worke.
[f] Called also Eshon.
‖ Or, she bare, meaning, the second wife of Ezra.
‖ Or, of whom he had Mered.
* Gen. 38. 1, 3, 5.
‖ Or, of the inhabitants of Lehem.
[g] They were king Dauids gardiners and serued him in his works.
* Gen. 46. 10. exod. 6. 15.
[h] His sonne Ohad is here omitted.
[i] These cities belonged to the tribe of Iudah, Iosh. 19. 1 and were giuen to the tribe of Simeon.

cities vnto the reigne of [k] Dauid.

32 And their townes *were* Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal, These are their habitations and the declaration of their genealogie,

34 And Meshobab, and Iamlech, and Ioshah the sonne of Amashiah,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, & Iaakobah, and Ieshohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophaiah, and Vzziel the sonnes of Ishi *were* their captaines.

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, *therefore* his birthright was giuen vnto the [a] sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after *his* birthright.

2 For Iudah preuailed aboue his brethren, and of him *came* [b] the prince, but the birthright *was* Iosephs)

3 * The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneeser king of Asshur [c] caried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah *were* the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in [d] Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward hee inhabited vnto the entring in of the wilderness from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel *was* the chiefest, and Shapham the second, but Iaanai and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the housholds of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbes of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sworde, and to draw a bow, exercised in warre, were foure and fourtie thousand, seuen hundreth and threescore, that went out to warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattell, *euen* their camels fiftie thousand: and two hundreth and fifty thousand sheepe, and two thausand asses, and of † persons an hundreth thousand.

22 For many fel downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the [i] captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: *for* they increased.

24 And these were the heads of the housholds of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant *and* famous, heads of the housholds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God hath destroyed before them.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Asshur, and the spirite of Tilgath Pilneeser king of Asshur, and hee caried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Haleh and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministery of the Tabernacle. 49 Aaron and his sonnes Priestes. 54. 57 Their habitations.

THe sonnes of Leui *were* Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, * Nadab,

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

* Gen. 35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes according to Iaakobs prophecie, Gen. 49.8. and because Christ should come of him.

* Gen. 46.9. exod. 6.14. num. 26.5.

c To wit, in the time of Vzziah King of Israel, 2. King. 15.29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

‖ Or Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole country and one peculiar city was called by this name Bashan.

g These were the sonnes of Ishmael, Gen. 25.13.

h To wit by the Lord that gaue them victorie.

† Ebr. soules of men.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called Baal-gad.

l Then God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

* 2. King. 15.11.

* Gen. 46.11. and 6.16. chap. 23.10.

* Nadab, and Abihu, and * Eleazar, and Ithamar.
4 Eleazar begate Phinehas, Phinehas begate Abishua,
5 And Abishua begate Bukki, and Bukki begate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth,
7 Meraioth begate Amariah, and Amariah begate Ahitub,
8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,
10 And Iohanan begate Azariah (it was hee that was [b] Priest in the house that Salomon built in Ierusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,
15 And [c] Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Leui *were* Gershom, Kohath and Merari.
17 And these bee the names of the sonnes of Gershom, Libni, and Shimi.
18 And the sonnes of Kohath *were* Amram, and Izhar, and Hebron, and Vzziel.
19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.
20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.
22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,
24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai, and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,
28 And the sonnes of Shemul, the eldest [e] Vashni, then Abiah.
29 ¶ The sonnes of Merari *were* Mahli, Libni his sonne, Shemei his sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.
31 And these bee they whom Dauid set for to sing in the house of the Lord, after that the Arke had [f] rest.
32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [g] singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
39 And his ‖ brother [h] Asaph stoode on his right hand: *and* Asaph was the sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari, *were* on the left hand, *euen* Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, *and* Ahimaaz his sonne.
54 ¶ And these are the [l] dwelling places of them thorowout their townes and coasts *euen* of the sonnes of Aaron for the family of the Kohathites, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in the land of Iudah and the suburbs thereof round about it.
56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,
58 And [p] Hilen with her suburbs, *and* Debir with her suburbs,
59 And Ashan and her suburbs, and Bethshemesh and her suburbs.
60 ¶ And of the tribe of Beniamin, Geba and her suburbs, and [q] Alemeth with her suburbs, and Anathoth with her suburbs: all their cities *were* thirteene cities by their families.
61 And vnto the sonnes of [r] Kohath the remnant of the halfe of the tribe, *euen* of the halfe tribe of the halfe of Manasseh, by lot tenne cities.

62 And

* Exod. 10. 1. * Numb. 20. 25.

a Which was hie priest after that Azariah was deposed, according to the prophecie of Eli the Priest, 1. Sam. 2. 31, 33.
b And did valiantly resist king Vzziah, who would haue vsurped the priestly office, 2 Chron. 26. 17, 18.

c That is, he was led into captiuitie with his father Seraiah the hie priest, 2. King. 25. 18.

d Who doth also be called Izhar, Exod. 6. 21. * Numb. 16. 1.

e Who is also called Ioel, 1. Sam. 8. 2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was accomplished and ended.
g Reade Exod. 27. 20.

‖ Or, nephew.

‖ Or, cousin.
h Meaning, the cousin of Heman, verse 33.

i The Leuites are called the singers brethren because they came of the same stocke.
k Reade Numb. 4. 4.

l Or, cities which were giuen to the Leuites.
m They were first appointed, and prepared for.
n Which was also called Kiriath-arba, Gene. 23. 2. Iosh. 21. 11.
o That he that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19. 2.
p Which Iosh. calleth Holon, Iosh. 15. 51. and 21. 15.
q Or, Almon, Iosh. 21. 18.
r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by *their* names.

66 And they of the families of the sonnes of Kohath, had cities *and* their coasts out of the tribe of Ephraim.

67 *And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Iokmeam also and her suburbs, and Bethhoron with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbs, and ‖ Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of ſ Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and ‖ Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, ‖ Kedesh and her suburbs, Deberah and her suburbs,

73 ‖ Ramoth also and her suburbs, and ‖ Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,

75 And ‖ Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and ‖ Hammon and her suburbs, and ‖ Kiriathaim and her suburbs.

77 Vnto the rest of the children of Merari *were giuen* out of the tribe of Zebulun ‖ Rimmon and her suburbs, ‖ Tabor and her suburbs,

78 And on the other side Iorden *by* Iericho, *euen* on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iaazer with her suburbs.

CHAP. VII.

1 *The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.*

AND the sonnes of Issachar *were* Tola and ‖ Puah, a Iashub and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Iibsam, and Shemuel, heades in the households of their fathers. Of Tola *were* valiant men of warre in their generations, b whose number *was* in the dayes of Dauid two and twentie thousand and sixe hundred.

3 And the sonne of Vzzi *was* Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Isshiah, c fiue men all princes.

4 And with them in their generations after the household of their fathers *were* bands of men of warre for battell sixe and thirtie thousand: for they had many wiues and children.

5 And their ‖ brethren among all the families of Issachar *were* valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 ¶ The *sonnes* of Beniamin *were* Bela, and Becher, and d Iediael, e three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iri, fiue heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alemeth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of war, twentie thousand and two hundred.

10 And the sonnes of Iediael *was* Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousand and two hundred, marching in battell array to the warre.

12 And Shuppim, & Huppim, *were* the sonnes of ‖ Ir, *but* Hushim *was* the sonne f of another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum g of the sonnes of Bilhah.

14 ¶ The sonne of Manasseh *was* Ashriel whom shee bare vnto him, *but* his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife *the sister* of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second *sonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh, and the name of his brother was Sheresh: and his sonnes *were* Vlam and Rakem.

17 And the sonne of Vlam *was* Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And h his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida *were* Ahian and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim *were* Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne.

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of i Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 And when he went in to his wife, she conceiued, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his ‖ daughter *was* Sherah, which built Beth-horon

* Iosh. 21. 22.

‖ Or, Tanach, Iosh. 21. 25.
‖ Or, Gath-rimmon.

ſ Who in the first verse is called also Gershon.
‖ Or, Beeshterah, Iosh. 21. 29.
‖ Or, Kishion, Iosh. 21. 28.

‖ Or, Iarmuth, Iosh. 21. 29.
‖ Or, Engannim, Iosh. 21. 29.

‖ Or, Helkah, Iosh. 21. 31.

‖ Or, Ammoth dor, Iosh. 21. 32.
‖ Or, Kartan, Iosh. 21. 32.
‖ Or, Iokneam.
‖ Or, Kartah, Iosh. 21. 34.

* Iosh. 20. 8. and 21. 36.

‖ Or, Phuuah.
a Who also is called Iob, Gen. 46. 13.
b That is, their number was found thus great, when Dauid numbred the people, 1. Sam. 24. 1.

c Meaning, the foure sonnes and the father.

‖ Or, kinsfolkes.

d Called also Ashbel, Gene. 46. 21. Numb. 26. 38.
e Which were the chiefe: or else there were seuen in all, as appeareth Gen. 46. 21.

‖ Or, Iri.
f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.
‖ Or, of Aher.
‖ Or, Shillem.
* Gene. 46. 24.
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gene. 46. 23, 24, 25.
* Numb. 26. 29, 31. Iosh. 17. 1.
‖ Or, Iezer, Numb. 26. 30.

h Meaning the sister of Gilead.

i Which was one of the five principall cities of the Philistines, ouer the Ephraimites.
‖ Or, kinsfolkes.

‖ Or, Sheerah.

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his k sonne, and Resheph, and Telah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations *were* Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villagis thereof, Shechem also and the villages thereof, vnto ‖ Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ *The sonnes of Asher *were* Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, aud Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet *were* Pasach, and ‖ Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Iimna, and Sheleth and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pispa and Ara.

39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre *and* chiefe princes, and they were reckoned by their genealogies for warre and for battel to the number of sixe and twentie thousand men.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *And race of Saul.*

BEniamin also a begate Bela his eldest sonne, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and c hee begate Vzza, and Ahihud.

8 And Shaharaim begat *certaine* in the countrey of Moab, after he had sent d away Hushim and Baara his wiues.

9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesha, and Malcham.

10 And Ieuz and Shachia, and Mirma: these were his sonnes, *and* chiefe fathers.

11 And of Hushim he begat Ahitub & Elpaal.

12 And the sonnes of Elpaal *were* Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)

14 And Ahio, Shashak, and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiiah,

25 Iphedeiah & Penuel the sonnes of Shashak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe e fathers according to their generations, *euen* princes, which dwelt in Ierusalem.

29 And at *Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *euen* by their brethren.

33 And f Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and g Eshbaal.

34 And the sonne of Ionathan *was* h Meribbaal, and Merib-baal begate Micah.

35 And the sonnes of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne *was* Raphah, *and* his sonne Eleasah, *and* his sonne Azel.

38 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Iehush the second, and Eliphelet the third.

40 And the sonnes of Vlam *were* valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priestes and Leuites,* 11. 18. *And of their offices.*

THus all Israel were numbred by their genealogies: and beholde, they are written in the booke of the Kings of Israel and of Iudah, *and* they were a caried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, *and* in their owne cities, *euen* Israel, the Priests, the Leuites, and the b Nethinims.

k To wit, of Ephraim.

‖ Or, Aiaiah.

* Gen. 46. 17.

‖ Or, Bimhal.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the Gibeonites of the city of Geba.

c To wit, Ehud.

d After he had sent away his two wiues.

e The chiefe of the tribe of Beniamin, that dwelt in Ierusalem.

* Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel.

g He is also named Ishbosheth, 2. Sam. 2. 8.

h He is likewise called Mephibosheth, 2. Sam. 9. 6.

a Hitherto he hath described their genealogies before they went into captiuitie, & now he describeth their historie after their returne.

b Meaning the Gibeonites which serued in the Temple, read Iosh. 9. 23.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieuel, and their brethren sixe hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethren according to their generations nine hundreth, fiftie and sixe: all these men were [f] chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the [c] chiefe of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers a thousand, seuen hundreth and threescore valiant men, for the [d] worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, & Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) *were* ouer the worke, *and* office to keepe the gates of the [f] Tabernacle: so their families *were* ouer the hoste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar *was* their guide, and the Lord *was* with him.

21 Zechariah the sonne of Meshelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer [g] in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at [g] seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the [h] chambers, and of the treasures in the house of God.

27 And they lay rounde about the house of God, because the charge *was* theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the [h] floure, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priestes made oyntments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the * shewbread to prepare it euery Sabbath.

33 And these are the singers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, [i] and had none other charge: for they had to do in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt [l] the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan and Malchishua, and Abinadab and Eshbaal.

40 And the son of Ionathan *was* Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne *was* Rephaiah, and his sonne *was* Eleasah, *and* his son Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

THen * the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sons, and the Philistims smote Ionathan, and

[f] Or, chiefe of the families.

[c] That is, he was the hie Priest.

[d] To serue in the Temple, euery one according to his office.

[e] So called, because the king came into the Temple thereby, and not the common people.

[f] Their charge was, that none should enter into those places which were only appointed for the Priests to minister in.

[g] Or, for their seruicelie.

[g] They serued weekely, 2. Esra 4.10.

[h] Or, opening of the doores.

[h] Whereof the meate offring was made, Leuit. 2. 1.

[i] But were continually occupied in singing praise to God.

* Chap. 8. 29.

[l] Or, Abigibeon.

* 1 Sam. 14. 51. chap. 8. 33.

[k] Who was also called Iehoadah Chap. 8. 36.

* 1. Sam. 31. 1.

and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers ‡ hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, lest these vncircumcised come and mocke at me: but his armour-bearer would not, for he was sore afrayd: therefore Saul tooke the sword, and fell vpon it.

5 And when his armor-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morow, when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and vnto the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, * *euen* against the word of the Lord which he kept not, and in that he sought and asked counsel of a ‖ * familiar spirit,

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP. XI.

3 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom hee taketh the tower of Zion. 6 Ioab is made captaine. 12 His valiant men.

THen * all Israel [a] gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuertheleſſe Dauid tooke the tower of Zion, which is the city of Dauid.

6 And Dauid sayd, * Whosoeuer smiteth the Iebusites first, shall be the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the city.

9 And Dauid prospered, and grew: for the Lord of hosts *was* with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with al Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the sonne of Hachmoni, the [b] chiefe among thirty: he lift vp his speare against three hundred, *whom* hee slew at one time.

12 And after him *was* Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the mids of the field, [c] and saued it, and slewe the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the [d] thirtie captaines went to a roeke to Dauid, into the caue of Adullam. And the army of the Philistims camped in the valley of Rephaim.

16 And when Dauid *was* in the hold, the Philistims garison *was* at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it *for an oblation* to the Lord,

19 And sayd, Let not my God suffer me to do this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mighty men.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, & he lift vp his speare against three hundred, *and* slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not vnto the *first* three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many acts, *and was* of Kabzeel, he slew two ‖ strong men of Moab: hee went downe also and slew a lion in the mids of a pit in time of snow.

23 And he slew an Egyptian, a man of great stature, *euen* fiue cubits long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the son of Iehoiada, and had the name amōg the three worthies.

‡ Eb. found.

† Eb. fallen.

[a] Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

* 1.Sam.15.23.

‖ Or, witch and sorcerese.

* 1.Sam.28.8.

* 1.Sam.5.1.

[a] This was after the death of Ishbosheth Saul's sonne, when Dauid had reigned ouer Iudah seuen yeares and sixe moneths in Hebron, 2.Sam.5.5.

* 1.Sam.16.13.

* 2.Sam.5.8.

* 2.Sam.5.9.

* 2.Sam.23.8.

[b] Meaning, the most excellent & best esteemed for his valiantnesse: some read the chiefe of the Princes.

‖ Or, his vncles.

[c] This act is referred to Shammah, 2.Sam.23.11. which seemeth was the chiefest of these.

[d] That is, Eleazar and his two companions.

* 2.Sam.23.15.

[e] That is, his water for the which they ventured their blood.

* 2.Sam.23.19.

‖ Or, lions.

25 Behold, he was honourable among thirty, but hee atteined not vnto the f *first* three. And Dauid made him of his counsel.

26 ¶ These also *were* valiant men of war, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Husathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Gárib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Iosha-phat the Mithnite,

44 Vzia the Ashterathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Iosha-uiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

THese also are they that came to Dauid to a Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battel.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes *and* with bowes, *and were* of Sauls b brethren, *euen* of Beniamin.

3 The chiefe *were* Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Asmaueth, Berachah and Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Iosabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, & Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah the sonnes of Ieroham of ‖ Gedor.

8 And of the Gadites there separated themselues, some vnto Dauid in the holde of the wilderness, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle ‖ speare and shield, and their faces *were like* the faces of c lions, and *were* like the roes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 ‖ Mishmanah the fourth, Ieremiah the fifth,

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoste: one of the least *could resist* an hundred, and the greatest a thousand.

15 These are they that went ouer Iorden in the d first moneth when he had filled ouer all his banks, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid,

17 And Dauid went out to meet them, and and answered and sayd vnto them, If ye be come peaceably vnto me to helpe me, mine heart shall be knit vnto you: but if you *come* to betray me to mine aduersaries, *seeing* there is no wickednes in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the e spirit came vpon Amasai, which was the chiefe of thirty, *and he sayd*, Thine *are* wee, Dauid, and with thee, O sonne of Ishai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasseh, *some* fell to Dauid, when hee came with the Philistims against Saul to battell, but they f helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, He will fal to his master Saul ‖ for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against g that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day, there came to Dauid, to helpe him, vntil it was a great host, like the host of h God.

23 And these are the numbers of the captains that were armed to battel, *and* came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and ‖ speare, *were* sixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundred.

26 Of the children of Leui foure thousand and

f Meaning those three which brought the water to Dauid. * 2.Sam.23.23.

g Called also Shemmoah, 2 Sam.23.25.

h He is also called Mebunnai, 1. Sam. 23.27.

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with sling, Iudg.20.16.

‖ Or, Gedur.

‖ Or, buckler.

c Meaning, fierce and terrible.

‖ Or, Mashmannah.

d Which the Hebrewes called Nisan or Abib, containing halfe March and halfe April, when Iorden was wont to ouerflow his banks, read Iosh 3.15.

e The spirit of boldnesse and courage moued him to speake thus.

f They came onely to helpe Dauid, and not to succour the Philistims, which were enemies to their countrey. * 1. Sam.29.4.

‖ Or, on the iopardy of our head.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30.1,9.

h Meaning, mightie or strong: for the Ebrewes by a thing is of God, when it is excellent.

‖ Or, buckler.

and sixe hundreth.

27 And Iehoiada *was* the chiefe of them of i Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold *came* two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men *and* famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the l times, to knowe what Israel ought to doe: the heades of them *were* two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, *and* in all instruments of warre, fiftie thousand ‖ which could set the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twenty thousand.

38 m All these men of warre ‖ that could lead an armie, came with ‖ vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel *was* of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules and on oxen, *euen* meat, floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

i Of the Leuites which came by the descent of Aaron.

k That is, the greatest number tooke Saul's part.

l Men of good experience, which knew at all times what was to be done.

‖ Or, set themselues in aray. † Ebr. heart and heart.

m So that his whole hoste were three hundreth twenty and two thousand two hundreth twentie and two. ‖ Or, fight in their aray, ‖ Or, with a good courage.

n The rest of the Mathites.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he toucheth it.

AND Dauid counselled with the captaines of thousands and of hundreths, *and* with all the gouernours.

2 And Dauid sayd to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities *and* their suburbes) that they may assemble themselues vnto vs.

3 And we will bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

a His first care was to restore religion, which had in Saul's dayes bene corrupted and neglected.

5 ¶ * So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

6 And Dauid went vp and all Israel to ‖ Baalath in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio c guided the cart.

8 And Dauid and all Israel plaied before d God with all *their* might, both with songs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vzza put foorth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he died there f before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and hee called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of g Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, *euen* in this house three moneths: and the Lorde blessed the house of Obed Edom, and all that he had.

*2. Sam. 6. 2. ‖ Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3. ‖ Or, Baal, reade 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified which is common to all sacraments both in the olde and new Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Numb. 4. 15. so that here all good intentions are condemned except they be commanded by the word of God.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of † Tyrus messengers to Dauid, *and* Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knewe that the Lord had confirmed him king ouer Israel, *and* that his kingdome was lift vp on hie, because of his a people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 And Ibhar, and Elishua, and b Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? and the Lord sayd vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there; and Dauid sayd, God hath diuided

*2. Sam. 5. 11. † Ebr. Zor.

a Because of Gods promise made to the people of Israel.

b Elpalet & Nogah are not mentioned, 2. Sam. 5. 14. so there are but eleuen and here thirteene. ‖ Or, Eliada.

diuided mine enemies with mine hand, as waters are diuided: therfore they called the name of that place, [c] Baal-perazim.

12 And there they had left their gods: and Dauid sayd, Let them euen be burnt with fire.

13 Againe the Philistims came and spread themselues in the valley.

14 And when Dauid asked againe counsell at God, God sayd to him, Thou shalt not go vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then goe out to battel: for God is gone foorth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

AND *Dauid* made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid sayd, [*] None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his ‖brethren sixe score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twenty.

7 Of the sonnes of Gershon, Ioel the chiefe, and his brethren an hundreth and thirty.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of Vziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah, and Eliel, and Amminadab.

12 And he sayd vnto them, Yee are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

13 For [*] because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *due* order.

14 So the Priestes and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres as Moses had commanded, [*] according to the word of the Lord.

a That was in the place of the citie, called Zion, 2. Sam. 5.7, 9.
[*] Num. 4.2, 10.
b From the house of Obed Edom, 2. Sam. 6.10, 12.
‖ Or, kinsmen.
c Who was the sonne of Vziel, the fourth sonne of Kohath, Exod. 6.18, 22. and Num. 3.30.
d The third sonne of Kohath, Exod. 6.18.
e Prepare your selues and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.
[*] Chap. 30.10.
f According as he hath appointed in the Law.
[*] Exod. 25.14, 15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with [g] instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, *were* singers to make a sound with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Ieuazzeah.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Ieiah *were* porters [m] for the Arke.

25 [*] So Dauid and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the couenant of the Lorde from the house of Obed Edom with ioy.

26 And because that God [n] helped the Leuites that bare the Arke of the Couenant of the Lord, they offered [o] seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid *was* a linnen [p] Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harps.

29 And when the Arke of the [q] couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and [*] shee despised him in her heart.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.
h Which were inferiour in dignitie.
i This was an instrument of musicke, or a certain tune, whereunto they accustomed to sing Psalmes.
k Which was the eight tune, onto the which the sing was not excellent had charge.
l To wit, to appoint Psalmes, and songs to them that sung.
m With Berechiah and Elkanah, verse 23.
[*] 2. Sam. 6.12.
n That is, gaue them strength to execute their office.
o Besides the bullocke and the fat beast which Dauid offered at the very first part, 2. Sam. 6.13.
p Reade 2. Sam. 6.14.
q It was so called because it put the Israelites remembrance of the Lords couenant made with them.
[*] 2. Sam. 6.16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lorde. 8 Hee appointeth a notable Psalme to bee sung in praise of the Lord.

SO [*] they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offred burnt offrings and peace offrings before God.

2 And when Dauid had made an ende of offering the burnt offering and the peace offerings, he [a] blessed the people in the Name of the Lord.

[*] 2. Sam. 6.17.
a He called vpon the name of God, desiring him to prosper the people, and give good successe to their beginnings.

3 And

3 And hee dealt to euery one of Israel both man & woman, to euery one a cake of bread, and a piece of flesh, and a bottell of *wine*.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lorde, and to [b] rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Ieiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 *And* Benaiah and Iahaziel Priestes, with trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 *Praise the Lord, *and* call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, sing praise vnto him, *and* talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lorde and his strength: seeke his face continually.

12 Remember his marueilous workes that hee hath done, his wonders, and the [f] iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his [g] chosen.

14 He is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his Couenant for euer, *and* the word, which he commanded to a thousand generations:

16 *Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Law, *and* to Israel for an euerlasting Couenant,

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

19 When ye were [h] few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from *one* kingdome to another people,

21 He suffered no man to do them wrong, but rebuked [i] Kings for their sakes, saying,

22 Touch not mine [k] anoynted, and doe my [l] Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull works among all people.

25 For the Lord [n] great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people *are* [m] idoles, but the Lord made the heauens.

27 Prayse and glory *are* before him: power and beauty *are* in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his name: bring an offering, and come before him, *and* worship the Lord in the glorious Sanctuary.

30 [n] Tremble yee before him all the earth, surely the world shalbe stable *and* not moue.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to [p] iudge the earth.

34 Prayse the Lord for he is good, for his mercie *endureth* for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may prayse thine holy Name, and [q] glory in thy prayse.

36 Blessed *be* the Lord God of Israel for euer and euer: and let all the people say, [r] So be it, and prayse the Lord.

37 ¶ Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Ieduthun, and Hosah *were* porters.

39 And Zadok the Priest and his brethren the Priests *were* before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lorde, which he commanded Israel.

41 And with [f] them were Heman, and Ieduthun, and the rest that were chosen (which were appointed by names) to praise the Lorde, because his mercy *endureth* for euer.

42 Euen with them *were* Heman & Ieduthun, to make a sounde with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to [t] blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lorde. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

NOwe * afterwarde when Dauid dwelt in his house, hee sayde to Nathan the Prophet, Behold, I dwell in an house of [a] cedar trees, but the Arke of the Lordes Couenant remaineth vnder [b] curtaines.

2 Then Nathan said to Dauid, Doe [c] all that in thine heart: for God is with thee.

3 And the same [d] night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lorde, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from [e] tent to tent, and from habitation *to habitation*.

6 Wheresoeuer I haue [f] walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commaunded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoat, [g] *and* from following the sheepe, that thou shouldest be a prince ouer my people Israel.

8 And

b To wit, Gods benefits toward his people.

c Dauid gaue them this Psalme to praise the Lord, testifying, that in all our enterprises the Name of God ought to be praised and called vpon.

* Psal. 105. 1. Isa. 12. 4.

d Whereof this is the chiefest, that he hath chosen vnto him a Church to call vpon his Name.

e Who o his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercoming Pharaoh, which Iudgements were declared by Gods mouth to Moses.

g Meaning hereby, that the promise of adoption only appertaineth to the Church.

* Gen. 22. 16, 17. Heb. 1. 73. Luke. 1. 17.

† Or, cord, wherebyparcels of land were measured.

h Meaning, from the time that Abraham entred, vnto the time that Iaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people and them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posterities.

* Psal. 95. 1.

m Ha thong saith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mighty hand of God.

o He exhorteth the diuine creatures to reioyce with him in considering the greatnesse of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicity of man.

r He willeth all the people both in heart and mouth to consent to these prayses.

f With Zadok and the rest of the Priestes.

t Declaring that after our duety to God we are chiefly bound to our own house, for the which as for all other things, we ought to pray vnto God, and instruct our families to prayse his name.

* 2. Sam. 7. 2.

a Well built: and faire.

b That is, in tents couered w skins.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remoued to and fro.

f Meaning where, soeuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men: so that thou cawest not to this dignitie through thine owne merits, but by my pure grace.

8 And I haue beene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will [h] plant it, that they may dwell in the place, and mooue no more: neither shall the †wicked people ‖vexe them any more, as at the beginning,

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [i] build thee an house.

11 And when thy dayes shalbe fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shalbe of thy sonnes, and will stablish his kingdome.

12 He shal build me an house, and I wil stablish his throne for [k] euer.

13 I will bee his father, and hee shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before [l] thee.

14 But I will establish him in mine house, and in my kingdome for euer, and his throne shall be stablished for euer,

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the King [m] went in and ‖ sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me [n] hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of [o] hie degree, O Lord God.

18 What can Dauid *desire* more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine [p] heart hast thou done all this great thing to declare all magnificence.

20 Lord, there *is* none like thee, neither *is there* any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Israel, whose God went to redeeme them *to be* his people, and to make thy selfe a Name, *and to do* great and terrible things by casting out Nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast sayd,

24 And let thy Name be stable and magnified for euer, that it may be sayd, The Lord of hostes, God of Israel, *is* the God of [q] Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast [r] reueiled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath † bene bold to pray before thee.

26 Therefore now Lord (*for* thou art [s] God, and hast spoken this goodnesse vnto thy seruant)

27 Now therfore it hath pleased thee to blesse the house of thy seruaunt, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 *The battell of Dauid against the Philistims,* 2 *And against Moab,* 3 *Zobah,* 5 *Aram,* 12 *And Edom.*

AND after this, Dauid smote the Philistims, and subdued them, and tooke [a] Gath, and the villages thereof out of the hande of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer ‖ Perath.

4 And Dauid took from him a thousand charets, and seuen thousand horsemen, and twentie thousand footemen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but Dauid slew of the Aramites two and twenty thousand.

6 And Dauid put *a garison* in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord [b] preserued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore he sent [d] Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) *who brought* all vessels of gold and siluer and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from [e] Edom and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley [f] eightseene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar *were* the Priestes, and ‖ Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the sonnes of Dauid *were* chiefe about the King.

CHAP. XIX.

5 *Hanun King of the children of Ammon doeth great iniuries to the seruants of Dauid.* 6 *He prepareth an armie against Dauid,* 15 *and is ouercome.*

AFter this also * Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

2 And

‖ Or, gotten thee fame.

h Make them sure that they shall not remoue.
† Ebr. sonnes of iniquitie.
‖ Or, consume.

i Will giue thee great posteritie.

k That is, vnto the comming of Christ: for then these figures should cease.
l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.
‖ Or, remained.
n Meaning, to this kingly estate.
o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceed of me.
p Freely and according to the purpose of thy will, without any deseruing.

q That is, he sheweth himselfe in deed to be their God, by deliuering them from dangers and preserving them.
r Thou hast declared vnto me by Nathan the Prophet.
† Ebr. hath found.
s And canst not breake promise.

a Which 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.
‖ Or, payed tribute.
‖ Or, Hadadezer.
‖ Or, Euphrates.

* 2. Sam. 8. 4.

‖ Or, Damascus.

b That is, in all things that he vnterprised.

c Which 2. Sam. 8. 8. are called Berah and Berothai.
* 1. King. 7. 23. iere. 52. 20.

d Called also Ioram, 1. Sam. 8. 10.

e Because the Edomites and the Syrians ioyned their power together, it is sayd, 2. Sam. 8. 12. that the Aramites were spoyled.
f Which he vnderstood that Ioab slew twelue thousand as in the title of the threescore Psal. and Abishai the rest.

‖ Or, Seraiah.
* 2. Sam. 8. 17. 18.
g Reade 2. Sam. 8. 18.

* 2. Sam. 10. 2.

2 And Dauid sayd, I wil shew kindnesse vnto Hanun the sonne of Nahash, because his [a] father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to [b] search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and [c] shaued them, and cut of their [g] garments by the halfe vnto the buttocks, and sent them away.

5 And there went *certaine*, and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tarie at Iericho, vntill your beards bee growen: then returne.

6 ¶ When the children of Ammon sawe that they ‖ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set the battell in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he sayd, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our [g] people, and for the cities of our God and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come foorth that were beyond the [h] riuer: and Shophach the captaine of the hoste of Hadarezer *went* before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, and fortie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

a Because Nahash received Dauid and his company, when Saul persecuted him, hee would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.

d To put them to shame and villeny, whereas the ambassadours ought to bee bee honoured; and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

‖ *Or, had made themselues to be abhorred of Dauid.*

* 2. Sam. 10. 6, 8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

h That is, Euphrates.

i For this place reade 2. Sam. 10. 18.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

AND * when the yeere was expired, in the time that kings goe out *a warfare*, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged [a] Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 * Then Dauid tooke the crowne of their king from off his head, and found it the weight of a [b] talent of gold, with precious stones in it: and it was *set* on Dauids head, and he brought away the spoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all thy cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at ‖ Gezer with the Philistims: then Sibbechai the Hushathite slewe ‖ Sippai of the children of ‖ Haraphah, and they were subdued.

5 And thers was yet *another* battell with the Philistims: and Elhanan the sonne of Iair slewe [c] Lahmi, the brother of Goliath the Gittite, whose speare staffe *was* like a weauers beame.

6 And yet againe there was a battel at Gath, where was a man of a *great* stature, and his fingers *were* by [d] sixes, *euen* foure and twentie, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

* 2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites.

* 2. Sam. 12. 29, 30.

b Which mounteth about the value of seuen thousand and seuenty crownes, which is about threescore pound weight.

* 2. Sam. 21. 18.

‖ *Or, Gob, 2. Sam. 21. 18.*

‖ *Or, Saph.*

‖ *Or, Raphaim, or, the giants.*

c Reade 2. Sam. 21. 19.

d Meaning, that he had sixe a piece on hands and feet.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 And there die seuentie thousand men of the pestilence.

AND [a] Satan stoode vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid sayd to Ioab, and to the rulers of the people, Goe, *and* number Israel from [b] Beersheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they bee, O my lord the king: are they not all my lords seruants? wherfore doth my lord require this thing? why should he be a cause of [c] trespasse to Israel?

4 Neuertheless the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number *and* summe of the people vnto Dauid: and all Israel were [d] eleuen hundreth thousand men that drewe sword: and Iudah was [e] foure hundreth and seuentie thousand

a He tempted Dauid, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam. 24. 1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mentioned of thirty thousand more: which was either by ioyning to them some of the Beniamites which were mixed with Iudah, or as the Hebrewes write, here the chiefe and princes are left out.

thousand men that drew sword.

6 But the Leuites and Beniamin counted hee not among them: for the kings word was abominable to Ioab.

7 ¶And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid sayd vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

‖ Or, Prophet. 9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

10 Goe and tel Dauid, saying, Thus sayeth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid and said vnto him, Thus sayth the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies ‖ to take *thee*, or els the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lorde may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring again to him that sent me.

‖ Or, smite thee. 13 And Dauid sayd vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuenty thousand men.

f Reade 2.Sam. 24.16. g When God diuerteth backe his plague, hee seemeth to repent, reade Gen. 6.6. ‖ Or, Aranuah.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And f as he was destroying, the Lord beheld, and g repented of the euill, and sayd to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lorde stood by the threshing floore of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen, with his sworde drawen in his hand *and* stretched out toward Ierusalem. Then Dauid and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commaunded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on mee and on my fathers house, and not on h thy people for *their* destruction.

h Thus hee both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lorde in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

i If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

20 And Ornan turned about and saw the Angel, and his foure sonnes *that were* with him, i hid themselues, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid sayd to Ornan, Giue mee the place of *thy* threshing floore, that I may build an k altar therein vnto the Lorde: giue it mee for sufficient money, that the plague may bee stayed from the people.

k Thus he did by the commaundement of God, as verse 18. for else it had bene abominable, except he had either Gods word, or reuelation.

23 Then Ornan sayd vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it for sufficient l money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

l That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.

25 So Dauid gaue to Ornan for that place m six hundreth shekels of gold by weight.

m Reade 2.Sam. 24.24.

26 And Dauid built therein an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee n answered him by fire from heauen vpon the altar of burnt offering.

n God declared that he heard his request, in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab and Abiu, Leuit. 10.1.

27 And when the Lorde had spoken to the Angel, hee put vp his sworde againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lorde which Moses had made in the wilderness, and the altar of burnt offering *were* at that season in the high place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afrayd of the sword of the Angel of the Lord.)

CHAP. XXII.

1 Dauid prepareth things necessarie for the building of the Temple. 6 Hee commaundeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Under the figure of Salomon Christ is promised.

AND Dauid sayd, This is the a house of the Lord God, and this is the altar for the burnt offering of Israel.

a That is, the place wherein he will be worshipped.

2 And Dauid commanded to gather together the b strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

b Meaning, comming men of other nations which dwelt among the Iewes.

3 Dauid also prepared c much yron for the nailes of the doores *and* of the gates, and for the ioynings, and abundance of brasse passing weight,

c To wit, which weighed fifte shekels of gold, 1.Chron. 3.9.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent and of great fame and dignity throughout all countreys. I will *therefore* nowe prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid sayd to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, * d Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

* 2.Sam.7.13. * Chap.28.3. d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is sayd to build the Temple of the Lord, albeit he enterprised no warre but by Gods commandement and against his enemies.

9 Behold, a sonne is borne to thee, which shal bee a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnes vpon Israel in his dayes.

10 *He

10 * He shal build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shall be with thee, and thou shalt e prosper, and thou shalt builde an house to the Lord thy God, as hee hath spoken of thee.

12 Onely the Lorde giue thee f wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements, which the Lorde commaunded Moses for Israel: bee strong and of good courage: feare not, neither be afraid.

14 For beholde, according to my g pouertie haue I prepared for the house of the Lord an hundreth thousand talents of golde, and a thousande thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workmen with thee ynough, ‖ hewers of stones, and workmen for timber, and all men expert in euery worke.

16 Of gold, of siluer, *and* of brasse, and of yron there is no number: h Vp *therefore*, and bee doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for hee hath giuen the i inhabitants of the land into mine hand, and the land is subdued before the Lorde, and before his people.

19 Nowe set k your hearts and your soules to seeke the Lorde your God, and arise, and builde the Sanctuary of the Lord God to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 *Dauid being olde, ordeineth Salomon King.* 3 *Hee causeth the Leuites to bee numbred,* 4 *And assigneth them to their offices.* 13 *Aaron and his sonnes are for the hie Priest.* 14 *The sonnes of Moses.*

SO when Dauid was olde and full of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand *were* set to ‖ aduance the worke of the house of the Lorde, and sixe thousande were ouer-seers and iudges.

5 And foure thousand *were* porters, and foure thousand praised the Lord with instruments which † he made to praise *the Lord*.

6 * So Dauid diuided offices vnto them, *to wit*, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites *were* ‖ Laadan & Shimei.

8 The sonnes of Laadan, the chiefe *was* Iehiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, & Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the second, but Ieush & Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to a sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, *and* his children were named with the b tribe of Leui.

15 The sonnes of Moses *were* Gershom, and Eliezer.

16 Of the sonnes of * Gershom *was* Shebuel the chiefe.

17 And the sonne of Eliezer *was* Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were verie many.

18 The sonne of Izhar *was* Shelomith the chiefe.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel *were* Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari *were* Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names, *and* their summe that did the worke for the seruice of the house of the Lord from the age of e twentie yeeres and aboue.

25 For Dauid sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the f purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number & according to their custome, continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, & the charge of the holy place, and the charge of the sonnes of

e 2.Sam.7.13. 1.King.5.5.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

f These are onely the meanes wherebyKings gouerne their subiects aright, and whereby the Realmes doe prosper and flourish.

g For Dauid was poore in respect of Salomon.

‖ Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

k Foras he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

* 1.King.1.30.

‖ Or, to haue care ouer.

† Heb. I made praising Dauid.

* Chap.6.1.

† Exod.6.17.

‖ Or, Libni, Chap.6.17.

‖ Or, Zina.

* Exod.2.2. *and* 6.20. *hebr.* 5.4,5.

a That is, to serue in the most holy places, and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priestes as Aarons sonnes.

* Exod.2.22. *and* 18.3.

c The Scripture vseth to cal chiefe or the first borne, although he bee alone, and there be none borne after, Matth.1.25.

d Meaning, their cousins.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at 20. as the necessitie of the office did require; at the beginning they had no charge in the Temple before they were fine and twentie yeere old, and had none after fifte, Numb.4.3.

f In washing and cleansing all the holy vessels.

of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices to the sonnes of Aaron.

THese are also the * diuisions of the sonnes of Aaron: The sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers *of the house* of God *were* of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and *before* the chiefe fathers of the Priestes and of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the sixt to Miamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

11 The ninth to Iesh ua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the foureteenth to Iesh ebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder [d] the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshiiah,

22 Of Izhari Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes, Ieriah *the first*, Amariah the second, Iahaziel the thirde, *and* Iekameam the fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir,

25 The brother of Michah *was* Isshiiah, the sonne of Isshiiah, Zecheriah,

26 The sonnes of Merari, *were* Mahli and Mushi, the sonne of Iaaziiah, *was* Beno,

27 The sonnes of Merari, of Iahaziah *were* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish *was* Ierahmeel,

30 And the sonnes of [e] Mushi *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO Dauid and the captaines of the armie [a] separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should *sing* prophecies with harpes, with viols, and with cymbales, and their number was *euen* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the † commission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Iesh aiah, Ashabiah and Mattithiah, [b] sixe, vnder the hands of their father: Ieduthun *sang* [c] prophecies with an harpe, for to giue thankes and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Ioshbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the Kings ‖ Seer in the wordes of God to lift vp the ‖ horne: and God gaue to Heman fourteene sonnes and three daughters.

6 All these were vnder the ‖ hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the seruice of the house of God, and Asaph, and Ieduthun, & Heman *were* at the Kings † commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, *euen* of all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, [d] charge against *charge* as well * small as great, the cunning man as the scholer.

9 And the first lot fell to [f] Ioseph, *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to ‖ Izri, *he*, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eight, to Iesh aiah, *he*, his sonnes and his brethren twelue.

16 The

* Leuit. 10. 4. numb. 3. 4. and 26. 60.

a Whiles their father yet liued.

‖ Or, confus.

† Ebr. heads.

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

d By the dignitie that God gaue to Aaron.

e Which was the second sonne of Merari.

f That is, euerie one had their dignitie, which fell vnto them by lot.

a The singers were diuided into 24. courses, so that euerie course or order contained twelue, and in all there were 288. as verse 7.

† Ebr. hands.

b Whereof one is not here numbred.

c Meaning Psalmes and songes to praise God.

‖ Or, Prophet.

‖ Or, power, meaning of the King.

‖ Or, gouernment.

† Ebr. hand.

d Who should be in euerie company and course.

e Without respect to age or cunning.

f So that he fained in the first turne, and the rest euerie one in his turne followed orderly.

‖ Or, Zaccur.

16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.
17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.
19 The twelft, to Ashabiah, *he*, his sonnes and his brethren twelue.
20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
24 The seuenteenth, to Iosbbekashah, *he*, his sonnes and his brethren twelue.
25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.
28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.
31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordained, every man to the gate, which he should keepe,* 20 *And ouer the treasure.*

Concerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.
2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,
3 Elam the fift, Iehohanan the sixt, *and* Eliehoenai the seuenth.
4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne, were sonnes borne, that [c] ruled in the house of their father, for they were men of might.
7 The sonnes of Shemaiah *were* Othni, and Rephael, and Obed, Elzabad, *and* his brethren, strong men: Elihu also, and Shemachiah.
8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mightie and [d] strong to serue, *euen* threescore and two of Obed Edom.
9 And of Meshelemiah sonnes and brethren, eighteene mightie men:
10 And of Hosah of the sonnes of Merari, the sonnes *were* Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)
11 Helkiah the second, Tebaliah the third, *and* Zechariah the fourth: all the ‖ sonnes and the brethren of Hosah *were* thirteene.
12 Of these *were* the ‖ diuisions of the porters, of the chiefe men, *hauing* the charge [e] against their brethren, to serue in the house of the Lord.
13 And they cast lottes both small and great, for the house of their fathers, for euery gate.
14 And the lot on the Eastside fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne [f] a wise counseller, and his lot came out Northward:
15 To Obed Edom Southwarde, and to his sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westward with the gate [h] of Shallecheth by the paued street that goeth vpward, ward ouer against ward.
17 Eastward *were* sixe Leuites, *and* Northward foure a day, *and* Southward foure a day, and toward Asuppim [i] two *and* two.
18 In [k] Parbar toward the West *were* foure by the paued street, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites, Ahiiah *was* ouer the treasures of the house of God, and ouer the treasures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of the Gershunnites *descending* of Laadan, the chiefe fathers of Laadan *were* Gershunni *and* Iehieli.
22 The sonnes of Iehieli *were* Zethan and Ioel his brother, *appointed* ouer the treasures of the house of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites *and* of the Ozielites.
24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.
25 And of his ‖ brethren *which came* of Eliezer, was Rehabiah his sonne, and Iesaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.
26 Which Shelomith and his brethren *were* ouer al the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had [m] dedicated.
27 (*For* of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)
28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, *and* whosoeuer had dedicate *any thing*, *it was* vnder the hand of Shelomith, and his brethren.
29 Of the Izharites *was* Chenaniah and his sonnes, for the businesse [n] without ouer Israel, for officers and for Iudges.
30 Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand and seuen hundreth were officers for Israel beyonde Iorden Westward, in all the businesse of the Lord, and for the seruice [o] of the king.
31 Among the Hebronites *was* Iediiah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.
32 And his [p] brethren men of actiuitie, two thousande and seuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter *perteining* to [q] God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

The children of Israel also after their number, *euen* the chiefe fathers and captaines of thousandes and of hundreths, and their officers that

‖ Or, *Meshelemiah.*

f One expert and meete to keepe this gate.
g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.
h Wheteat they vsed to cast the filth of the citie.
i Meaning, two one day, and two another.
k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

‖ Or, *cousins.*

m According as the Lord commanded, Num. 32. 28.

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the cousins of Iediiah.

q Both in spiritual and temporall things.

serued the King by diuers † courses,[a] which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery course *were* foure and twentie thousand.

2 Ouer the first course for the first moneth *was* Iashobeam the sonne of Zabdiel: and in his course *were* foure and twentie thousand.

3 Of the sonnes of Peres *was* the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and *this was* his course, and Mikloth *was* [b] a captaine, and in his course *were* foure and twentie thousand.

5 The captaine of the third hoste for the third moneth *was* Benaiah the sonne of Iehoiada the chiefe Priest: and in his course *were* foure and twentie thousand.

6 This Benaiah was mightie among * thirtie and aboue the thirtie, and in his course *was* Amizabad his sonne.

7 The fourth for the fourth moneth *was* Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course *were* foure and twentie thousand.

8 The fift for the fift moneth *was* prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth *was* Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth *was* Helez the Pelonite, of the sonnes of Ephraim: and in his couse foure and twentie thousand.

11 The eight for the eight moneth *was* Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth *was* Abiezer the Anethothite of the sonnes of ‖ Iemini: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth *was* Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth *was* Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth *was* Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

16 ¶ Moreouer [c] *the rulers* ouer the tribes of Israel *were these*: ouer the Reubenites *was* ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer *them* of Aharon, *and* Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] *other* halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiah beganne to number: but hee finished it not, [e] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of king Dauid.

25 And ouer the kings treasures *was* Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages and in the towers *was* Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the fielde that tilled the ground, *was* Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, *was* Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine *was* Sabdi the Shiphmite:

28 And ouer the oliue trees and mulbery trees that were in the valleis, *was* Baal Hanan the Gederite: and ouer the store of the oyle *was* Ioash:

29 And ouer the oxen that fed in Sharon, *was* Shetrai the Sharonite: and ouer the oxen in the valleys *was* Shaphat the sonne of Adlai:

30 And ouer the camels *was* Obil the Ishmaelite: and ouer the asses *was* Iehdeiah the Meronothite:

31 And ouer the sheepe *was* Iaziz the Hagerite: all these were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsel & of vnderstanding (for he was a [g] scribe) and Iehiel the sonne of Hachmoni *were* with the kings [h] sonnes.

33 And Ahithophel *was* the Kings counseller, and Hushai the Archite the kings friend.

34 And [i] after Ahithophel *was* Iehoiada the sonne of Benaiah and Abiathar: and captaine of the kings armour *was* Ioab.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it, 8 Exhorting him to serue the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bandes that serued the king, and the captaines of thousands and the captaines of hundreths, and the rulers of all the substance and possession of the king, and of his sonnes, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ierusalem.

2 And King Dauid stoode vp vpon his feete, and saide, Heare yee me, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, and for a * footestoole of our God, and haue made ready for the building,

3 But God sayde vnto me, * Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet *as* the Lord God of Israel chose me before all the house of my father, to bee King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of [b] Iudah is the house of my father, and among the sonnes of my father he delited in me to make me king ouer all Israel)

5 * So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne, he

† *Ebr. diuisions, or bandes.*

a Which executed their charge and office, which is meant by comming in, and going out.

b That is, Dodais lieutenant.

* 2. Sam. 23. 20, 21, 23.

‖ *Or, Beniamin.*

c Meaning, besides these twelue captaines.

d Which is beyond Iorden in respect of Iudah: all one captaine was ouer the Reubenites and the Gadites.

* *Chap. 21. 7.*

e And the commandement of the King was abominable to Ioab, Chapter 6.

f The Ebreuves make both these bookes of Chronicles but one, and this verse makes the middes of the booke, as reckoning the number of verses.

g That is, a man learned in the word of God.

h To be their schoolemasters and teachers.

i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. Iehoiada was made counseller.

‖ *Or, chiefe Iuries, Gen. 37. 36.*

a Where the Arke should remaine and remoue no more to and fro.

* *Psal. 99. 5.*

* *2. Sam. 7. 5. 13. 1. Chap. 22. 8.*

b According to the prophecie of Iudah, Gen. 49. 9.

* *Psal. 89. 3.*

hee shall build mine house and my courts: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he endeuour himselfe to doe my commandements, and my iudgements, as [c] this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this [d] good land, and leaue it for an inheritance for your children after you [e] for euer.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfit heart, and with a willing minde: * For the Lord searcheth al hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build: the house of the Sanctuarie: bee strong *therefore*, and [g] doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers therof that are within, and of the house of the mercie seate,

12 And the paterne of all that † he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 *He gaue* of gold by weight, for *the vessels* of golde, for all the vessels of all maner of seruice *and* all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

15 The weight also of golde for the [h] candlesticks, and gold for their lamps, with the weight of euerie candlesticke, and for the lamps thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lamps thereof according to the vse of euerie candlesticke,

16 And the weight of the gold for the tables of shewbread, for euerie table, and siluer for the tables of siluer,

17 And pure gold for the flesshookes, and the bowles, and plates, and for basens gold in weight for euerie basen, and for siluer basens, by weight for euerie basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of [i] the charet of the Cherubs that spred themselues, and couered the Arke of the conenant of the Lord:

19 All, *said he*, by writing *sent* to me [k] by the hand of the Lord, *which* made me vnderstand all the workmanship of the paterne.

20 And Dauid sayde to Salomon his sonne, Bee strong, and of a valiant courage, and doe it: feare not, nor bee afraide: for the Lord God, *euen* my God [u] with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen *they shall bee* with thee for the whole worke, with euery free heart that is skilfull in any maner of seruice. The princes also and all the people *will be* † wholly at thy commandement.

† *Hebr. At all thy words.*

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created king. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer, Dauid the king saide vnto all the Congregation, God hath chosen Salomon mine only sonne, yong and tender, and the worke *is* great: for this house *is* not for man, but for the [a] Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for *vessels* of golde, and siluer for *them* of siluer, and brasse for *things* of brasse, yron for *things* of yron, and wood for *things* of wood, and onyx stones, and stones to bee set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue [b] delight in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the house of my God, beside al that I haue prepared for the house of the Sanctuarie,

4 Euen [c] three thousand talents of gold of the gold of Ophir, and seuen thousand talents of fined siluer, to ouerlay the walles of the houses:

5 The golde for the *things* of golde, and the siluer for *things* of siluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, fiue thousand talents of golde, and tenne thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom *precious* stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfit heart. And Dauid the king also * reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed *be* thou, O Lord God of [g] Israel our father, for euer and euer.

11 Thine, O Lord, *is* greatnesse and power, and glorie, and victorie, and praise: for all that is in heauen & in earth *is thine*: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour *come* of thee, and thou reignest ouer all, and in thine hand is power and strength, & in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that wee should bee able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For wee are [i] strangers before thee, and soiourners, like all our fathers: our dayes *are* like the shadow vpon the earth, and there is none † abiding.

16 O Lord our God, all this abundance that we

[c] If he continue to keepe my law and d. put not there from, as he doth hitherto.

[d] Tanit, of Canaan.

[e] Hee declareth that no thing can separate them from the commodities of this land, both for themselues and their posteritie, but their sinnes and iniquitie.

* 1. Sam. 16. 7. Psal. 7. 9. verse 11. 20. and 17. 10. and 20. 12.

[u] Meaning for his Arke.

[g] Put it in execution.

† *Hebr. that were in his spirit with him.*

[h] That is, the ten candlesticks, 1. King. 7. 49.

‖ *Or, powrings.*

[i] Meaning of the mercie seate which couered the Arke, which was called the charet because the Lord declared himselfe there.

[k] For all this was left in writing in the booke of the Law, Exod. 15. 40. which booke the king was bound to put in execution, Deut. 17. 19.

[l] That is, euerie one will be readie to helpe thee with those gifts which God hath giuen him.

[a] And therefore it ought to bee excellent in all points.

[b] His great zeale towards the tabernacle of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

[c] Hee sheweth what he had of his owne store for the Lords house.

[d] Hee was not onely liberall himselfe, but prouoked others to set forth the worke of God.

‖ *Or, to offer.*

[e] Meaning, them that had any.

[f] That is, with a good courage and without hypocrisie.

* *Psal. 122. 1.*

[g] Which didst reueile thy selfe to our father Iaakob.

[h] We gaue thee nothing of our owne, but that which wee haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore most giue him the glorie.

[i] And therefore haue this land but lent to vs for a time.

† *Hebr. waiting for them to returne.*

we haue prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the k purpose, *and* the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the l king.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *euen* a thousand yong bullocks, a thousand rams, *and* a thousand sheepe, with their m drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the n throne of the Lord, as king in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid † submitted themselues vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel *was* fortie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere reigned he in Ierusalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the acts of Dauid the king, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and p times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

* 1. Sam. 6. 1. chap. 28. 9.

k Continue them in this good mind, ẏ they may serue thee willingly.

l That is, did reuerence to the king.

m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who is the true king, and to whom God gaue the chiefe gouernement of all things.

† Or, gaue the hand.

* 1. King. 2. 11.

o The bookes of Nathan and Gad are thought to haue beene lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke conteineth briefely in effect that, which is comprehended in the two bookes of the Kings; that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to bee considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him, and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were verie zealous to set foorth his religion thorowout all their dominions, and contrariwise, the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, fiue hundred, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

1 The offering of Salomon at Gibeon. 8 Hee prayeth to God to giue him wisedome: 11 Which he giueth him, and more. 14 The number of his chariots and horses, 15 and of his riches.

THen Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God *was* with him, & magnified him highly.

2 And Salomon a spake vnto all Israel, to the captaines of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, *euen* the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer, the d brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offred three before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and saide vnto him, Aske what I shall

‖ Or, stablished, and strong, reade 1. King. 2. 46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings. Exod. 27. 1.

* Exod. 38. 1, 2.

* 1. King. 3. 4.

shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now *therefore*, O Lorde God, let thy promise vnto Dauid my father be [c] true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me nowe wisedome and knowledge that I may [f] go out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousande horsemen, whom hee placed in the [h] charet cities, and with the King at Ierusalem.

15 And the King gaue siluer and gold at Ierusalem as [i] stones, and gaue cedar trees as the wilde figgetrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and * fine linen: [k] the Kings merchants receiued the fine linen for a price.

17 They came vp also and brought out of Egypt *some* charet, *worth* sixe hundreth *shekels* of siluer, that is an horse for an hundreth and fiftie: and thus they brought *horses* to all the Kings of the Hittites, and to the Kings of Aram by their † meanes.

CHAP. II.

1 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

THen Salomon determined to builde an house for the Name of the Lord, and an ‖ house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe *stones* in the mountaine, and three thousand, and [a] sixe hundreth to ouersee them.

3 And Salomon sent to ‖ Huram the King of Tyrus, saying, As thou hast done to Dauid my father, and * didst send him cedar trees to build him an house to dwell in, *so doe to me.*

4 Beholde, I builde an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and euening, on the Sabbath daies, and in the new moneths, and in the solemne feastes of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I builde, *is* great: for great *is* our God aboue all gods.

6 Who is he then that can be able to builde him an house, when the heauen, and the heauen of heauens cannot conteine him? who am I then that I should build him an house? but *I doe it* to burne [b] incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and ‖ crimosin and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Sende mee also cedar trees, firretrees and [c] ‖ Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants *shall be* with thine,

9 That they may prepare me timber in abundance: for the house which I doe builde, *is* great and wonderfull.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand † measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie [d] thousand baths of oyle.

11 Then Huram King of Tyrus answered in writing which hee sent to Salomon, Because the Lorde hath loued his people, he hath made thee King ouer them.

12 Hiram sayd moreouer, Blessed *be* the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a [e] wise sonne, that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for the kingdome.

13 Now therefore I haue sent a wise man, *and* of vnderstanding of my father Hurams,

14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linen and crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my Lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest carie them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and sixe hundreth.

18 And he sent seuentie thousand of them to the burden, and fourescore thousand to hew *stones* in the mountaine, & three thousand and sixe hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lorde, and the porch are builded with other things thereto belonging.

SO * Salomon began to builde the house of the Lord in Ierusalem, in mount [a] Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And hee beganne to builde in the second

V. 3. moneth

[c] Performe thy promise made to my father concerning me.

[f] That I may go before this people, 1.Chron.17.1 1.King.3.7.

[g] That is to be preferred on thine enemies.

* 1.King.10.26.

[h] Which were cities appointed to keepe and maintaine the charets.

[i] He caused so great plenty that there was no more shewed then stones.

* Isa.19.9. Ezek.27.7.

[k] Read 1.King. 10.28.

† Or, hands.

‖ Or, Palace.

[a] Which is to be vnderstood of all sorts of officers and seruants: for of the chiefe officers were but 3300. as 1.King.9.16.

‖ Or, Huram.

* 1.King.5.12.

[b] That is, to doe the seruice which he hath commanded, signifying that none is able to honour & serue God in that perfection as his maiestie deseruetth.

‖ Or, scarlet.

[c] Some take it for brasil, or the wood called Ebenum, others for coralls.

‖ Or, Almuggim.

† Ebr. Corim.

[d] Of Bath reade 1.king 7.26. it is called also Epha, but Ephai is to measure dry things, as Bath is a measure for liquoures.

[e] The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God

[f] It is also written, that she was of the tribe of Naphtali, 1.King 7.14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father shee might be of Dan, and by her mother of Naphtali.

‖ Or, ships.

‖ Or, Ioppe.

* 1.King.6.1.

[a] Which is the mount sine where Abraham thought to haue sacrificed his sonne, Ge.22.2.

* 2.Sam.24.16.22.

moneth, and the second day, in the fourth yeere of his reigne.

3 And these are the *measures whereon* Salomon grounded to builde the house of God: the length of cubites after the first [b] measure *was* three score cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front [c] of the breadth *was* twentie cubites, and the height *was* an [d] hundreth and twentie, and he ouerlayed it within with pure gold.

5 And the greater house hee sieled with firre tree which he ouerlaid with good gold, and graued thereon palme trees and chaines.

6 And hee ouerlayed the house with precious stone for beautie: and the gold *was* golde of [e] Parnaim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof ouerlayde he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof *was* in the front of the breadth of the house, twenty cubits, & the breadth thereof twenty cubites: and he ouerlayed it with the best gold, of sixe hundreth talents.

9 And the waight of the nayles *was* fifty shekels of gold, and he ouerlayed the chambers with golde.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and ouerlaid them with golde.

11 * And the wings of the Cherubims *were* twentie cubites long: the one wing *was* fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites, they stood on their feete, and their faces *were* toward the house.

14 ¶ He made also [f] the vaile of blue silke and purple, and crimosin, and fine linen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the top of *each* of them *was* fiue cubites.

16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hande and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 The alter of brasse. 2 The molten sea. 6 The caldrons. 7 The candlestickes, &c.

AND hee made an altar of brasse twentie cubites long, and twentie cubites broade, and ten cubites hie.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

3 And vnder [b] it was the fashion of oxen, which did compasse it round about, [c] tenne in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stoode vpon twelue oxen: three looked toward the North, and three looked towarde the West, and three looked towarde the South, and three looked towarde the East, and the Sea *stoode* aboue vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof *was* an hande breadth, and the brim thereof *was* like the worke of the brim of a cuppe, with floures of ‖ lilies: it conteined [d] three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, *and* to clense in them that which appertained to the burnt offrings: but the Sea *was* for the Priests to wash in.

7 ¶ And he made ten candlestickes of golde (according to [e] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made an hundreth basins of golde.

9 And he made the court of the Priestes, and the great [f] court and doores for the court, and ouerlayd the doores thereof with brasse.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made ‖ pottes and besoms and basens, and Huram finished the worke that he should make for King Salomon for the house of God,

12 *To wit*, two pillars, and the bowles and the chapiters on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 *And* a Sea, and twelue bulles vnder it:

16 Pottes also and besoms, and flesh hookes, and all these vessels made Huram [g] his father to King Salomon for the house of the Lorde, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, whereon the [h] shewbread stoode:

20 Moreouer the candlestickes, with their lampes to burne them after the maner, before the oracle, of pure golde,

21 And the floures and the lampes, and the snuffers of golde, which was fine gold,

22 And the ‖ hookes, and the basens, and the spoones, and the ashpans of pure gold: the entrie also of the house *and* doores thereof within, *euen* of the most holy place: and the doores of the house, *to wit*, of the Temple *were* [i] of golde.

CHAP. V.

1 The things dedicated by David are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, extending the most holy place with thereof.
c It contained as much as did the breadth of the Temple, 1. Kin. 6. 3.
d From the foundation to the top: for in the booke of ‖ Kings mention is made from the foundation to the first stage.
e Some think it is that place which is called Petu.

* 1. King. 6. 24.

f Which separated the Temple from the most holy place.
g Every one was eighteene cubites long, but the halfe cubite could not be shewn, for it was hid in the roundnesse of the chapiter, & therefore giueth to euery one but 17. and an halfe.
h For euery pillar an hundreth, reade 1. King. 7. 20.

a A great vessel of brasse, so called, because of the great quantitie of water, which it contained, 1. King. 7. 23.
b Meaning, vnder the brim of ‖ vessell, as 1. Kin. 7. 24.
c In the length of euery cubite were ten heads or knops, which in all are 300.

[Or, flowers, &c.
d In ‖ first booke of Kings, Chap. 7. mention is made of two, but the first number was taken there, and here recorded as the measures should afterward be declared.
e Fuan as they should be made.

f Called also the porch of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached, Mat. 21. 23.
‖ Or, caldrons.

g Whom Salomon reuerenced for the gifts that God had given him and father: he had the same name also that Huram the King of Tyrus had, his mother was Teweffe, and his father a Tyrian. Some read, for his father, the nothing of this worke.
h In Hebrew, the bread of the face, because they were set before the Arke, where the Lord shewed his presence.
‖ Or, instruments of musicke.
i That is, were with plates of gold.

* 1. King. 7. 51. and 8. 1.

brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lorde from the [a] citie of Dauid, which is Zion.

3 And al the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests *and* Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Arke, offering sheepe and bullocks, which could not be tolde nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *euen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might bee seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing *was* in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were [e] sanctified, *and* did not wait by course.

12 And the Leuites the singers of all sortes, *as* of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East ende of the altar, and with them an hundred and twenty Priestes blowing with trumpets.

13 And they were [f] as one, blowing trumpets, and singing, and made one sound to bee heard in prayfing and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musicke, and when they prayfed the Lord, *singing*, [g] For he is good, because his mercy *lasteth* for euer) then the house, *euen* the house of the Lorde was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

[3] *Salomon blesseth the people. 4 He prayseth the Lord. 14 Her prayeth vnto God for those that shall pray in the Temple.*

THen * Salomon [a] sayd, The Lord hath sayd that he would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there*)

4 And he sayd, Blessed *be* the Lord God of Israel, who spake with his mouth vnto Dauid my father, & hath with his ‖ hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an ‖ house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lorde sayde to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that † thou wast so minded.

9 Notwithstanding, thou shalt not build the house, but thy sonne which shall come out of thy loines, he shall build an house vnto my Name.

10 And the Lorde hath performed his worde that hee spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, & haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the [b] couenant of the Lord, that he made with the children of Israel.

12 ¶ And the king [c] stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and set it in the middes of the court, of fiue cubits long, and fiue cubits broad, and three cubits of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his handes towarde heauen)

14 And said, O Lord God of Israel, * there *is* no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as *appeareth* this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes, to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word bee verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede, that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to conteine thee: how much more *vnable* is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine [e] eyes may be open toward this house day and night, *euen* towarde the place, wherof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

[a] Reade 2. Sam. 6. 10.

[b] With the things euen dedicate, and brought into the Temple.

[c] Called in Ebrew Ethanim, containing part of September and part of October. 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say, that ‖ world was created in that moneth and after they came from Egypt, they began at Nisan: but because this opinion is vncertaine, we make Nisan euer the first, as both writers doe.

‖ Or, without the Oracle.

[d] For Aarons rod and Manna were taken thence before it was brought to this place.

[e] Were prepared to serue the Lord.

[f] They agreed all in one tune.

[g] This was the effect of their songs, Psal. 118. 1. and 136. 1.

* 1. King. 8. 12.

[a] After that hee had seene the glory of the Lord in the cloude.

‖ Or, power.

‖ Or, Temple.

* 2. Sam. 7. 3.

† Ebr. that is was in thine heart.

[b] Meaning, ‖ two Tables, wherein is conteined the effect of the couenant that God made with our fathers.

[c] On a scaffold that was made for that purpose, that he praying, for the whole people might be heard of all, as 2. King. 8. 22.

[d] Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

* 2. Mac. 2. 8.

‖ Or, in effect, or by thy power.

† Ebr. a man shall not be cut off.

* 1. King. 8. 27.

[e] That thou mayest declare in effect, that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of thy seruants, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou hearest, be merciful.

22 ¶ * When a man shall sinne against his e neighbour, and he lay vpon him an oth to cause him to sweare, and the † swearer shal come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way f vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shalbe ouerthrowen before the enemie, because they haue sinned against thee, and turne againe, and ‖ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shal be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and ‖ turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall bee famine in the land, when there shall be pestilence, blasting, or mildew, when there shall bee grashopper, or caterpiller, when their enemie shall besiege them † in the cities of their land, *or* any plague or any sicknesse,

29 *Then* what prayer *and* supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shal know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be merciful, and giue euery man according vnto all his wayes, as thou doest know his h heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and i pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that k thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and *toward* the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and ‖ iudge their cause, and be merciful vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer *that is made* in this place.

41 * Now therefore arise, O Lorde God, *to come* into thy l rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with m saluation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of n thine anointed: remember the mercies *promised* to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 Hee heareth his prayer, 17 and promiseth to exalt him and his throne.

AND * when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with *their* faces to the earth vpon the pauement, and worshipped and praysed the Lord, *saying*, For he is good, because his mercy *lasteth* for euer.

4 * Then the king and all the people offered sacrifices before the Lord.

5 And king Salomon offred a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to prayse the Lord, because his mercy *lasteth* for euer: when Dauid praysed *God* † by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreouer, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

*1. King. 8. 31.
e By retaining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong.
† Heb. oathe.
f Meaning, to giue him that which he hath deserued.
‖ Or, praise.
‖ Or, toward this place.
*Chap. 20. 9.
† Heb. in the land of their gates.
h Hee declareth that the prayers of hypocrites can not bee heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.
i Hee sheweth that before God there is no acception of person, but all people that feareth him, and worketh righteousnesse, is accepted, Act. 10. 35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.
‖ Or, according to the manner of this citie.
*1. King. 8. 46. eccles. 7. 22. 1. iohn 1. 8.
‖ Or, repent.
‖ Or, maintein their right.
*Psal. 132. 8.
l That is, into thy Temple.
m Let thē be preserued by thy power, and made vertuous and holy.
n Heare my prayer which am thine anointed king.
*2. Mac. 2. 10.
a Hereby God declared that he was pleased with Salomons prayer.
*1. King. 8. 61, 62.
† Heb. by their hands.

meate offering, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 *So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his ‖ house.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy praier, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray and seeke my presence, and turne from their wicked wayes, then will I heare in heauen and bee merciful to their sinne, and will [e] heale their land:

15 Then mine eies shalbe open and mine eares attent vnto the prayer *made* in this place.

16 For I haue nowe chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements.

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commaundements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them out of my land, which I haue giuen them, and this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land and to this house?

22 And they shall answere, Because they forsooke § Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernes, and repaired all [c] the cities of store which he built in Hamath.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with walls, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 *But* of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, *euen* [f] two hundreth and fifty that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the cities of Dauid, into the house that he had built for her: and hee sayd, My wife shall not dwel in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offrings vnto the Lord, on the * altar of the Lord, which hee had built before the porch,

13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the newe moones, and in the solemne feastes, [g] three times in the yeere, *that is*, in the feast of the Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And hee set the courses of the Priestes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priestes euery day, and the porters by their * courses, at euery gate: for so *was* the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Nowe Salomon had made prouision for all the [h] worke, from the day of the foundation of the house of the Lord, vntill it was finished: *so* the house of the Lord was perfit.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] sea side in the lande of Edom.

18 And Huram sent him by the handes of his seruants, ships, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of gold, and brought them to king Salomon.

CHAP.

[b] The feast of the Tabernacles which was kept in the seuenth moneth.
[c] They assembled to heare the word of God, after that they had remained seuen dayes in the booths or Tabernacles.
[d] They had leaue to depart the two and twentieth day, 1.King.8.66. but they went not away till the next day.
*1.King.9.1.

*Num.12.6.

[e] I will cause the pestilence to cease and destroy the beasts that hurt the fruites of the earth, and send raine in due season.

*Chap.6.16.

[f] Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his graces thence.

*1.King.9.10.
[a] Signifying, that he was twentie yeere in building them.

[b] That is, which Hiram gaue again to Salomon because they pleased him not: & that afore called the land Cabul, that is dirt or filth, 1.King.9.13.
[c] Meaning of munitions and treasures for the war.
[d] That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1.Chron.6.68. and 7.24.
[e] Reade 1.King.7.1.

†Ebr. to come vp to tribute.

[f] For in all there were 3300. but here hee meaneth of them that had the principall charge, reade 1.King.9.23.

*Chap.4.1.

*Exod.29.39.
‖Or, after the maner of euery day.
[g] Reade Leuit.23.

*1.Chron.24.1.

[h] Both for the matter and also for the workemanship.
[i] Meaning, the red Sea.
[k] Which summe is thought to mount to three millions and fiue hundreth thousand crownes, but here is mention made of thirtie more then are spoken of, 2.King.9.28.

CHAP. IX.

1.9. The Queene of Sheba commeth to see Salomon and bringeth gifts. 13. His yeerely reuenues. 30. The ends of his reigne. 31. His death.

AND * when the Queene of Sheba heard of the fame of Salomon, she came to a proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparel, and his butlers, & their apparell, and his ‖ burnt offerings which he offered in the house of the Lord, and she was greatly † astonied.

5 And shee sayd to the king, *It was* a true worde which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

6 Howbeit, I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not tolde me: *for* thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his c throne as king, in the steade of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then shee gaue the king sixescore talents of gold, and of sweet odours exceeding much and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought d Algummim wood and precious stones.

11 And the king made of the Algummim wood e staires in the house of the Lorde, and in the kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, f besides for that which shee had brought vnto the king: so she returned and went to her owne countrey, *both* she, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And king Salomon made two hundreth targets of beaten gold, *and* g sixe hundreth *shekels* of beaten gold went to one target,

16 And three hundreth shieldes of beaten golde: three hundreth h *shekels* of golde went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yuorie and ouerlayd it with pure gold.

18 And the throne had sixe steps, with a foot-stoole of gold i fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the k stayes.

19 And twelue lions stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of l Tarshish, and brought golde, and siluer, yuory, and apes, and peacockes.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his presents vessels of siluer, and vessels of golde, and rayments armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had m foure thousand stalles of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, n as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiiah the Shilonite, and in the visions of ‖ Ieedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourty yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

1. 14. The rigour of Rehoboam. 13. He followeth lewd counsell. 16. The people rebell.

THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father b made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, *Depart* yet three daies, then come againe vnto mee. And the people departed.

6 And king Rehoboam tooke counsell with the

1.King.10.1. mat.12.42. luke 11.31.

a To know whether his wisedome were so great as the report was.

b There was no question so hard that he did not resolue.

‖ Or, galleries whereby he went vp.

† Ielo. there was no more spirit in her.

‖ Or, ollet.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to grant vnto him the superiority, and minister iustice to all.

d Reade Chap. 2.8 and 1.king. 10.11.

e Or pillars: meaning, the garnishing and trimming of the staires or gallery.

f That is, which the King gaue her for recompence of that treasure which shee brought.

g Which summe monteth to 2400. crowns of the sonne. Budeus de asse.

h Or, pounds called mina, whereof every one seemed to make an hundreth shekels.

i That is, the foot and the footstoole were fastened in the throne.

k Vpon the pommels or knops.

l Which country of the best writers is thought to be Cilicia, reade 2.King.10.22.

m That is, ten horses in every stable, which in all amount to fourty thousand, as 1.King.4.26.

‖ Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures which the elect shall enioy in the heauen vnder the true Salomon Christ.

‖ Or, Idda.

o That is, which prophesied against him.

* 1.King.11.43.

* 1.King.12.1.

a After the death of Salomon.

b That is, handled vs rudely, or intreateth, that God hardened their hearts, so that they shew mercyless wisdome, which doth not sufficiently consider the necessitie of the people.

the olde men that had stood before Salomon his father, while he yet lived, saying, What counsell ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them, and speake louing wordes to them, they will be thy seruants for euer.

8 But he left the counsell of the auncient men that they had giuen him, and tooke counsel of the young men that were brought vp with him, and [c] waited on him.

9 And he said vnto them, What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shall be bigger then my fathers loines.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I *will correct you* with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboam left the counsell of the auncient men,

14 And spake to them after the counsel of the young men, saying, My father made your yoke grieuous, but I will encrease it: my father chastised you with rods, but I *will correct you* with scourges.

15 So the King hearkned not vnto the people: for it was the [e] ordinance of God that the Lorde might persourme his saying, which he had spoken † by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King would nor heare them, the people answered the King, saying, *What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

AND * when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, *and* to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoram, and Lachish, and Azekah,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Beniamin, strong cities.

11 And he ‖ repaired the strong holds and put captaines in them, and store of vittaile, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Beniamin were his.

12 ¶ And the Priestes and the Leuites that were in all Israel, † resorted vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: [a] for Ieroboam and his sonnes had cast them out from ministring in the Priestes office vnto the Lord.

15 * And hee ordeined him Priestes for the hie places, and for the [d] deuils and for the calues which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [e] hearts to seeke the Lorde God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they [f] walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, *and* Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.

20 And after her he tooke Maakah the daughter of Absalom which bare him Abiiah, & Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for hee tooke eighteene wiues and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made [g] Abiiah the sonne of Maakah the chiefe ruler among his brethren: *for* he thought to make him King.

23 And hee taught him: and dispersed all his sonnes throughout all the countreys of Iudah and Beniamin vnto euerie strong citie: and hee gaue them abundance of vittaile, and [h] desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lorde, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and [a] all Israel with him.

c Or, stood before him, that is, which were of his counsell and seruants.

d Or, little finger: meaning that he was of more great power then was his father.

‖ Or, scorpions.

e Gods will impoth such a necessitie to the fa- cee dinsh that nothing can be done but accor- ding to the same, and yet mans will remaineth as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance.

† Or, by the hand of.

* 1. King. 12. 16.

‖ Or, receiuer.

† Or, strengthened himself.

* 1. King. 12. 20, 21.

a This is, the halfe tribe of Beniamin: for the other halfe was gone with Iudah.

b Meaning, the ten tribes which rebelled.

c Or, repaired them and made them strong, to be more able to resist Ieroboam.

‖ Or, strengthened.

† Or, stood.

a Chap. 13. 9.

* 1. King. 12. 31.

d Meaning, idols made Isa. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word they prospered.

g Called also Abiiam, who reigned three yeere, 1. King. 15. 2.

h He gaue himselfe to haue many wiues.

‖ Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of their gouernors, the people, that for the most part they follow the vices of their

2 Therefore

2 Therefore in the fift yeere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundreth charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, *euen* the Lubims, [b] Sukkims, and the ‖ Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Hierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the king humbled themselues, and sayde, The Lorde *is* [d] iust.

7 And when the Lorde sawe that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, *therefore* I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not † bee powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheleſſe they shall bee his seruants: so shall they know my [e] seruice, and the seruice of the kingdoms of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house: of the Lord, and the treasures of the Kings house, he tooke *euen* all: and he carried away the shields of gold, * which Salomon had made.

10 In stead whereof King Rehoboam made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at the doore of the Kings house,

11 And when the King entred into the house of the Lorde, the guard came and bare them and brought them againe vnto the guard chamber.

12 And because hee [f] humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 * So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere olde, when hee began to reigne, and reigned [g] seuenteene yeere in Ierusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euil: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogies? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abijah his sonne reigned in his stead.

CHAP. XIII.

1 *Abijah maketh warre against Ieroboam.* 4 *Hee sheweth the occasion.* 12 *Hee trusteth in the Lord and ouercommeth Ieroboam.* 21 *Of his wiues and children.*

IN the eighteenth yeere of King Ieroboam began Abijah to reigne ouer [a] Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre betweene Abijah and Ieroboam.

3 And Abijah set the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong *and* valiant.

4 And Abijah stood vp vpon mount [d] Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but* a childe and ‖ * tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, *which is* in the handes of the sonnes of Dauid, and yee be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priestes of the Lord the sonnes of Aaron and the Leuites, and haue made you Priestes like the people of *other* countreyes? whosoeuer commeth to † consecrate with a [i] yong bullocke and seuen rammes, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in *their* office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offerings and sweet incense, and the bread is set in order vpon the pure table, and the candlesticke of gold with the lamps thereof, to burne euerie euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And beholde, this God [l] *is* with vs as a captaine, and his Priests with the sounding trumpets, to cry an alarme against you. O ye children of Israel, fight not against the Lorde God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, *and* come behind them, when they were before Iudah, and the ambushment behind them.

14 Then Iudah looked, and beholde, the battell *was* before and behinde them, when they cried vnto the Lorde, and the Priestes blewe with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people slewe a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke

b Which were a people of Africa called the Trogodites, because they dwelled in holes.
‖ Or, blacke Moors.

c Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs till we haue cast him off.
d And therefore doeth iustly punish you for your sinnes.
† Hebr. drop downe.

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, and to know how much better it is to serue God then tyrants.
* Chap. 9. 15, 16.

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.
* 1. King. 14. 21.

g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.

† Hebr. saying.

‖ Or, Abijam.

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1. King. 15. 2.
c Called also Abshalom, for Abishalom was her grandfather, 1 Kin. 15. 2.

d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth vsurpe it or take it from that finde, transgresseth the ordinance of the Lord. Thus the hypocrite he alledged the word of God for his aduantage.
f That is, perpetuall, because that thing which is salted, is preserued from corruption: he meaneth also that it was made solemnly, and confirmed by eating of sacrifices, phrases as they vsed this according as was ordeined, Num. 18. 19.
* 1. King. 11. 26.
g This word in the Calde tongue is Racha, which our Saniour vseth, Matth. 5. 22.
† Hebr. children of Belial.
h Meaning, he was not good enough ‖ Or, faint hearted.
* Leuit. 26. 31.
* 1. King. 12. 31. chap. 11. 14.
† Hebr. fill his hand.
i He sheweth the nature of Idolatrie which takes no triall of the vocation, life and doctrine of their ministers, but thinke the most vile and greatest beastes sufficient to haue their turne.
k As it was appointed in the Law, Exod. 29. 38.
l Because their cause was good and appointed by the Lord they doubted not of the successe and victory.
m Contrarie to the good counsel which came of the Spirit of God he thought to haue ouercome by deceit.
Or, gaue him the ouerthrow.

n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.

UMI

† Or daughters.

tooke cities from him, *euen* Beth-el and the † villages thereof, and Iesh̃anah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength again in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and maried fourteene wiues, and begate two and twenty sonnes, and sixteene daughters.

22 The rest of the actes of Abiiah, and his maners & his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatrie, and commaundeth his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 He obteineth the victory.

SO* Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange *gods*, and the hie places, and brake down the images, and cut downe the [a] groues,

4 And commanded Iudah to seeke the Lorde God of their fathers, and to doe *according* to the Law and the commandement.

5 And hee tooke away out of all the cities of Iudah the hie places, and the images: therefore the [b] kingdome was quiet before him.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, whiles the lande is [c] before vs: because wee haue sought the Lord our God, wee haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drewe bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against him Zerah [d] of Ethiopia, with an host of ten hundreth thousand, and three hundreth charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephahath, beside Mareshah.

11 And Asa cried vnto the Lord his God, and sayd, Lorde, * it is nothing with thee to helpe ‖ with many, *or* with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, [f] let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, *so that* there was no life in them: for they were destroyed before the Lorde and before his host: and they caried away a mightie great spoyle.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

2 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 Hee deposeth his mother for her idolatry.

THen the Spirite of God came vpon [a] Azariah the sonne of Obed.

2 And he went out to meet Asa, and sayd vnto him, O Asa, and all Iudah, and Beniamin, heare ye me. The Lord *is* with you, while yee be with him: and if ye seeke him, he wil be found of you, but if ye forsake him, he will forsake you.

3 Nowe for a long season Israel *hath beene* without the [b] true God, and without Priest to teach, and without Law.

4 But *whosoeuer* returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of them.

5 And in that time there *was* no peace to him, that did goe out and goe in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Bee yee strong therefore, and let not your hands bee weake: for your [d] worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and hee reuied the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God *was* with him.

10 So they assembled to Ierusalem in the [e] third moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the [f] spoile, *which* they had brought, *euen* seuen hundreth bullockes, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer will not seeke the Lord God of Israel, shalbe slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioyced at the othe: for they had sworne vnto the Lorde with all their heart, and sought him with a whole desire, and hee was [h] found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa deposed * Maachah *his* [i] mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But

a Which were planted contrary to the law, Deut.16.21.

b He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatrie, and maintaining true religion.

c While we haue the full gouernment thereof.

d The king of Ethiopia, or Egypt.

e Which was a citie in Iudah, Iosh.15.44. where Micah the Prophet was borne.

* 1.King.14.6.

‖ Or, against many, without power.

f Then the children of God neither trust in their own power or policie, neither haue the strength and solicitie of their enemies, but seeking the cause and sin whether their enterprises tend to Gods glory, and thereupon seeke themselues of the victorie by him, which is only Almightie, and can turne all flesh into dust with a breath of his mouth.

g The Lord had stricken them with feare.

a Who was called Obed, as his father was, verse 8.

b For the space of twelue yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatrie planted.

c He sheweth, that notwithstanding the wickednesse of tyrants & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14.9,12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Sihuan conteining part of May and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the Lawe of God, Deut.13. 5,9,15.

h So long as they serued him aright, so long did he preserue and prosper them.

* 1.King.15.13.

i Or grandmother: & herein he shewed that he lacked zeale: for shee ought to haue died both by the couenant, as verse 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

k Which partly came through lack of zeale in him, partly through the negligence o his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel, by reason of his promise to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessors.

CHAP. XVI.

2 Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 Hee is reproued by the Prophet. 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the sixe and thirtieth yeere of the reigne of Asa, came a * Baasha king of Israel vp against Iudah, and built a Ramah, to let none passe out or go in to Asa king of Iudah.

2 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, & of the kings house, and sent to Benhadad king of Aram that dwelt at b Damascus, saying,

3 There *is* a couenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent thee siluer and golde: come, c breake thy league with Baasha king of Israel, that he may depart from me.

4 And Benhadad hearkened vnto king Asa, and sent the captains of the armies which he had, against the cities of Israel. And they smote Ion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa king of Iudah, and sayd vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many, yet because thou diddest rest vpon the Lord, he delivered them into thine hand.

9 *For the eyes of the Lord beholde all the earth, to shew himselfe strong with them that are of perfit heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into † a prison: for he was d displeased with him, because of this thing. And Asa oppressed *certaine* of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ * diseased in his feete, *and* his disease was ‖ e extreme: yet hee sought not the Lord in his disease, but to the f physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

a Who reigned after Nadab the sonne of Ierobeam. * 1. *King.* 15. 17. b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon. ‖ *Or, Damascus.* c He thought to sepulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amity, thinking thereby to make themselues more strong.

‖ *Or, Prophet.* * *Chap.* 14. 9. * 2. *Macca.* 9. 5. *and* 12. 22. † *Ebr. prison house.* d Thou in stead of turning to God by repentance, hee disdained the admonition of the Prophet, and punished him, as the wicked doe when they bee told of their faults. ‖ *Or, gouist, or fouler.* * 2. *Kings* 15. 23. ‖ *Or, to the top of his head.* e God plagued his rebellion and hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put out whole trust in him. f He sheweth that it is vaine to seeke to the physicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physician, as meane by whom God worketh.

14 And they buried him in *one* of his sepulchres, which he had made for himselfe in the citie of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kindes *of spices*, made by the art of the Apothecarie: and they burnt *odours* for him with an exceeding great fire.

CHAP. XVII.

3 Iehoshaphat trusting in the Lorde, prosperetb in riches and honour. 6 He abolisheth idolatrie. 7 And causeth the people to bee taught. 11 Hee receiueth tribute of strangers. 13 His munition, and men of warre.

AND Iehoshaphat his son reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the a first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

5 Therefore the Lorde stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And he c lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, & had the booke of the Lawe of the Lord with them, and went about throughout all the cities of Iudah, & taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 And *some* of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flockes, seuen thousand & seuen hundreth rammes, and seuen thousand and seuen hundreth hee goates.

12 So Iehoshaphat prospered and grewe vp on high: and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah *were* captaines of thousands, Adnah the captaine, and † with him of valiant men three hundreth thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offered himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Beniamin, * Eliada a vailiant man, and

a That is, his vertues: meaning before he had committed with Bathsheba, and against Vriah. b Sought no help of strange gods. † *Ebr. workes.* c He gaue himself wholly to seeke the Lord. ‖ He knew it was in vain to professe religion, except such workes appeared which could instruct, he proue, be in the hart, and haue authoritie to put away all idolatry. d Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them. ‖ *Or, in his hand.* ‖ *Or, next to him.* * Meaning, which was a Nazarite, Numb. 6.

and with him armed men with bowe and shielde two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and fourescore thousand armed to the warre.

19 These g waited on the King, besides those which the king put in the strong cities throughout all Iudah.

g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counsell Ahab to goe to warre. 16 Michaiah w against them. 23 Zidkiah smiteth him. 25 The king putteth him him in prison. 29 The effect of his prophesie.

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to go vp vnto c Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat King of Iudah, Wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people as thy people, and we *wil ioyne* with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the d word of the Lord this day.

5 Therefore the King of Israel gathered of e Prophets foure hundreth men, and sayde vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they saide, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the King of Israel sayde vnto Iehoshaphat, There is yet one man, by whome wee may aske counsell of the Lorde, but I f hate him: for hee doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla: Then Iehoshaphat said, Let not the king say g so.

8 And the king of Israel called an eunuch, and sayd, Call quickely Michaiah the sonne of Imla.

9 ¶ And the King of Israel, and Iehoshaphat King of Iudah sate either of them on his throne clothed in *their* h apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the Prophets prophecied before them.

10 And Zidkiah the sonne of Chenaanah made him i hornes of yron, and saide, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets *declare* good to the King with one k accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So hee came to the King, and the King said vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leaue off? And he said, l Goe ye vp, and prosper, and they shall bee deliuered into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell mee nothing but the truth in the Name of the Lord?

16 Then he said, I saw al Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, m These haue no master: let them returne euerie man to his house in peace.

17 And the King of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophecie good vnto me, but euill?

18 Againe hee said, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the n hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall ‖ perswade Ahab king of Israel, that he may goe vp, and fall at Ramoth Gilead? and one spake and said thus, and another said that.

20 Then there came foorth a spirit and stoode before the Lord, and said, I wil perswade him. And the Lord said, Wherein?

21 And he said, I will goe out, and bee a false spirit in the mouth of all his Prophets. And o hee said, Thou shalt perswade, and shalt also preuaile: go forth, and do so.

22 Now therefore beholde, the Lord hath put a p false spirite in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the q cheeke, and said, By what way went the Spirite of the Lord from me, to speake with thee?

24 And Michaiah said, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take yee Michaiah, and carie him to Amon the gouernour of the citie, and to Ioash the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, and feede him with bread of r affliction and with water of affliction, vntil I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And ‖ hee said, Heare, all ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I will s change my selfe, and enter into the battell: but put thou on thy apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the King of Aram had commaunded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the King of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they said, It is the King of Israel: and they compassed about him to fight. But Iehoshaphat t cryed, and the Lord helped him, and mooued them *to depart* from him.

32 For when the captaines of the charets saw that hee was not the King of Israel, they turned backe from him.

33 Then *a certaine* man drew a bowe † mightily, and smote the King of Israel betweene the ioynts ‖ of his brigandine: Therefore he said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And

h Thinking, that whosoeuer foorth prophesied had agreed in something, that nothing but one word in least alteration, durst not gainsay it.

i He spake this by direction of the false prophets, as the King well perceiued.

a For Ioram Iehoshaphats sonne married Ahabs daughter.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heere the aduise of some Prophet, to know whether it be Gods will.

e Which were the prophets of Baal, signifying that the wicked choose none but flatterers, and such as will beare with their inordinate affections.

f That the true ministers of God ought not to cease to do their duety, though the wicked magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to wish to heare any thing was of God.

h That is in their princelie and royall apparell.

i Read 1. King. 22. 11.

k Thinking, that whosoeuer foorth prophesied had agreed in something, that nothing but one word in least alteration, durst not gainsay it.

l He spake this by direction of the false prophets, as the King well perceiued.

m He prophecieth how the people should be dispersed, and Ahab slaine.

n Meaning his Angels.

‖ Or, deceiue.

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this crueltie, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true Spirit is.

r Keepe him straitly in prison, and let him feele hunger and thirst.

‖ Or, Michaiah.

s Thus the wicked thinke by their owne subtilitie to escape Gods iudgements which he threatneth by his word.

t He cried to the Lord by acknowledging his fault, in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

† Hebr. in his simplicitie or ignorantly.

‖ Or, betweene the habergine.

UMI

34 And the battell increased that day: and the King of Israel stoode still in his chares against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was chastised by the Prophet, he called against the people to the honouring of the Lord. 5 He appointeth iudges and ministers, 9 And exhorteth them to feare God.

AND Iehoshaphat the King of Iudah returned † safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and saide to king Iehoshaphat, a Wouldest thou helpe the wicked, and loue them that hate the Lorde? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast take away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of thir fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heede what ye doe: for yee execute not the iudgements of man, but of the Lorde, and *he will be* c with you in the cause *and* iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no d iniquity with the Lord our God, neither e respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: & they f returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shal come to you of your brethren that dwell in their cities, betweene g blood and blood, betweene law and precept, statutes and iudgements, *ye shall iudge them* and admonish them that they trespasse not against the Lord, that g wrath come not vpon you and vpon your berthren. Thus shal ye doe and trespasse not.

11 And behold, Amariah the Priest *shall bee* the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, *shall be* for all the h Kings affaires, and the Leuites *shall be* officers i before you. Bee of a courage, and doe it, and the Lord shall be with the k good.

a He declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not in deede that they are enemies to all such as hate the Lord.
† *Ebr. wrath from the Lord.*
b He visited all his country, and brought his people from Idolatrie to the knowledge of the true God.
c Both to perfecture you, if you do iustly, or to punish you if you doe the contrary.
d He will declare by the sharpnesse of the punishment, that he hateth all iniquitie.
* *Deut. 10. 17. iob 34. 19. actes 10. 34. rom. 2. 11. galat. 2. 6. ephes. 6. 9. col. 3. 25. 2. pet. 1. 17.*
e The Priests and Leuites, which should iudge matters according to the word of the Lord.
f That is, to try whether the matter was done at vnwares, or of set purpose, *Numb. 35. 15. deut. 4. 41.*
g Meaning that God would punish them most sharply, if they would not execute iustice aright.
h Shalbe chiefe counsell of the publike affaires of the Realme.
i They shall haue the handling of infectious causes.
k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat & the people pray vnto the Lord. 22 The marueilous victorie that the Lord gaue him against his enemies. 30 His reigne and death.

AFter this also came the children of Moab and the children of Ammon, and with them of the a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyonde the b Sea, out of Aram: and beholde, they bee in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe to seeke the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heauen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and c gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and have built thee a Sanctuarie therein for thy Name, saying,

9 * If euill come vpon vs, *as* the d sworde of iudgement, or pestilence, or famine: we will stand before this house & in thy presence (for thy name e is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and helpe.

10 And nowe, beholde, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Beholde, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs *to stand* before this great multitude that commeth against vs, neither doe wee know what to doe: but our eyes f are toward thee.

13 And all Iudah stoode h before the Lorde with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, *was there*, vpon whom came i the Spirit of the Lord, in the middes of the Congregation.

15 And hee sayd, Hearken ye all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus sayth the Lord vnto you, Feare you not, neither be afrayd for this great multitude: for the k battell is not yours, but Gods.

16 To morrowe goe yee downe against them: beholde, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this *battell*, * stand still, moone not, and beholde the ‖ saluation of the Lorde towards you: O Iudah, and Ierusalem, feare yee not, neither bee afrayd: to morrow goe out against them, and the Lord *will bee* with you.

18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lorde, worshipping the Lord.

19 ¶ Then the Leuites of the children of the Kohathites, & the children of the Corhites stood vp to praise the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stoode and sayd, Heare

a That is, which counterfaited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but many suppose rather that they were the Idumeans of mount Seir.
b Called the dead Sea, where God destroyed the five cities of sinne.

Heare yee me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shalbe assured: beleeue his [m] Prophets, and yee shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should prayse *him that* [n] in the beautifull Sanctuarie, in going foorth before the men of armes, and saying, [n] Prayse yee the Lorde, for his mercy *lasteth* foe euer,

22 And when they began to shoute, and to prayse the Lorde, layd ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slewe one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy *them:* and when they had made an end of the inhabitants of Seir, euery one helped to [p] destroy one another.

24 And when Iudah came towarde Mizpah in the wildernes, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies *laden* with precious iewels, which they tooke for themselues, till they could cary no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head to go again to Ierusalem with ioy: for the Lorde had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harpes, and with trumpets, *euen* vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twenty yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [s] way of Asa his father, and departed not therfrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And he ioyned with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast [u] ioined thy self with Ahaziah, the Lord hath broken thy works: and the shippes were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 5 Iehoram succeedeth him, 14 which killeth his brethren. 6 Hee was brought to idolatrie. 11 and seduceth the people 16 He is oppressed of the Philistims. 18 His miserable ende.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of [a] Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue hee to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slew all his brethren with the sworde, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yeere olde, when he began to reigne, and he reigned eight yeeres in Ierusalem.

6 And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vntill this day. Then did [e] Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer hee made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah *thereto.*

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lorde stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

[m] Thus God would not haue his to ioyne in societie with idolaters and wicked men.

[a] Reade Chap. 17. 17 how by Israel, is meant Iudah.

* 2. Kings 8. 16.

[b] Because the wicked liue euer in feare & also are ambitious, they become cruel, and spare not to murther them, whom by nature they ought most to cherish & defend.

[c] Meaning, of Iudah and Beniamin.

[d] So that we see how it cannot be that we should ioyne with the wicked and serue God.

* 2. Sam. 7. 12, 16 1. king. 2 4. and 9. 5. 2. king 8 19. chap. 6. 16.

[e] Reade 2. King. 8. 22.

[f] Meaning, Idolatrie, because that the idolater breaketh promise with God, as doeth the adulterere to her husband.

[g] Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Elijah.

[h] We see this example daily practised vpō those that fall away from God, and become all lazie, & mumbers of their members.

[i] There were ouer Arabians in Africa Southward ouer against Egypt.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue [k] Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ende of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

2 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings lineage. 11 Ioash escapeth.

And * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and [b] fourtie yeere olde *was* Ahaziah when hee began to reigne, and hee reigned [c] one yeere in Ierusalem. And his mothers name *was* Athaliah the daughter [d] of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to bee healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because hee was diseased.

7 And the destruction of Ahaziah [f] came of God in that he went to Ioram: for when hee was come, he went foorth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slewe him and buried him, because, said they, he is the sonne of [g] Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and [h] destroyed all the Kings seede of the house of Iudah.

11 But Iehoshebeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should bee slaine, and put him and his nource in the bedde chamber: so Iehoshebeath the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

And * [a] in the seuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, *to wit*, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and hee saide vnto them, Behold, the kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priestes, and the Leuites, *shalbe* porters of the doores:

5 And *another* third part toward the kings house, and *another* third part at the * gate of the [c] foundation, and all the people *shalbe* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priestes, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth [d] into the house, shal be slaine, and be you with the king, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shieldes, and bucklers which had beene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar & by the [f] house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne and *gaue him* the [g] testimonie, and made him King. And Iehoiada and his sonnes anointed him, and sayde, God saue the king.

12 ¶ But when Athaliah heard the noyse of the people running and praising the king, she came to the people into the house of the Lord.

13 And when shee ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blewe the trumpets, and the singers *were* with instruments of musicke, and

k Called also Ahaziah, 21. Chap. 22. 1. or Azariah, verse 6. following.
l That is as some write, he was not regarded but deposed for his wickednes & idolatry, so that his sonne reigned 12. yeeres (his father yet liuing without honour) and after his fathers death he was confirmed to reigne still, as Chap. 22. 2.

* 2. King. 8. 24.

a Meaning, the Philistims.

b Reade Chap. 21. 20.
c That is, after the death of his father.
d She was Ahabs daughter, whe was the sonne of Omri.

e He sheweth, that it must needes follow that the rulers are such as their chiefe sellers be, and that there cannot be a good King, that suffereth wicked counsellers.

f Hereby we see how nothing can come to any but by Gods prouidence & as he hath appointed, and therefore he ministeth all meanes to serue his will.
* 2. King. 9. 7.
‖ Or, tooke vengeance.
g This was the iust plague of God because he toyned himselfe with Gods enemies, & God to declare the worthinesse of Iehoshaphat his grandfather, meaned thereby to giue him the honour of burial.
* 2. King. 11. 1.
h To the intent that there should be none to make title to the crowne, and so the right vse the gouernment.

i Meaning the chamber, where the Priests & Leuites slept, which kept their course weekely in the Temple.
k To wit, Iudah.

* 2. King. 11. 4.
a Of the reigne of Athaliah after the death of Ahaziah.

b Meaning of Iudah & Benjamin, read who they are called Israel, Chap. 16. 7.
* 2. Sam. 7. 12. & 1. King. 2. 4. chap. 8. 19.

c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had fulfilled their course on the Sabbath, so the other gate entered to keepe their course.

f Meaning the most holy place where the Arke stoode.
g That is, the people of the land, for as some read, they put vpon him his royall ornaments.

‖ Or, saw the king standing.

and they that could sing praise: then Athaliah rent her clothes, and said, [n] Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreds that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that † followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they layed hands on her: and when shee was come to the entring of the horsegate by the kings house, they slew her there,

16 ¶ And Iehoiada made a [k] couenant betweene him, and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and [l] destroyed it, and brake his altars, and his images, and slew [m] Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreds, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow [n] the gate of the kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet [o] after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 Hee stoneth to death Zachariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * *was* seuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord all the dayes of [a] Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash mind to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out into the cities of Iudah, and gather of all [b] Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the king called Iehoiada the [c] chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For [d] wicked Athaliah, *and* her children, brake vp the house of God, and all the things that were dedicated to the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, *layed* vpon Israel in the wilderness.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, [e] they brought the chest vnto the kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe, and one appointed by the high Priest, came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the king and [f] Iehoiada gaue it to such as did the labour *and* worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: *they gaue it* also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workmen wrought, and the worke † amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof [g] vessels for the house of the Lord, *euen* vessels to minister, both morters and *incense* cups, and vessels of gold, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde and was ful of dayes, and died. An hundred and thirtie yeere olde *was he* when he died.

16 And they buried him in the citie of Dauid with the [h] kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And *God* sent Prophets among them, to bring them againe vnto the Lord: and they * made protestation among them; but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood [l] aboue the people, and said vnto them, Thus saith God, Why transgresse yee the commandements of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the [m] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when he died, hee said, The Lord [n] looke vpon it, and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered

* Exod. 30. 13.

a Such as were faithfull men, whom the king had appointed for that matter.

f Signifying that this thing was done by aduice and counsel, and not by any one mans affection.

† *Ezra medicine was vpon the worke, meaning, it was repaired.*

g For the wicked kings his predecessors, and Athaliah had destroyed the vessels in the Temple, or turned them to the vse of their idoles.

h Signifying that they could not honour him too much who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vnidolatrie.

k They tooke heaven and earth, and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion. Nehe 5 26.

l In a place aboue the people, to the intent that hee might be heard.

m There is no rage so cruell, and beastly, as of them whose hearts God hath hardened, and which delite more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.

n Reuenge my death, and require my bloud at your hand, for he praieth this by prophesie, because he knew that God would doe it. This Zachariah is also called the sonne of Barachia, Matt. 23. 34. because his progenitors were Iddo, Barachiah, Iehoiada, &c.

a verie great armie into their hand, because they had forsaken the Lord God of their fathers: and they o gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the p children of Iehoiada the Priest, and slew him on his bed, and hee died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But q his sonnes, and the summe of the taxe *gathered* by him, and the r foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

o That is, reproued and checked him, and handled him rigorously.

p Meaning Zacharie, which was one of Iehoiadas sonnes, and a Prophet of the Lord.

q That is concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 Hee ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash king of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old when he began to reigne, and hee reigned nine and twentie yere in * Ierusalem: and his mothers name *was* Iehoaddan of Ierusalem.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the king his father.

4 But he slew not their children, but *did* as it is written in the Law, *and* in the booke of Moses, where the Lord commanded, saying, * The fathers shall not die for the b children, neither shall the children die for the fathers, but euerie man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, & made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, throrowout all Iudah and Beniamin: and hee numbred them from c twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to goe foorth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men d out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not e with Israel, *neither* with all the house of Ephraim.

8 If f not, goe thou on, doe it, make thy selfe strong to the battell, *but* God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah saide to the man of God, What shall wee doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led foorth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And *other* ten thousand did the children of Iudah take aliue, and carie them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as hee talked with him, n hee said vnto him, Haue they made thee the kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into *his* hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euerie man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz, in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And *hee tooke* all the golde and the siluer, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, & the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the Acts of Amaziah first and last, are they not written in the booke of the Kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: and when hee was fled to Lachish, they sent to Lachish after him, and slew

* 2. King. 14. 2.

a Meaning, in respect of his predecessours, albeit he had his imperfections.

* Deut. 24. 16. 2. King. 14. 6. Ierem. 31. 30. Ezek. 18. 20.

b That is, for that sinne wherefore the childe is punished, except he be culpable of the same

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the tenne tribes, which had separated themselues before, both from God and their true king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credite to my words.

g Hee sheweth that if we depend onely vpon God, we shall not need to bee troubled with these worldly respects, for he wil giue at all times, that which shalbe necessarie, if wee obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In this 2. King. 14. 7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefit in and great victorie, he fell from God, and did most vilely dishonour him.

m Hee prouseth that whatsoeuer cannot saue himselfe nor his worshippers, is no God, but an idole.

n Meaning the king.

o So hard it is, for the carnall minde to be a mean that his sinne, that he conuinceth, reproueth, and threatneth him that warneth him: yea, imprisoneth him, and putteth him to death, as Christ is to, and Iohn 14. 21.

p That is, let vs try the matter hand to hand: for he was affraided, that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

* 2. King. 14. 9.

q Thus God oftimes plaguetth by those meanes wherein men must trust, to teach them to haue their recourse onely to him and to shew his indgements, moueth their hearts to follow that which shall bee their destruction.

r Meaning, the foresaid of Obed Edom: for the booke hath the name of the chiefe father.

* 2. King. 14. 19.

slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lorde, prospereth in his enterprise. 16 Hee waxeth proude and vsurpeth the Priestes office. 19 The Lorde plaguth him. 20 The Priestes driue him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successour.

THen all * the people of Iudah tooke [a] Vzziah, which was sixteene yeere olde, and made him King in the stead of his father Amaziah.

2 Hee built [b] Eloth, and restored it to Iudah after that the King slept with his fathers.

3 * Sixeteene yeere olde *was* Vzziah, when he began to reigne, and he reigned two & fiftie yeere in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of [c] Zechariah (which vnderstood the visions of God) & when as [d] he sought the Lord, God made him to prosper.

6 For he went foorth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue [e] giftes to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the * [f] turning, and made them strong.

10 And he built towres in the wildernesse, and digged many ‖ cisternes: for hee had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bandes, according to the count of their number vnder the hande of Ieiel the Scribe, and Maaseiah the ruler, *and* vnder the hande of Hananiah, one of the Kings captaines.

12 The whole [h] number of the chiefe of the families of the valiant men *were* two thousand and sixe hundreth.

13 And vnder their hande *was* the armie for warre, three hundreth and seuen thousand, & fiue hundreth that fought valiantly to helpe the King against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmes, and brigandines, and bowes, and stones to sling.

15 He made also very † artificiall engins in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because *God* did helpe him marueilously, till he was mightie.

16 ¶ And when he was strong, his heart [i] was lift vp to *his* destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: [k] goe foorth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priestes in the house of the Lorde beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, beholde, he was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an ‖ house apart, because he was cut off from the house of the Lord: and Iotham his sonne *ruled* ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which perteined to the kings: for they said, He [m] is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * *was* fiue and twentie yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lorde, according to all that his father Vzziah did, saue that hee entred not into the [a] Temple of the Lord, and the people did yet [b] corrupt *their wayes.*

3 Hee built the hie [c] gate of the house of the Lorde, and hee built very much on the wall of the castle.

4 Moreouer he built cities in the mountaines of Iudah, and in the forests he built palaces and towers.

5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand † measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

6 So Iotham became mightie [d] because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was fiue and twentie yeere old, when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, & they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 26 Ahaz increaseth his idolatrie. 26 His death and successour.

* Numb.18.7.

k Though his zeale seeme to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly and was therefore both iustly resisted and also punished.

* 2.Kings 15.5.

l According to the commandement of the Lord, Leuit.13.46.

m And therefore was buried apart in the same fielde but not in ‖ same sepulchres with his predecessors.

* 2.Kings 15.33.

a To wit, to offer incense against the worde of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was fiue score cubits hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.33.4.

† Ebr. Corim.

‖ Or yeerely.

d He sheweth that all prosperitie cometh of God, who neuer faileth when we put our trust in him.

AHaz * was thirtie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2 But a he walked in the wayes of the kings of Israel, and made euen molten images for b Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hande of the King of the Aramites, and they smote him, and tooke of his, † many prisoners, and brought them to Damascus: & he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slew in Iudah sixescore thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mightie man of Ephraim slew Maaseiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes and daughters and caried away much spoile of them, and brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lordes, (whose name was Oded) and he went out before the hoste that came to Samaria, & said vnto them, Behold, e because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And nowe yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you *such, that* f sinnes *are* with you before the Lord your God?

11 Nowe therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for *this shalbe* h a sinne vpon vs *against* the Lord: yee intend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath *of God is* against Israel.

14 So the armie left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were i named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arayed them, and shod them, and gaue them meate, and gaue them drinke, and k anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did King Ahaz sende vnto them m Kings of Asshur, to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of n Israel: for he had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser King of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz † tooke a portion * out of the house of the Lord and out of the Kings house and of the Princes, and gaue vnto the King of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespasse more against the Lord, (this is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will p helpe mee: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lorde, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the cities of Ierusalem, but brought him not vnto the q sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and admonisheth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing prayses. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeres in Ierusalem: and his mothers name *was* ‖ Abijah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lorde, according to all that Dauid his father had done.

3 He opened the a doores of the house of the Lord in the first yeere, and in the b first moneth of his reigne, and repaired them.

4 And he brought in the Priestes and the Leuites, and gathered them into the East streete,

5 And saide vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carie foorth c the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed and done euil in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offred burnt offerings in the Sanctuarie vnto the God of Israel.

8 d Wherefore the wrath of the Lord hath bin on

* 2. King. 16. 2.

‖ Or, predecessour.

a He was an idolater like them.

b As the idolaters haue certaine chief idols, who are as patrons: (as were these Baalim) so haue they others vnto are inferior and doe represent the great idolet.

‖ Or, made them passe through the fire, as chap. 33. 6. Leuit. 18. 21.

† Ebr. a great captiuitie.

c Who was King of Israel.

† Ebr. sonnes of strength.

‖ Or, tyrant.

d Thus by the iust iudgement of God, Israel destroyed Iudah.

e For they thought they had ouercome them by their own valiantnesse, & did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God as well punish you for your sinnes, as he hath done those men, for theirs, seeing yours are greater?

g Which tribe was now greatest and had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, verse 12.

k Either for their wounds or weaknesse.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser & those Kings that were vnder his dominion, 2. King. 16. 7.

n He ouercame Iudah, because Ahaz forsooke the Lord & sought helpe of the idols. Results of Israel vnto Iudah Chap. 15. 17.

† Ebr. diuided.

* 2. King. 16. 8.

o As he idolatrously supposed.

p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oftentimes whom he loueth, & giueth sometime good success for a time, whom afterward he will destroy.

‖ Or, Iudah and Benjamin.

‖ Or, in Ierusalem.

q They buried him not in the city of Dauid, where were the sepulchres of the kings.

* 2. King. 18. 1.

‖ Or, Abi.

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honored and serued aright.

c Meaning all the idols, altars, groues & whatsoeuer was conuerted in their seruice, and wherewith the Temple was polluted.

d He shewed that the ruinous of religion is the cause of all Gods plagues.

on Iudah and Ierusalem: and he hath made them a ‖ scattering, a desolation, and a hissing, as ye see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues, *are* in c captiuitie for the same cause.

10 Now †I purpose to make a couenant with the Lord God of Israel, that he may e turne away his fierce wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the son of Amashai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and sanctified themselues, & came according to the commandement of the king, *and* ‖ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to cleanse it, & brought out all the vncleannesse that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to cary it out vnto the brooke Kidron.

17 They began the first *day* of the g first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king, and sayd, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with al the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, *and* transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king h rose early, and gathered the princes of the city, and went vp to the house of the Lord.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambs, and seuen he goats, for a * sinne offering for the kingdome, and for the sanctuary, and for Iudah. And he commanded the Priests the sonne of Aaron, to offer *them* on the altar of the Lord.

22 So they slew the bullocks, and the Priestes receiued the blood, and i sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation, k and they layd their hands vpon them.

24 And the Priestes slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering, and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with violes, and with harpes, * according to the commaundement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the l commaundement *was* by the hand of the Lord, *and* by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the altar: and when the burnt offring began, the song of the m Lord began with the trumpets, and the instruments n of Dauid king of Israel.

28 And all the congregation worshipped, singing a song, and they blew the trumpets: all this *continued* vntill the burnt offering was finished.

29 And when they had made an end of offering, the king and al that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to prayse the Lord with the o words of Dauid, and of Asaph the Seer. So they praysed with ioy, and they bowed themselues, and worshipped.

31 And Hezekiah spake, and sayd, Now yee haue † consecrate your selues to the Lord: come neere and bring the sacrifices and *offerings* of prayse into the house of the Lord. And the Congregation brought sacrifices and *offrings* of praises, and euery man that was willing in heart, *offred* burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuenty bullocks, an hundred rammes, *and* two hundred lambes: all these were for a burnt offering to the Lord:

33 And for p sanctification sixe hundred bullocks, and three thousand sheepe.

34 But the Priests were too few, and were not able to flay all the burnt offerings: therfore their brethren the Leuites did helpe them, till they had ended the worke, and vntil *other* Priests were sanctified: for the Leuites were q more vpright in heart to sanctifie themselues then the Priests.

35 And also the burnt offerings were many, with the * fat of the peace offrings and drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so r ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 *The keeping of the Passeouer by the kings commaundement.* 6 *He exhorteth Israel to turne to the Lord.* 18 *He prayeth for the people.* 24 *His oblation and the princes.* 27 *The Leuites blesse the people.*

AND Hezekiah sent to all Israel and Iudah, and also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people g athered to Ierusalem.

had a long iourney, they might defer it vnto the second moneth,

X 4 4 And

* 1. Chro. 16. 4.

l This thing was not appoynted of man, but it was the commandement of God.

m The Psalme which Dauid had appoynted to be sung for thanksgiuing.

n Which Dauid had appoynted to prayse the Lord with.

o With that Psalme whereof mention is made 1. Chro. 16. 8.

† Hebr. filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion.

* Leuit. 3. 13.

r He sheweth that religion can not proceed except God touch the heart of the people.

a Meaning all Israel, whom Tilgah Pilneser had not taken away into the captiuity, 2 King. 15. 29.

b Though they ought to haue done it in the first moneth, as Exodus 12. 18. Numb. 9. 5. yet if any were not clense, or else as Num. 9. 10, 11.

† For this is in mine heart.

e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to escape his plagues, but by conforming themselues to his will.

* Numb. 18. 16.

c Or, concerning the thing of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

‖ Or, table where the bread was set in order.

h By this maner of speech the Ebrewes meane a certaine diligence and speede to do a thing, and when there is no delay.

i Leuit. 4. 14.

‖ For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. compared with 13. 11.

k That is the King and the Elders in Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, to signifie that they had deserued this death, and that they did vnderstand it to God, to be there by sanctified, Exo. 29. 10.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make proclamation thorowout all Israel from c Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great *tyme*, d as it was written.

6 ¶ So the postes went with letters by the commission of the king, and his princes, thorowout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and e he will returne to the remnant that are escaped of you, out of the hands of the kings of Assur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: *and* therfore he made them desolate, as ye see.

8 Be not ye now stifnecked like your fathers, *but* f giue the hand to the Lord, and come into his sanctuary, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children *shall finde* mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the posts went from city to city thorow the land of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne and mocked them.

11 Neuertheleſse, diuers of Asher, and Manasseh, and of Zebulun, submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commaundement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth *day* of the second moneth: and the Priests and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: *and* the Priests sprinckled the m blood *receiued* of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therfore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, *euen* a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, *but* not as it is written: wherfore Hezekiah prayed for them, saying, The n good Lord be mercifull toward *him*,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not *cleansed*, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priestes prayſed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah † spake comfortably vnto all the Leuites that had good knowledge *to sing* vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a p thousand bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there *was* not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and q blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 *The people destroy idolatry.* 2 *Hezekiah appointeth Priests and Leuites,* 4 *And prouideth for their liuing.* 13 *He ordaineth ouersseers to distribute to every one his portion.*

AND when all these things were finished, all Israel, that were found in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the high places, and the altars thorowout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, *both* Priests and Leuites for the burnt offering and peace offrings, to minister and to giue thanks, and to prayse in the gates of the c tents of the Lord.

3 (And the kings portion *was* of his owne substance for the burnt offrings, *euen* for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, *as it is written in the Law of the Lord)

4 He commanded also the people that dwelt in Ierusalem, to giue a part to the Priests and Leuites, that they might be e encouraged in the law of the Lord.

5 ¶ And when the commaundement was ‖spread, the children of Israel brought abundance of first fruits, of corne, wine, and oile, and honie,

c From one end of the land to the other, North and South.
d In such sort and perfection as God had appointed.
e He will haue compassion on them, and preserue them.
f Submit your selues to the Lord, and rebell no more.
g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.
h Though the wicked mocke at the seruants of God by whom he calleth them to repentance, as Gene.19 14 yet the word ceaseth not to fructifie in the hearts of Gods elect.
i He sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one sort, and moueth their heart, and the other are left to themselues.
k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.
l Seeing their owne negligence (who should haue bin most prompt) and the readinesse of the people, Chap.29 36.
m To wit, of the lambe of the Passeouer.
n He knew that faith and sincerite of heart was more agreeable to God, then the obseruation of the ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.
o That is, did accept them as purified.
† Ebr. spake to the heart.
p This great liberalitie declareth how kings, princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.
q According to that which is written, Num 6.21. when they should dismisse the people.
a According to the commandement of the Lord, Deut.7.25.Iosh.7.1.2.mac.13.40.
b That is, all they which came to the Passeouer.
c That is, the Temple, where they assembled as in a tent.
* Numb. 28.3.6.
d The tithes and first fruits for the maintenance of the Priests and Leuites.
e That their minders might not be entangled with possession of worldly things, but that they might wholly and cheerefully serue the Lord.
‖ Or, published.

UM

honie, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

7 In the third moneth they began to lay the foundation of the heaps, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayd, Since the people began to bring the offerings into the house of the Lord, wee haue i eaten and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caryed in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them *was* Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* ouerseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commaundement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter toward the East, *was* ouer the things that were willingly offered vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, and Sechaniah, the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation being males k from three yeres old and aboue, *euen* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, *which were* in the fields, *and* suburbes of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

f Which they had dedicated to the Lord by a vow.

g For the relieſe of the Priests, Leuites, widowes, fatherless, strangers, and such as were in necessitie.

h They prayed the Lord, and praised for all prosperity to his people.

i He sheweth that this plentiousnesse is expedient for the maintenance of the ministers, and that God therefore prosperith his people, and increseth by his blessing that which is given.

† Ebr. by the hand.

k Who had also a portion and allowance in this distribution.

l Meaning, that it is by the faithfull distributions of the officers, euery one had their part in the things that were offered, or els that their wiues and children were reserued, because the Leuites were faithfull in their office, and so depended on them.

CHAP. XXXII.

1 *Sancherib inuadeth Iudah.* 2 *Hezekiah prepareth for the warre.* 7 *He exhorteth the people to put their trust in the Lord.* 9 *Sancherib blasphemeth God.* 20 *Hezekiah prayeth.* 21 *The Angel destroyeth the Assyrians, and the King is slaine.* 25 *Hezekiah is not thankefull toward the Lord.* 33 *His death.*

AFter these things faithfully *described*,* Sancherib King of Asshur came and entred into Iudah, and besieged the strong cities, and thought to † win them for himselfe.

2 When Hezekiah sawe that Sancherib was come, and that his † purpose *was* to fight against Hierusalem,

3 Then he tooke counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ran through the middes of the countrey, saying, Why should the kings of Asshur come, and finde much water?

5 And † he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repayred a Millo in the b citie of Dauid, and many c darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afrayde for the King of Asshur, neither for all the multitude that is with him: * for there *bee* moe with vs, then *is* with him.

8 With him *is* an d arme of flesh, but with vs *is* the e Lord our God for to helpe vs, and to fight our battels, Then the people were confirmed by the words of Hezekiah King of Iudah.

9 * After this did Sancherib King of Asshur send his seruants to Ierusalem (while hee was f against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus sayth Sancherib the King of Asshur, Wherein doe ye trust, that yee will remaine in Ierusalem, *during* this siege?

11 Doeth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his hie places, and his g altars, and commanded Iudah and Ierusalem, saying, Ye shal worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of *other* countries? were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is he of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hande, that your God should bee able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And

*2. King. 18. 13. Isa. 30. 1. Ecclus. 48. 18.

† Ebr. breake them vp.

† Ebr. face.

† Ebr. he was strengthened.

a He made a double wall.

b Reade 2. Sam. 5. 9.

c Some reade, swords or daggers.

† Ebr. he spake to their heart.

*2. King. 6. 16.

d That is, the power of man.

e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, least hee should seeme to tempt God.

*2. King. 18. 17.

f While he besieged Lachish.

g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatry, and placed true religion. Thus the Papists slander the seruants of God: for when they destroy idolatry, they say that they abolish religion.

h This is his blasphemie, that hee will compare the liuing God to vile idoles

i When man hath prosperitie, hee swelleth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe,

16 And his seruants spake yet more against the Lord God, and against his [k] seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel and speaking against him saying, As the gods of the nations of *other* countries could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cryed with a loude voice in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euen* the [m] works of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz [n] prayed against this and cried to heauen.

21 And the Lord sent an Angel which destroied all the valiant men, and the princes and [o] captaines of the host of the king of Asshur: so he returned † with shame to his owne land. And when he was come into the house of his god, they that came foorth of his [p] owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sancherib king of Asshur, and from the hand of all *other*, and ‖ maintained them on euery side.

23 And many brought offrings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was [q] magnified in the sight of all nations from thencefoorth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue vnto him [r] a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart [f] was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheat and wine and oyle, and stalles for all beasts and ‖ rowes for the‖ stables.

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of [t] Gihon, and led them streight vnderneath toward the citie of Dauid Westward: so Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to [u] trie him, *and* to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

l Their words are written, 2. King. 18. 19.

m Which were inuented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundreth, fourescore and fiue thousand, as 2 King. 19. 35, 36.

† *Ebr. with shame of face.*

p Meaning, Adramelech, and Sharezer his sonnes.

‖ *Or, gouerned.*

q Thus after trouble God sendeth comfort to all them that patiently wait on him and constantly put their trust in his mercies.

* 2. *King.* 20. 1. *Isai.* 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophets that his life should be prolonged fifteene yeere.

f He was lifted vp with the pride of his victory and treasures, & sheweth them for an ostentatio n to the ambassadours of Babylon.

‖ *Or, yentes, and partitions.*

‖ *Or, racks.*

t Which also was called Siloe, whereof mention is made Isa. 8. 6. Iohn 9. 7.

u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

CHAP. XXXIII.

2 Manasseh an idolater. 9 Hee causeth Iudah to erre. 11 Hee is led away prisoner into Babylon 12 He prayeth to the Lord, and is deliuered. 14 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dieth and Amon his sonne succeedeth. 24 Whom his owne seruants slay.

MAnasseh *was* twelue yeere olde, * when he [e] began to reigne, and he reigned fiue and fifty yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lorde had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, whereof the Lord had sayd, * In Ierusalem shal my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 [a] And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himself to witchcraft and to charming, and to sorcerie, and hee vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Solomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

8 Neither will * I make the foote of Israel to remoove any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Lawe and statutes and iudgements by the [b] hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, *and* to doe worse then the heathen, whom the Lord hath destroied before the children of Israel.

10 ¶ And the Lord spake [c] to Manasseh and to his people, but they would not regard.

11 Wherefore the Lorde brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh *and put him* in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers.

13 And prayed vnto him: and *God* was [d] entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Nowe after this hee built a wall without the citie of Dauid, on the West side of [e] Gihon in the valley, euen at the entry of the fishgate, and compassed about [f] Ophel, and rayse d it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

* 2. *Kin.* 21. 1.

* *Deut.* 18. 9.

* 2. *King.* 18. 4. * *Ierem.* 32. 34. 2. *King.* 17. 18.

* 2. *King.* 21. 4.

a Read 2. King. 16. 3.

* 1. *King.* 8. 29. *and* 9. 3. 2. *king.* 21. 7. *and* 23. 27.

* 2. *Sam.* 7. 10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction g'ueth vnderstanding: for he that hated God in his prosperitie, now in his miserie he seeketh vnto him.

e Read Chap. 32. 30.

f Read Chap. 27. 3.

the image out of the house of the Lord, and al the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the g altar of the Lorde, and sacrificed theron peace offerings, & of thanks, and commaunded Iudah to serue the Lord God of Israel.

17 Neuertheleſſe the people did sacrifice still in the hie places, but vnto the h Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his praier vnto his God, & the words of the Seers, that spake to him in the Name of the Lord God of Israel, beholde they are *written* in the booke of the Kings of Israel.

19 And his praier and how *God* was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne k house: and Amon his sonne reigned in his stead.

21 ¶ Amon *was* two and twentie yeere olde, when he began to reigne, and reigned two yeere, in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the lande slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

g Which Salomon had caused to be made.

h That by ignorance they were deceiued, thinking it nothing to keep the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

‖ Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

‖ Or, Hozai.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2. King. 22. 23.

CHAP. XXXIIII.

1 *Iosiah destroyeth the idoles,* 8 *And reforeth the Temple.* 14 *The booke of the Law is found.* 21 *He sendeth to Huldah the Prophetesse for counsell.* 27 *God heareth his prayer.* 31 *Hee maketh a couenant with God.*

IOsiah * *was* eight yeere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a b child) hee began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images and molten images.

4 And they brake downe c in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the d bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules *they brake all* round about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to ponder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he sent Shaphan the son of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the son of Ioahaz the Recorder to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and all the residue of Israel, and of all Iudah and Benaimin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke *and* had the ouersight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the f houses, which the Kings of Iudah had destroyed.

12 And the men did the work g faithfully, and the ouerseeres of them *were* Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musicke.

13 And *they were* ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites *were* scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Lawe of the Lord *giuen* by the hand of Moses.

15 Therfore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to i the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lorde, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chaunceller declared to the King, saying, Hilkiah the Priest hath giuen mee a booke, and Shaphan read it before the King.

19 And when the king had heard the words of the Lawe, he k rare his clothes.

20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chanceller, and Asaiah the Kings seruant, saying,

21 Goe *and* enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great *is* the wrath of the Lorde that is fallen vpon vs, because our l fathers haue not kept the worde of the Lorde, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King *had appointed* went to Huldah the prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah

* 2. King. 22. 3.

‖ Or, they reuoyded to Ierusalem. meaning, Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they receiued, 2. Kin. 22. 7. 9.

h Reade 2. King. 22. 8.

i For the King was commanded to haue continually a copy of this booke, and to read therein day and night, Deut. 17. 18.

k For sorow that the word of God had bene so long suppressed and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

‖ Or, Tikuah.

* 2. King. 22. 1.

a He followed Dauid in all points that he followed the Lord.

b When he was but six eane yeere old he shewed himselfe zealous of Gods glory, and at twentie yeere old he abolished idolatry and restored the true Religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Read 2 King. 23. 16.

e This great zeale of this godly King the holy Ghost setteth forth, as an example and patterne to other Kings and rulers, to teach them what God requireth of them.

‖ Hastah keeper of the m wardrobe (and she dwelt in Ierusalem within the n colledge) and they communed hereof with her.

23 And shee answered them, Thus sayeth the Lord God of Israel, Tell ye o the man that sent you to me,

24 Thus saith the Lord, Beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, *euen* all the curses, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe*.

27 *But* because thine heart did q melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before mee, and tarest thy clothes, and wepteſt before me, I haue also heard it, saith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the f smallest, and he read in their eares all the words of the booke of the Couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and keepe his Commandements, and his Testimonies, and his Statutes, with all his heart with all his soule, *and* that hee would accomplish the wordes of the Couenant written in the same booke.

32 And he caused al that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, *euen* the God of their fathers.

33 So Iosiah tooke away al the abominations out of all the countreys that perteined to the children of Israel, and compelled all t that were found in Israel, to serue the Lord their God: *so* all his dayes they turned not backe from the Lord God of their fathers,

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the King of Egypt, and dyeth. 24 The people bewaile him.

MOreouer, * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the u Passeouer in the fourteenth day of the first moneth.

2 And he appoynted the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And hee sayd vnto the Leuites that b taught all Israel and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it *shalbe* no more a ‖ burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and *after* the diuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and d prepare your brethren that they may doe according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the † people sheepe, lambs and kiddes, all for the Passeouer, *euen* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, *euen* two thousand and sixe hundreth *sheepe*, and three hundreth bullocks.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand *sheepe*, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders, according to the kings commaundement:

11 And they slewe the Passeouer, and the Priests f sprinkled *the blood* with their hands, and the Leuites flayed *them*.

12 And they tooke away *from* the g burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priests the sonnes of Aaron *were occupied* in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stoode* in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the Kings h Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither

§ Or, *Barba*.
m Meaning, either to the Priests apparrell, or of the Kings.
n Read hereof, 2. King. 22. 15.
o That is, to the King.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for the Kings sake.

f Forasmuch as neither yong nor old, could be exempted from the curses conteined therein, if they did transgresse, hee knew it perteined to all, and was his duetie to see it read to all sorts, that euery one might learne to auoyd those punishments by seruing God aright.
t Because he had charge ouer al, and must answere for euery one that perished: he thought it his duetie to see that all should make profession to receiue the word of God.

* 2. *Kings* 23. 21.
u The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things ly to minister in the

o Asit was before the Temple was built: therefore your office onely is now to teach the people, and to pryse God.
* 1. *Chron.* 23. 24. 25. 26. *chapters.* &c.
‖ Or, *the people*.

d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.
† *Ebr. sonnes of the people.*

e So that euery one and of all sorts gaue of that they had a liberall portion to the seruice of God.

f Meaning of the Lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kil the sacrifice.
g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.
* *Exod.* 12. 8.

* 1. *Chron.* 25. 1.

h Meaning here by his Prophet, because he appointed the Psalmes, and prophesies which were to be sung.

neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudah, and Israel that were ‡present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in [i] the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against [k] Carchemish by ‖ Perath, & Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou king of Iudah? *I come* not against thee this day, but against the house of mine enemie, and God commanded mee to make haste: leaue off *to come* against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but [l] changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the king said to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the [n] Lamentations.

26 Concerning the rest of the actes of Iosiah, and his goodnesse, *doing* as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the kings of Israel, and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14-17 In whose time all the people were caried away to Babel for contemning the admonitions of the Prophets, 21 And were restored againe the seuentieth yeere after by king Cyrus.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz *was* three and twentie yeere olde when hee began to reigne, and hee reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundreth talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim *was* fiue and twentie yeere olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and did [c] euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, beholde, they are written in the book of the kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin *was* [e] eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, king Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and hee made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

11 Zedekiah *was* one and twentie yeere olde when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commaundement of the Lord,

13 But hee rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke & made his heart obstinate, that hee might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lorde God of their fathers sent to them † by his messengers, [f] rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntil the wrath of the Lord arose against his people, and till there was no [g] remedie.

17 For he brought vpon them the king of the Caldeans, who slewe their young men with the sword [h] in the house of their Sanctuary, and spared neither yong man nor virgin, ancient, nor aged. *God* [i] gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake down the wall of Ierusalem, and burnt all the palaces thereof with fire: and all the precious vessels thereof, to destroy *all*.

20 And they that were left by the sworde, caried he away to Babel, and they were seruants to him, and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the worde of the Lord by the [l] mouth of Ieremiah, vntill the lande had her fill of her Sabbaths: *for* all the dayes that shee lay desolate, shee kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lorde, *spoken*

‡ Or, found.

‖ Which was in the fifte and twentieth yeere of his age.

* 2. King. 23. 29.

[i] Which was a citie of the Assyrians, and Iosiah seeming to bee passing thorow Iudah, would haue taken his kingdome, made warre against him and consulted not with the Lord.

‖ Or, Euphrates.

† Heb. of my battell.

‖ That is, armed himselfe, or disguised himselfe, because he might not be knowen.

[m] The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a proueribe, reade Zach. 12. 11.

[n] Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this kings death.

* 2. King. 23. 30.

[a] For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began which Huldah, and the Prophets foreweamed should come vpon Ierusalem.

[b] To pay this as a yeerely tribute.

[c] Because he and the people turned not to God by his first plagues, hee brought a new vpon him, and at length rooted them out.

* 2. King. 24. 13.

[d] He meaneth superstitious markes which were found vpon his bodie, when he was dead, which thing declared how deeply idolatrie was rooted in his heart, seeing he bare the markes in his flesh.

[e] That is, he began his reigne at eight yeere old, & reigned tenne yeeres when his father was alive, and after his fathers death, which was the eighteenth year of his age, he reigned alone three moneths and ten dayes.

‖ Or, vncle.

* 2. Kings 24. 17, 19. Ierem. 52. 2.

† Heb. by the hand of his.

[f] By this phrase the Scripture meaneth, oftentimes & diligently, as Ierem. 1. 7. and 25. 3. and 26. 5. and 32. 33.

[g] Till God could no longer suffer their sinnes, but must needes punish them.

[h] Whither they fled, thinking to haue bene saued for the holinesse thereof.

[i] Which is not because God approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this king was led with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore his worke was condemnable notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice. [k] When Cyrus king of Persia had made the Babylonians subiect. [l] Who threatened the vengeance of God, and seuenty yeeres captiuitie, which hee calleth the Sabbaths or rest of the land, Ierem. 25. 11 * Ier. 25. 13. and 25. 10. 2. Chro. 36. 21. [m] In the first yeere that he reigned ouer the Caldeans, Ezra 5. 13.

by

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus King of Persia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and hath [a] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God *is?* let him goe vp.

a God had before warned by Esaias the prophet about 140. yeeres before Cyrus was borne, Isa. 44.28 that Ierusalem & the Temple should be built: Cyrus was anointed 1 so called, because God vsed his seruice for a time to defend his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew but is translated out of the Greeke.

O Lord Almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commaundement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lorde, according to thy great goodnesse hast promised [a] repentance and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, and Isaac and Iacob, which haue not [b] sinned against thee, but thou hast aopointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, & done euill before thee, I did not thy will, neither kept I thy commaundements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with mee for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthie, according to thy great mercy: therefore I will prayse thee for euer all the dayes of my life: for all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himself, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himself he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and bee exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, & moued both the heart of the chiefe ruler to pay them, & also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefite, hee keepeth them still in exercise, and raiseth domestic all enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little, till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fifte yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus stirreth against the people that were in captiuitie, 8 And restoreth them their holy vessels.

NOw * in [a] the first yeere of Cyrus King of Persia (that the worde of the LORD, *spoken* by the [b] mouth of Ieremiah, might bee accomplished) the Lord stirred vp the [c] spirite of Cyrus King of Persia, and hee made a proclamation thorow all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen me all the kingdomes of the earth, and he hath commanded mee to builde him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the

* 2. Chron. 36. 22. 1. Esdras 1. 1. Ierem. 25. 12. and 29. 10.
a After that he had taken Babylon.
b Who promised them deliuerance after that seuentie yeeres were past, Ierem. 25. 12.
c That is, moued him, and gaue him heart.

d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue received of the liuing God.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euerie one that remaineth in any place (where hee soiourneth) e let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, f *and* with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Ierusalem.

6 And al g they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattell, & with precious things, besides al that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of siluer, nine and twentie i kniues,

10 Thirtie boules of gold, *and* of siluer boules of the second sort, foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of gold and siluer *were* fiue thousand & foure hundreth. Sheshbazzar brought vp all * with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the sonnes a of the prouince that went vp out of the captiuitie (whom Nebuchadnezzar King of Babel had carried away vnto Babel) and returned to Ierusalem, and to Iudah, euerie one vnto his citie,

2 Which came with b Zerubbabel, *to wit*, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of them d of the people of Israel *was*,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖Pahath Moab, of the sonnes of Ieshua *and* Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth, and three and twentie:

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, threescore and sixe:

14 The sonnes of Biguai, two thousand, and sixe and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie and fiue:

21 f The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three & fourtie:

26 The sonnes of Haramah and Gaba, sixe hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, & Ai, two hundreth and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fourtie:

34 The sonnes of Senaah, three thousand, sixe hundreth and thirty:

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourty:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirtie.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzzah, the sonnes of Paseah, the sonnes of Besai,

50 The

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e Many though poore we c not able to recompense, the King cons iderem was that he should be furnished with necessaries

f Which they themselues should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gaue them these presents, thus rather then the children of God should want for their necessities, he would stirre vp the heart of the verie infidels to helpe them.

* 1.King.2 5.13. 1.Chron.36.7. Ier.27.19,20. dan.1.2.

h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the prerogatiue ence stil remained in the house of Dauid.

i Which serued to kill the beasts that were offered in sacrifice.

k With the Iewes that had beene kept captiues in Babylon.

* Nehe.7.6. 1.Esd.1.7.

a Meaning Iudea, which was a prouince, that is, a country which was in subiection.

b Zerubbabel was chiefe captaine, & Ieshua the hie Priest, but Nehemiah a man of great authoritie went not now, but came after 64. yeares.

c This was not that Mordecai, which was Esters kinsman.

d Meaning, of the common people.

‖ Or, of the Duke of Moab.

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (some) signifieth, when it is ioyned with the names of places.

g Before he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

‖ The Leuites.

‖ The singers.

‖ The Porters.

h So called, because they were given to the Temple, to cut wood and beare water for the vse of the sacrifices and seruice of the Gibeonites, which were appointed to this vse by Iosh. Iosh. 9.23.

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha,
55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,
56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants *were* three hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, *and* Immer, but they coulde not discerne their fathers house and their seed, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which tooke of the daughters of Barzilai the Gileadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not found, therefore were they put from the Priesthood.
63 And [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Vrim and Thummim.
64 The whole Congregation together *was* two and fourtie thousande, three hundreth and threescore,
65 Beside their seruants and their maydes: of whom *were* seuen thousand, three hundreth and seuen and thirty: and among them *were* two hundreth singing men and singing women.
66 Their horses *were* seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twentie.
68 And *certaine* of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, *euen* one and threescore thousand [n] drammes of gold, and fiue thousand [o] pieces of siluer, and an hundreth Priests garments.
70 So the Priestes and the Leuites, and a *certaine* of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17.27. and 19.31. and because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world and the dignitie of their office.

l This is a Chalde name and signifieth him that hath authoritie ouer others.

m Reade Exod. 28.30.

n Which mount to, of our money, 24816.li.13.shil. 4.d esteeming the French crowne at 6.shil.4.d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *minae*, and contine a piece two markes: so 5000. *minaes* make 550000. frankes, which mount to of our money 69666.li.13.shil. 4.d so that the whole summe was 94403.li 6 sh l. 8.d.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple. 11 And sing vnto the Lord.

AND * when the [a] seuenth moneth was come, and the children of Israel *were* in their cities, the people assembled themselues as one man vnto Ierusalem.
2 Then stood vp Iesshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the [b] sonne of Shealtiel, & his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Lawe of Moses the man of God,
3 And they set the Altar vpon [c] his bases (for feare *was* among them, because of the people of those countreys) therfore they offered burnt offerings thereon vnto the Lord, *euen* burnt offerings in the morning, and at euen.
4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering * dayly, by number according to the custome day by day,
5 And afterward [d] the continuall burnt offering, both in the newe moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laide.
7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto ‖ Iapho, according to the graunt that they had of Cyrus King of Persia.
8 ¶ And in the second yeere of their comming vnto the house of God in Ierusalem, in the [e] second moneth began Zerubbabel the sonne of Shealtiel, and Iesshua the sonne of Iozadak, and the remnant of their brethren the Priests and the Leuites, & all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere olde and aboue, to set forward the worke of the house of the Lord,
9 And Iesshua [f] stood with his sonnes, and his brethren, *and* Kadmiel with his sonnes, *and* the sonnes of Iudah together, to set forwarde the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
10 And when the builders layed the foundation of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Leuites the sonnes of Asaph with cymbals, to praise the Lord, * after the ordinance of Dauid king of Israel.
11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For hee is good, for his mercie *endureth* for euer toward Israel. And all the people shouted with a great shoute, when they prayed the Lorde, because the foundation of the house of the Lord was layed.
12 Many also of the Priests and Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was layed before their eyes) [g] wept with a loud voyce, and many shouted aloud for ioy,
13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude crie, and the noyse was heard farre off.

* 1.Esd.5.47.

a Called Tisri which answereth to part of September and part of October.

b Meaning Zerubbabel, for he was the sonne of Pedaiah, reade 1. Chron.3.19.

c In the place where Salomon had placed it.

* Exod.23.16.

d That is, after the feast of Tabernacles.

‖ Or, Joppa.

e Which moneth contained part of April, and part of May: for in the meane season they had prouided for things necessary for the worke.

f They gaue their exhortations, and encouraged every man forward in the worke.

* 1.Chron.16.7.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shalbe more beautifull then the first: meaning the spiritual Temple, which are the members of Christs body.

CHAP. IIII.

2 The building of the Temple hindred, and how. 11 Letters to Artaxerxes, and the answere.

But

BVt [a] the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayde vnto them, We will build with you: for we seeke the Lord your God as yee do, and we haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Iesbua, and the rest of the chiefe fathers of Israel, saide vnto them, It is not for you but for vs to builde the house vnto our God: [a] for we our selues together will builde it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they [c] hired counsellers against them, to hinder their deuise, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of [d] Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of [e] Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and their companions [f] Dinaie, and Apharsatheaie, Tarpelaie, Apharsaie, Archeuaie, Babiaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble [g] Asnappar brought ouer, and set in the cities of Samaria, and other that are beyonde the [h] Riuer and [i] Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte. THY SERVANTS the men beyond the Riuer and Cheeneth, *salute thee.*

12 Be it knowen vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen nowe vnto the King, that if this city be built, and the foundations of the wals layd, they will not giue tolle, tribute, nor [k] custome: so shalt thou hinder the kings tribute.

14 Nowe therefore because † wee haue beene brought vp in the *Kings* palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer [l] Shelam and [m] Cheeth.

18 ¶ The letter which yee sent vnto vs, hath beene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein:

20 There haue beene mightie kings also ouer Ierusalem, which haue ruler ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen *another* commandement.

22 Take heede nowe that yee faile not to doe this: why should domage grow to hurt the king?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then [n] ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah dot prophesie. 3 The worke of the Temple goeth forward contrary to the mind of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, *euen* vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iesbua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them *were* the Prophets of God, which [a] helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Riuer, and Shether-boznai and their companions, and sayd thus vnto them, Who hath giuen you commaundement to builde this house, and to lay the foundations of these walles?

4 [b] Then said we vnto them after this maner, What are the names of the men that builde this building?

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companinions, Apharsechaie, (which were beyond the riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laid in the walles, & this worke is wrought speedily, and prospereth in their handa.

9 Then asked we those Elders, and saide vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

a Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2. King. 17. 24 & 19 b These professed God, but worship ped idolas also, & therefore were the greatest enemies to the true seruants to God.

† For they perceiued what their pretende was, to wit, to erect idolatrie in stead of true religion.

† He made their hands weake.

c They bribed the gouernours vnder the king to hinder their worke: Thus they that hate, cannot bide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambises Cyrus sonne, or Darius, as verse 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour, or conqueror.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some think it was Sardanapalus, but rather Salmanasar.

h To wit, Euphrates, & be meneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that ouaid the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any country.

† Heb. In the Chaldee, Where we eat the salt of the palace.

‖ Some reade for Shelam, salutation or greeting.

m Called also Chetnaeth, as verse 11.

n Not altogether, for the Prophets exhorted them to continue, but they vied lesse diligence because of the troubles.

‖ Or, Haggeus.

* Hag. 1. 1.

1 Esd. 6. 1.

a Which incouraged them to goe forward, & accused them that they were more careful to builde their owne houses then zealous to build the Temple of God.

b That is, the enemies asked this, as verse 10.

c His fauour and the spirit of strength.

‖ Or, marbles.

10 We asked their names also that wee might certifie thee, *and* that wee might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde *and* many yeeres agoe, which a [d] great king of Israel * builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and hee destroyed this house, and carried the people away captiue vnto Babel.

13 But in the [e] first yeere of Cyrus king of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto *one* [f] Sheshbazzar by his name, whom he had made captaine.

15 And he saide vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God bee built in his place.

16 Then came the same Sheshbazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings [g] treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Ierusalem, and let the King sende *his* mind concerning this.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kept the feast of vnleauened bread.

THen * king Darius gaue commandement, and they made search in the † librarie of the treasures, which were there layd vp in Babel.

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, *as* a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house bee built, *euen* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof *be* threescore cubites, *and* the breadth thereof threescore cubites,

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shether Boznai, and their companions Apharsecaie, which are beyonde the Riuer, bee ye farre [c] from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandement what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they [d] cease not.

9 And that which they shall haue needed, let it be giuen vnto them day by day, whether it be young bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointment of the Priestes that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall bee pulled downe from his house, and shall be set vp, *and* he shall be hanged thereon, and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name [e] to dwell there, destroy all kings and people that put to their hand to alter *and* to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ * Then Tatnai the captaine beyond the Riuer, *and* Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, &c. they prospered by the prophecying of [f] Haggai ‖ Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commaudement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuity kept the dedication of this house of God with ioy,

17 And offred at the dedication of this house of God an hundreth bullockes, two hundreth rams, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuity kept the Passeouer on the fourteenth *day* of the first moneth.

20 (For the Priests and the Leuites were purified together) and they killed the Passeouer for all the children of the captiuity, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had [i] separated themselues vnto them, from the filthinesse of the Heathen of the land to seek the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen daies with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Asshur vnto them, to † incourage them in the worke of the house of God, *euen* the God of Israel.

CHAP.

d To wit, Salomon.
* 1. King. 6. 2. 2. chron. 3. 2.
* 2. King. 24. 12. and 25. 9.
e Read chap. 11. 3.
f Read chap 1. 8.
g Meaning, in the library, or places where lay the registers or records of times.
* 1. Esd. 6. 21.
† Ebr. house of bookes.
a Wherein were the acts of the Kings of Medes and Persians.
‖ Or, rowes, or courses.
‖ Or, marble.
b Meaning, Zerubbabel to whom he giueth charge.
c Meddle not with them, neither hinder them.
d For lack of money.
e Who hath appointed that place to haue his Name called vpon them.
* 1. Esd. 7. 1.
f Whom God stirre vp to edifie the that be vnold, & we there works good incresse.
g This is the twelfth month, and contineth part of February and part of March.
h And the two and fourtieth after their full returne.
* Num. 4. & 8.
i Which were of the heathen, & forsaken their idolatrie to worship the true God.
k Meaning, Darius who was king of the Medes, Persians, and Assyrians.
† Ebr. to strengthen their hands.

CHAP. VII.

1 *By the commandement of the king, Ezra and his companions come to Ierusalem.* 27 *He giueth thankes to God.*

NOw after these things, in the reigne of a Artahshashte king of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of b Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a c Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, *which was* vpon him.

7 And there went vp *certaine* of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahshashte.

8 And hee came to Ierusalem in the d fifth moneth, which was in the seuenth yeere e of the king.

9 For vpon the first *day* of the first moneth began hee to goe vp from Babel, and on the first *day* of the fifth moneth came he to Ierusalem, according to the good hand of his God *that was* vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest *and* Scribe, *euen* a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings, to Ezra the Priest and perfit Scribe of the Law of the God of heauen, and to f Cheeneth.

13 I haue giuen commandement, that euerie one that is willing in my kingdome of the people of Israel, and of the Priests and Leuites, g to goe to Ierusalem, with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellers, to h enquire in Iudah and Ierusalem, according to the law of thy God, which is in i thine hand,

15 And to carie the siluer and the gold, which the king & his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou maiest buy speedily with this siluer, bullocks, rammes, lambs, with their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your k God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall bee needfull for the house of thy God, which shall bee meet for thee to bestow, thou shalt bestow it out of the kings treasure house,

21 And I king Artahshashte hath giuen commandement to al the treasurers which are beyond l the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundred talents of siluer, vnto an hundred † measures of wheate, and vnto an hundred baths of wine, and vnto an hundred m baths of oyle, and salt without writing.

23 Whatsoeuer *is* by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth n against the realme of the king and his children?

24 And wee certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) o set iudges and arbiters, which may iudge al the people that is beyond the Riuer, *euen* al that know the Law of thy God, and teach ye *them* that know it not.

26 And whosoeuer will not doe the Lawe of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 p Blessed *bee* the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercie toward me, before the king and his counsellers, and before all the kings mightie princes: and I was comforted by the hand of the Lord my God *which was* vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 *The number of them that returned to Ierusalem with Ezra.* 21 *Hee causeth them to fast.* 24 *Hee admonisheth the Priests of their duetie.* 31 *What they did when they came to Ierusalem.*

THese * are now the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king q Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of ‖Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

a The Ebrewes write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours Romans.

b Ezra deduceth his kined, till he commeth to Aaron, to proue that he came of him.

c Hee sheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 12.28. Matthew & Luke calleth him a Lawyer or doctor of the Law, Matt. 22.35. Luke 10.25.

d That conteined part of Iuly, and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

h To examine whether liued according to the Law.

i Wherein thou excellest.

k As yee know best my seruice to Gods glorie.

l What was the riuer Euphrates, and they were beyond it in respect of Babylon.

† *Ebr. Corim.*

m Reade 1. King. 7.26. and 2. Chro. 2.10.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people.

o He giue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted, and would not obey.

p Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the king.

* 1. *Esdr.* 8.29.

q Reade Chap. 7.1

‖ *Or, captaine of Moab.*

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, *that were* the [b] last, whose names are these: Eliphelet, Iehiel, and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the [c] riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Ioiarib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I † told them the words that they should speake to Iddo, *and* to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God *which was* vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, & Sherebiah with his sonnes and his brethren, *euen* eighteene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundred & twentie of the Nethinims, which all were named by name.

21 And there at the riuer, by Ahaua, I proclaimed a fast, that we might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was [g] ashamed to require of the king an armie and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the king, saying, The hand of our God [h] is vpon all them that seeke him in goodnesse, but his power and his wrath [i] against al them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, *and* Hashabiah, and ten of their brethren with them,

25 And weighted them the siluer and the gold, and the vessels, *euen* the offering of the house of our God, *which* the king and his counsellers, and his Princes, and all Israel that were present had offred.

26 And I weighed vnto their hand sixe hundred and fiftie [h] talents of siluer, and in siluer vessell, an hundred talents, *and* in golde, an hundred talents:

27 And twentie basons of gold, of a thousand [i] drammes, and two vessels of shining brasse verie good, and precious as golde.

28 ¶ And I said vnto them, Yee are consecrate vnto the Lord, and the vessels *are* consecrate, and the gold and the siluer *are* freely offered vnto the Lord God of your fathers.

29 Watch ye, and keepe *them* vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer, and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the riuer of Ahaua on the twelft *day* of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as layed [k] wait by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold, and the vessell, in the house of our God, by the hand of Meremoth the sonne of Vriah the Priest, and with him *was* Eleazar the sonne of Phinehas, and with them *was* Iozabad the sonne of Iesua, and Noadiah the sonne of Binnui the [l] Leuites,

34 By number and by weight of euerie one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuity, offred burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and seuen lambes, *and* twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 Hee prayeth vnto God.

VVHen * as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Leuites are not [a] separated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the lands, and the hand of the [b] Princes & rulers hath benne chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and plucke off the haire of mine head, and of my beard, and sate downe [c] astonied.

4 And there assembled vnto me all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntill the * euening sacrifice.

5 And at the euening sacrifice I rose vp from mine heaumesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for

b That came to goe with Ezra.

c To that place of Euphrates, where Ahaua the riuer entereth into it: looke 1. Esdras 8. 41.

d He was the chiefest that taught there the Law of God vnto the Leuites.

† Ebr. put words in their mouth.

e Reade Chap. 2. 43.

f Hee sheweth that the end of fasting is to humble the bodie to the spirit, which must proceede of the heart finely touched, or else it is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue occasion to others to thinke that he did doubt of Gods power.

h Reade 1 King. 9. 4.

i Reade Chap. 2. 69.

* 1. Esdr. 8. 69.

a From the time they came home vnder Zerubbabel vntill the coming of Esra, they had degenerate contrarie to the Law of God, and married where it was not lawfull, Deut. 7. 3.

b That is, the governours and the chiefe beginners hereof.

c As one doubting whether God would continue his benefits toward vs, or else destroy this which he had begun.

* Exod. 29. 39. numb. 28. 3, 4.

for our iniquities are increased ouer d our head, and our trespasse is growen vp vnto e the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, & for our iniquities haue we, our kings, *and* our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, & in giuing vs a f naile in his holy place, that our God may light our eyes, & giue vs a litle reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, & to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shal we say, after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereinto ye go to possesse it, is an vncleane land, because of the filthines of the people of the lands, which by their abominations, *and* by their vncleannes haue filled it from corner to corner.

12 Now therfore shal ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sons, nor seeke their * peace nor wealth for euer, that ye may be strong & eat the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil deeds, and for our great trespasses, (seeing that thou our God hath stayed *vs from being* beneath g for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioine in affinitie with the people of such abominations? wouldest not thou be angrie toward vs till thou hast consumed *vs*, so that there *should be* no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bin h reserued to escape, as *appeareth* this day: behold, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

WHiles * Ezra prayed thus, and a confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and sayde to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the lande, yet now there is b hope in Israel concerning this.

3 Now therefore let vs make a couenant with our God, to put away c all the wiues (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter d belongeth vnto thee: we also will bee with thee: bee of comfort and doe it.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that they would doe according to this worde. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, *but* he did eate neither bread, nor drunke water: for he moued, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto † all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be forfait, and he should be separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth *day* of the e ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the f raine.

10 And Ezra the Priest stood vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to g increase the trespasse of Israel.

11 Now therefore h giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and sayde with a loud voice, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rayuie weather, and we are not able to stand without, neither *is it* the worke of one day or two: for wee are many that haue offended in this thing.

14 Let our rulers stand therfore i before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery city and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, & Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and k departed, *euen* Ezra the Priest, *and* the men *that were* chief fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, *to wit*, of the sonnes of Iesh ua, the sonne of Iozadak, and of his brethren, Maaseiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue l their hands that they would put away their wiues, and they that had trespassed, *gaue* a ramme for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elijah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei,

d That is, we are drowned in sinne. e They so exceed that they cannot grow greater.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place which smite nailes to hang things vpon, Isa. 22.23.

* Exod.23.32. and 34.12,15,16. deut. 7.23.

* Deut.23.6.

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

h He sheweth that God is iust in punishing his people, and yet merciful in reserving a residue to whom he sheweth fauour.

* Esd.8.90.

a He confessed his sinnes & the sinnes of the people.

b Meaning, that God would be ceine them to mercy.

c Which are strangers & married contrary to the Law of God.

d Because God hath giuen thee authoritie, & learning to perswade the people herein and to commaund them.

* 1.Esd.9.1.

† Ebr. sonnes of the captiuitie.

‖ Or, condemned.

e Which contained part of November & part of December.

f For the season was giuen to raine and so the weather was more sharpe and colde and also their conscience touched them

g Ye haue laide one sinne vpon another.

h Read Iosh.7.19.

i Let them be appointed to examine this matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

l As a token that they would keepe promise & doe it.

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers Eliashib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasan,

38 And Banni, and Bennui, Shemei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had [n] children.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

‖ Or, the captaine of Moab.

n Which also were made illegitimate, because the marriage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

God doeth in all ages and at all times set vp worthy persons for the commoditie and profite of his Church, as now within the compasse of seuenty yeres he raised vp diuers excellent men for the preseruacion of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man and in great authoritie with the king, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the son of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were delivered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they saide vnto mee, The residue that are left of the captiuitie there in the [c] prouince, *are* in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe and wept, and mourned *certaine* dayes, & I fasted and prayed before the God of heauen,

5 And saide, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements,

6 I pray thee let thine eares bee attent, and thine eyes open, to heare the praier of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 We haue † grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Yee will transgresse, and * I will scatter you abroad among the people.

9 But if ye returne vnto me, & keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, *yet* will I gather you from thence, and wil bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

a Which containeth part of November & part of December, & was their ninth moneth.

b A Iew as I was

c Meaning, in Iudea.

* Deut. 9. 4.

† Hebr. corrupted.

* Deut. 29. 21, 28.

* Deut. 30. 4.

d That is, to worship thee.

e To wit, the king Artahshasta.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 hee came to Ierusalem, 17 and builded the walles.

NOwe in the moneth [a] Nisan in the twentieth yeere of king [b] Artahshashte, the wine *stoode* before him, and I tooke vp the wine, and gaue it vnto the king. Nowe I was not *before time* sad in his presence.

2 And the king saide vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid,

3 And I said to the King, God saue the King for euer: why should not my countenance be sad, when the citie *and* house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,

5 And

a Which was the first moneth of the yere & contineth part of March and part of April.

b Who is also called Darius, and Ezra 7. 1. & was the sonne of Hystaspis.

c I desired God in mine heart to prosper mine enterprise.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, *I desire* that thou wouldest send me to Iudah vnto the city of the sepulchres of my fathers, that I may build it.

6 And the King sayd vnto me, (the Queene also sitting by him) How long shall thy iourney bee? and when wilt thou come againe? So it pleased the king, and he sent mee, and I set him a time.

7 After, I sayd vnto the king, If it please the king, let them giue me letters to the captaines beyond the ‖ Riuer, that they may conuey mee ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the kings ‖ parke, that hee may giue mee timber to build the gates of the palace (which apperteined to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue mee according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with me: for I tolde no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by [y] brooke, and viewed the wall, and turned backe, and comming back, I entred by the gate of the valley, and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, let vs build the wall of Ierusalem, that we bee no more [f] a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that he had spokē vnto me. And they said, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that yee doe? Will ye [i] rebell against the king?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and we his seruants will rise vp and build: but as for you, yee haue no portion, nor right, nor [k] memorial in Ierusalem.

(d) (to whom he hath appointed this citie onely) neither dis-cessours euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priestes, and they built the sheepegate: they [a] repaired it, & set vp the doores thereof: euen vnto the tower of Meah repaired they it, *and* vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites; but the great men of them [b] put not their necks to the worke of their lords.

6 And the gate of the * old *fishpoole* fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layed the beames thereof, and set on the doores thereof, and the locks thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the [c] throne of the Duke, *which was* beyond the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhoiah ‖ of the goldsmiths: next vnto him also fortified Hananiah the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the locks thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the locks thereof, and the barres thereof, and the wall

[a] In Ebrew, they sanctified it, that is they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

[b] The rich and mightie would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

* *Isa.22.11.*

[c] Vnto the place where the Duke was wont to sit in iudgement, who gouerned the country in their absence.

‖ *Or, Zorephim.*

‖ *Or, of the Apothecaries.*

‖ *Or, measure.*

[d] As God moued me to make, and as he gaue me good success therein.

[e] These were great enemies to the Iewes, and laboured alwayes both by force and subtlete to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires and so wrought them great trouble.

‖ *Or, mouldes.*

[f] That is, contemned of other nations, as though God had so sworn vs.

[g] They were encouraged and gaue themselues to doe well, and to ‖ ‖ in this worthy enterprise.

[h] These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

[i] Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

vnto the fishpoole of ‖ Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the son of Iesh̃ua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortresse vnto the *place* ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horse-gate foorth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the Eastgate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the merchants ouer against the gate [h] Miphkad, and to the chamber in the corner:

32 And betweene the chamber of the corner vnto the sheepe-gate fortified the goldsmiths and the merchants.

‖ Or, Silos.

d Where the weapons and armour of the city lay.

e Which dwelt in the plaine country by Iordan and Iericho.

f Reade Ezra, Chap. 2. 43.

g Meaning the sixt of his sonnes.

h Which was the place of iudgement, or execution.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 but God breaketh their enterprise. 17 The Iewes build with one hand, and holde their weapons in the other.

BVt when Sanballat heard that wee builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And sayd before his [a] brethren and the army of Samaria thus he sayd, What do these [b] weak Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heaps of dust, seeing they are burnt?

3 And Tobiah the Ammonite *was* beside him, and sayd, Although they build, *yet* if a foxe goe vp, he shall euen breake downe their stonie wall.

4 [c] Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their sinne bee put out in thy presence: for they haue prouoked *vs* before the builders.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to † hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah sayd, The strength of the bearers is weakened, and there *is* much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, they shal not know, neither see, till we come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs [f] ten times, [g] From all places, whence ye shall returne, *they will be* vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and sayd vnto the princes, and to the rulers, and to the rest of the people, Be not afrayd of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsel to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the rulers *stood* [i] behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, *and* they that laded, did the worke with one hand, and with the other helde the sword.

18 For euery one of the builders *had* his sword girded on his loines, and *so* builded: and he that blew the trumpet, *was* beside me.

19 Then sayd I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In

a Of his companions that dwelt in Samaria.

b Thus the wicked, that confident not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer.

d Let them be spoiled and led away captiue.

e Let thy plagues declare to the world that they set themselues against thee, and against thy Church: thus he prayeth, onely hauing respect vnto Gods glory, and not for any priuate affection, and grudge.

‖ Or, halfe height.

† Hebr. make to fay, meaning the people.

f That is, often times.

g They which brought the tidings, sayd thus, When you leaue your worke, and go thither to eat or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger, and therefore being they should fight for the maintenance of Gods glory and for the preseruation of their owne liues and of theirs, hee encourageth them to play the valiant men.

i To ouerlie them and to encourage them to their worke.

20 In what place *therefore* ye heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *saue* euery one put them off [l] for washing.

CHAP. V.

1 *The people are oppressed and in necessitie.* 6 *Nehemiah remedieth it.* 14 *He tooke not the portion of others that had ruled before, lest he should grieue the people.*

NOwe there was a great cry of the people, and of their wiues [a] against their brethren the Iewes.

2 For there were that said, We, our sonnes and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.

3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayd, We haue borowed money for the kings [c] tribute *vpon* our landes and our vineyards.

5 And nowe our flesh *is* as [d] the flesh of our brethren, *and* our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters *now* in subiection, and there *is* no power [e] in our hands: for other men *haue* our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and said vnto them, You lay [f] burthens euery one vpon his brethren: and I set a great [g] assembly against them.

8 And I sayd vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and wil you sell your brethren againe, or shall they bee [h] solde vnto vs? Then held they their peace, and could not answere.

9 [i] I sayd also, That which ye do, is not good. Ought yee not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this ‖ burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundreth part of the siluer and of the corne, of the wine, and of the oile [l] that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: wee will doe as thou hast sayd. Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to his promise.

14 And from the time that *the King* gaue mee charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, *that is*, twelue yere, I, & my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fortie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified *a portion* in the worke of this wal, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my Table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an oxe, *and* sixe chosen sheepe, and birds were prepared for mee, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, *according* to all that I haue done for this people.

CHAP. VI.

8 *Nehemiah answereth with great wisdome, and zeale to his aduersary.* 11 *He is not discouraged by the false Prophets.*

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no moe [a] breaches therein, (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, and cannot come downe: [b] why should the worke cease, whiles I leaue it and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto mee the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wal, and thou wilt be their king according to these [c] words.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, *There is* a King in Iudah: and now according to these wordes it shall come to the kings eares: come nowe therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou saiest: for thou feinest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shalbe weakened from the worke, and it shall not be done: now therefore † encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and he sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

i Meaning, to reuiling enemies, if neede required.

l That is, when they purified themselues, or els when they washed their clothes.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what enuemitie they were brought vnto.

c To pay our tribute to the King of the Persians, which was exacted yeerly of vs.

d By nature the rich is no better then the poore.

e We are not able to redeme them, but for pouertie are constrained to lay them to others.

f You presse them with vsurie, and seeke how to bring all things into your hands.

g Both because they should bee moued with pitie, seeing how many were by them oppressed and also beare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our acts are no better then theirs.

‖ Or, vsury.

l Which ye take of them for the loue.

m I receiued not that portion, and diet, which the gouernours that were before me exacted, wherein he declareth that he rather sought the wealth of the people then his owne commoditie.

‖ Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

a That is, that they were ioyned together, as Chap. 4. 6.

b Meaning, that if he should obey their request, the worke which God had appointed, should cease, shewing hereby that we should not commit our selues to the hands of the wicked.

‖ Or, Geshem.

c As the fame goeth.

d Thou hast bribed, and set vp false prophets, to make thy selfe king, and so to defraud the King of Persia of that subiection which you owe vnto him.

† Hebr. strengthen thou mine hand.

e As though he would be secret, to the intent that he might pray vnto God with greater liberty, and receiue some reuelation, which in him was but hypocrisie.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I sayd, f Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.

13 Therefore was hee hyred, that I might bee afrayde, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the g Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of h Elul, in two and i fifty dayes.

16 And when all our enemies heard thereof, *euen* al the heathen that were among vs, they were afraid, and their courage failed them: for they knew, that this worke was wrought by our God.

17 And in these daies *were* there many of the princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there *were* many in Iudah, that were sworne vnto him: for hee was the sonne in law of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and told him my words, *and* Tobiah sent letters to put me in feare.

f He doubted not but God was able to preserue him, and knew that if hee had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false prophesies though they seeme to haue neuer so great probabilitie.

g Verie griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 *After the wall once builded, is the watch appointed.* 6 *They that returned from the captiuitie are numbered.*

NOw* when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I sayde vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while a they stand by, let them shut the doores, and † make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie *was* large and great, but the people *were* few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *This is* the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuenty and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, sixe hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand two hundreth fifty and foure.

13 The sons of Zattu, eight hundreth and fiue and forty.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Bennui, sixe hundreth and eight and forty.

16 The sonnes of Bebai, sixe hundreth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundreth and two and twenty.

18 The sonnes of Adonikam, sixe hundreth threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundreth and fiue and fifty.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, three hundreth and eight and twenty.

23 The sonnes of Bezai, three hundreth and foure and twenty.

24 The sonnes of Hariph, an hundreth and twelue.

25 The d sonnes of Gibeon, ninety and fiue.

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fortie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, seuen hundreth and three and forty.

30 The men of Ramah and Gaba, sixe hundreth and one and twenty.

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men e of the other Nebo, two and fifty.

34 The sonnes of the other Elam, a thousand two hundreth and foure and fifty.

35 The sonnes of Harim, three hundreth and twenty.

36 The sonnes of Iericho, three hundreth and fiue and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.

38 The sonnes of Senaah, three thousand nine hundreth and thirty.

39 The Priestes: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuenty and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pashur, a thousand two hundreth and seuen and forty.

42 The sonnes of Harim, a thousand and seuenteene.

43 ¶ The

*Eccles.49.13.

a To wit, they that are mentioned verse 2.

† Ebr. hold them, meaning, till the barres were put in.

*Ezra.2.2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah, chap.2.2.

‖ Or, the captaine of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

43 ¶ The Leuites: the sonnes of Iesh̃ua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.

44 ¶ The singers: the children of Asaph, an hundreth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The f Nethiuims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda.

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mahida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruans *were* three hundreth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Telharesha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, *or* if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.

63 And of the Priestes: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And g the Tirshatha sayd vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 All the Congregation together *was* two and fourty thousand, three hundreth and threescore,

67 Besides their seruants & their maides, which were seuen thousand, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.

68 Their horses *were* seuen hundreth and sixe and thirtie, *and* their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, *and* sixe thousande, seuen hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand h drammes of golde, fiftie basins, fiue hundreth and thirtie Priests garments.

71 And *some* of the chiefe fathers gaue vnto the treasure of the worke, twentie thousande drams of golde, and two thousand and two hundreth ‖ pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of golde, and two thousand pieces of siluer, and threescore and seuen Priests garments.

73 And the Priestes, and the Leuites, and the porters and the singers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

CHAP. VIII.

2 Ezra gathereth togeher the people, and readeth to them the Law.
11 They reioyce in Israel for the knowledge of the word of God.
15 They keepe the feast of the Tabernacles or boothes.

AND all the people assembled themselues † together, in the streete that was before the watergate, and they spake vnto Ezra the a Scribe, that hee would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the Law before the Congregation both of men and women, and of all b that could heare and vnderstande it, in the first day of the seuenth moneth,

3 And hee read therein in the streete that was before the watergate (from the morning vntil the midday) before men and women, and them that vnderstood it, & the eares of al the people *hearkened* vnto the booke of the Law.

4 And Ezra the Scribe stoode vpon a pulpit of wood which he had made for the preaching, and beside him stoode Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the booke before all the people: for hee was d aboue all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Iesh̃ua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, and the people *stood* in their place.

8 And they read in the booke of the Lawe of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the priest and Scribe, and the Leuites that instructed the people, saide vnto the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

10 He said also vnto them, Go, *and* eate of the fat, and drinke the sweete, & send part vnto them, for whom none *is* f prepared: for this day is holy vnto our Lorde: be ye not sory therefore: for the

f Reade Ezra 2. 43.

g Meaning, Nehemiah for Tirshatha is in the Chaldee tongue signifieth a barlet, 9 Ezra 2. 30.

h Reade Ezra 2. 69.

‖ Or, mines.

i Which contemeth part of September and part of October.

† Ebr. as one man.

a Reade Ezra 7. 6.

b Which had age and discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In considering their offences against the Law. Therefore the Leuites doe not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

the g ioy of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great ioy, because they had vnderstood the wordes that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priestes and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the wordes of the Law.

14 And they found written in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in* boothes in the feast of the seuenth moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ myrtus, and palme brauches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went foorth and brought them and made them boothes, euery one vpon the h roofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And al the Congregation of them that were come againe out of the captiuitie made boothes, and sate vnder the boothes: for since the i time of Iesshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

g Reioyce in the Lord, and he will give you strength.

* Lenit. 23. 34.

‖ Or, goodly branches, as Lenit. 23. 40.

h For their houses were made flat a-boue, reade Deut. 22. 8.

i Which was almost a thousand yeares.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to prayse God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies towards them.

IN the foure and twentieth day of this a moneth the children of Israel were assembled with * fasting, and with sackecloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the † strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they b confessed and worshipped the Lord their God foure times.

4 Then stoode vp on the staires of the Leuites, Iesshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites sayd, *euen* Iesshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah *and* Pethahiah, Stand vp, *and* prayse the Lord your God for euer, and euer, and let them prayse thy glorious Name, O God, which excelleth aboue all thankesgiuing and prayse.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therin, the seas, and al that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

a Meaning, the seuenth.

* 1. Esdras 9. 4.

† Hebr. strange children.

b They made confession of their sinnes, and vsed prayers.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of* Vr in Caldea, * and madest his name Abraham,

8 And foundest his heart faithful before thee, * and madest a Couenant with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens & wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou kneweſt that they dealt proudly against them: therefore thou madest thee a Name, as *appeareth* this day.

11 * For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgments, and true lawes, ordinances and good Commandements,

14 And declaredst vnto them thine holy Sabbath, and commandest them precepts, and ordinances, and Lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest foorth water for them out of the rocke for their thirst: and * promisedst them that they should go in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselues proudly, and hardened their necke, so that they harkened not vnto thy Commandements,

17 But refused to obey, and would not remember thy marueilous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse, * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy M A N from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fourty yeeres in the wildernesse: they lacked nothing: * their clothes waxed not old, & their feete c swelled not.

22 And thou gauest them kingdomes and people, and d scatteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, & the land of Og King of Bashã.

23 And

* Gene. 11. 31.

* Gene. 17. 5.

* Gene. 15. 18.

* Exod. 3. 7. and 14. 10.

* Exod. 14. 21.

* Exod. 13. 21.

* Exod. 19. 11. 20. and 20. 1.

* Exod. 16. 15.

* Exod. 17. 6.

* Deut. 1. 8.

* Exod. 13. 21. numb. 14. 14. 1. Cor. 10. 1.

* Deut. 8. 4.

c Though the way was tedious and long.

d Meaning the heathen whom God drouc out.

* Num. 21. 24.

23 And thou diddest multiplie their children, like the starres of the heauen, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *euen* the Canaanites, and gauest them into their handes, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and oliues, and trees for food in abundance, and they did eat, and were filled, and became fat, & liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which [c] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted & cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them, that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudely, and hearkened not vnto thy commaundements, but sinned against thy iudgements (* which a man should doe and liue in them) and ‖ pulled away the shoulder, and were stifnecked, and would not [h] heare.

30 Yet thou † diddest forbeare them many yeeres, and protestedst among them by thy Spirit, *euen* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, * thou great God, mightie and terrible, that keepest couenant and * mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, *that* [i], to our kings, to our princes, and to our priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of [i] Assiur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou [k] hast dealt truely, but we haue done wickedly.

34 And our kings and our princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land which thou didst set before them, and haue not conuerted from their euill works.

36 Behold, wee are seruants this day, and the land that thou gauest vnto our fathers, to eat the [m] fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: [n] and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in grea[t] affliction.

38 Now because of all this wee make [a] a sure couenant, and write it, & our princes, our Leuites *and* our Priests seale vnto it.

CHAP X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOwe they that sealed, *were* Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

9 ¶ And the Leuites: Iesh̃ua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people *were* Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements and his statutes:

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And *if* the people of the lande brought ware on the Sabbath, or any vitailes to sel, [f] that wee would not take it of them on the Sabbath, and

[c] Taking heed and euen to winde that God would destroy them, except they returned, as 2. Chron. 24. 19.

[f] He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgat God.

[a] Leui. 18. 5. ezek. 20. 11. rom. 10. 5. gala. 3. 12.
‖ Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zach. 7. 11.
[h] When thou didst admonish them by thy Prophets.
† *Or, thou didst prolong vpon them many yeeres.*
[i] Exod. 34. 6, 7.
* Psal. 143. 1, 2.
[i] By whom wee were led away into captiuity, and haue beene appointed to bee slaues, as Esther 3. 13.
[k] He confesseth that all these things come to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.
[l] That thou wouldest destroy them, except they would returne to thee, as verse 28.

‖ *Or, butler.*

[a] Which subscribed to keepe the promise.

‖ *Or, captaine of Moab.*

[b] Reade Ezra 2. 43.
[c] Which being idolaters forsooke their wickednesse, and gaue themselues to serue God.
[d] They made the othe in the name of the whole multitude.
[e] Whereunto they gaue themselues, if they brake the Law, as Deut. 28. 15.
[f] Which notwithstanding they brake soone after, as chap. 13. 15.

and on the holy dayes: * and that wee would let the seuenth yeere bee free, and the debts of euery † person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God,

33 For the g shewbread, and for the dayly offring, & for the dayly burnt offring, the Sabbaths, the newe moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offrings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, *euen* the Priests, the Leuites, and the people to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Law,

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lord,

36 And the first borne of our sonnes, and of our cattell, as it is h written in the Law, and the first borne of our bullocks and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruite of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities, of our i trauell.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there *shall be* the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and k wee will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 and who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of ten to dwel in Ierusalem the holy city, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his own possession in their cities of Israel, the Priestes and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt *certaine* of the children of Iudah, and of the children of Beniamin: Of the sonnes of Iudah, Athaiah, the sonne of Vzziiah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez,

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of ‖ Shiloni.

6 All the sonnes of Perez that dwelt in Ierusalem, *were* foure hundreth threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Ieshaiah.

8 And after him Gabai, Sallai, nine hundreth and twenty and eight.

9 And Ioel the sonne of Zichri *was* gouernour ouer them: and Iudah, the sonne of Senua *was* the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c *was* chiefe of the house of God.

12 And their brethren d that did the worke in the Temple, *were* eight hundreth, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashsai the sonne of Azareel, the sonne of Ahazi, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth & eight and twenty: and their ouerseer *was* Zabdiel the sonne ‖ of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites *were* ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chiefe to e begin the thanksgiuing & prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

18 All the Leuites in the holy citie *were* two hundreth fourescore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the f gates, *were* an hundreth twenty and two.

20 And the g residue of Israel, of the Priests, *and* of the Leuites *dwelt* in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gipsa *was* ouer the Nethinims.

22 And the ouerseers of the Leuites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *were* ouer the worke of the house of God.

23 For it *was* the Kings commandement concerning them, that faithful *prouision should be* for the singers euery day.

24 And Pethahiah the sonne of Meshazabeel, of the sonnes of Zerah, the sonne of Iudah h *was* at the Kings hande in all matters concerning the people.

25 And in the villages in their landes, *some* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

* *Leuit.25.4. deut.15.1.*

† *Lit. hand.*

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel that they were bound to pay, Exod.30.13.

‖ *Or, into the house of.*

h By this rehearsall is meant that there was no part nor ceremonie in the Law whereunto they did not bind themselues by couenant.

i Wherefoever we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made.

* *Numb.18.26.*

k We will not leaue it destitute of that, that shall bee necessary for it.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselues willingly.

b Which came of Perez the sonne of Iudah.

‖ *Or, of a Shilonite.*

c That is, was the hie Priest.

d That serued and ministred in the Temple.

‖ *Or, of one of the great men.*

e That is, began the Psalme, and was the chaunter.

f Meaning, of the Temple.

g O them, which dwelt not in Ierusalem.

‖ *Or, Ophel.*

h Was chiefe about the king for all his affaires.

and in the villages thereof,
26 And in Ieshua, and in Moladah, and in Beth-palet,
27 And in Hazer-shual, and in Beersheba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, and in Zareah, and in Iarmuth,
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages thereof: and they dwelt from Beersheba, vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,
32 And Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod and Ono, in the carpenters valley.
36 And of the Leuites *were* diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priestes and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wall is dedicated.

THese also are the Priestes and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: *to wit*, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Merimoth,
4 Iddo, Ginnetho, Abijah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the [b] chiefe of the Priestes, and of their brethren in the dayes of Ieshua.
8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] *were* ouer the thankesgiuings, he, and his brethren.
9 And Bakbukiah and Vnni, *and* their brethren *were* about them in the [d] watches.
10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were *these* the chiefe fathers of the Priests: vnder [e] Seraiah *was* Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan.
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph.
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua *were* the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers *were* written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites *were* Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* porters keeping the ward at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbales, violes and with harpes.
28 Then the † singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and clensed the people, and the gates, & the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the *one* went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra, and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe *went* before them.
37 And to the gate of the fountaine, euen ouer against them went they vp by the [l] staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the watergate Eastward.
38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people *was* vpon the wal, *and* vpon the tower of the furnaces euen vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fishgate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.
40 So stood the two companies of them that gaue thankes, in the house of God, and I and the halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam,

a From Babylon to Ierusalem.
b Next in dignity to the hie Priests, and which were of the stocke of Aaron.
c Had charge of them that sung the Psalmes
d They kept their wards & watches according to their turnes, as 1. Chro. 23. 6.
e That is, next to Seraiah, or rather of that order, which was called after name of Seraiah.
f Whereof was Zacharie Iohn Baptists father.
g That is, one after another and euerie one in his course.
† Ebr. sonnes of the singers.
h Which were a certaine family, and had their possessions in the fields, 1. Chron. 2. 54.
i Meaning, Nehemiah.
k That is, the brethren of Zaccur.
l Which was the going vp to the mount Zion, which is called the citie of Dauid.

Elam, and Ezer: and the singers † sang loude, hauing Izrahiah which was the ouerseer.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed m ouer the chambers of the store for the offrings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for the Priests, and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification according to the commaundement of Dauid, *and* Salomon his sonne.

46 * For in the dayes of Dauid and Asaph, of olde *were* chiefe singers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites n gaue the holy things vnto the sonnes of Aaron.

† Hebr. caused to heare.

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2 Chron. 31.11. and now were repaired againe for the same vse.

* 1. Chron. 15.16.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Lawe is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Law, they separated from Israel a all those that were mixed.

4 ¶ And before b this had the Priest Eliashib the ouersight of the chamber of the house of our God, being c kinsman to Tobiah:

5 And he had made him a great chamber, and there had they aforetime laide the offerings, the incense, and the vessels, and the tithes of corne of wine, and oyle (appointed for the Leuites, and the singers, and the porters) and the offrings of the Priestes.

6 But in all this *time* was not I in Ierusalem: for in the two & thirtieth yere of d Artahshashte King of Babel, came I vnto the King, and ‖ after certaine dayes I obteined of the King.

7 And when I was come to Ierusalem, I vnderstood e the euil that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

8 And it grieued mee sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceiued that the portions of the Leuites had not beene giuen, and that euerie one was fled to his land, *euen* the Leuites and singers that executed the worke,

* Deut. 23.3.

* Num. 22.5,6.

a That is, all such which had ioyned in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

d Called also Darius, Ezra 7.1.

‖ *Or, at the yeeres end.*

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a wicke[illegible] seruant, and yet they fall into such great absurdities as appeareth also, Exod 32.1.

11 Then reproued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my f kindnesse that I haue shewed on the house of my God, & on the offices thereof.

15 In those dayes saw I in Iudah them, that trode wine presses on the Sabbath, & that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and g I protested to them in the day that they solde vitailes.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers h thus, and our God brought all this plague vpon vs, and vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem beganne to be i darke before the Sabbath, I commanded to shut the gates, and charged, that they should not bee opened till after the Sabbath, and *some* of my seruaunts set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should clense themselues, and that they should come and k keepe the gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

23 In those dayes also I saw Iewes that maried wiues of l Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reproued them, and m cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the king of Israel sinne by these things? yet among many nations was there no King like him: for hee was * beloued of God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euil, and to transgresse against our God, *euen* to marie strange wiues?

28 And

f He meeneth that he did his duetie with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him and to be merciful vnto him for his owne goodnesse sake, as verse 22. and 31.

g I declared vnto them, that God would not suffer such transgressors of his Law to be vnpunished.

h Was not this great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same against, their plague should be greater.

i About the time that the Sunne went downe: for the Sabbath ended from the Sunne going downe of the one day, to the Sunne setting of the other.

k Meaning, of the Temple, that none that was vncleane, should enter.

l Which was citie of the Philistines, and they had maried wiues thereof, and so had corrupted their speach and Religion.

m That is, did excommunicate them, and drive them out of the Congregation.

* 1. King. 3.7,12.

* 2. Sam. 12.24,25.

* 1. King. 11.1,4. Eccles. 47.19,20.

28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that [n] defile the Priesthoode, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruites. Remember me, O my God, [o] in goodnesse.

n Punish them according to their bad & euil example, which they haue given to the vnfaithfull people contrary to their vocation.

o That is, to shew mercie vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes, and the Grecians doe vary, diuerse authours write diuersly as touching this Ahashuerosh, but it seemeth, Daniel 6. 1. & 9. 1. that hee was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stireth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and cruelte of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast. 12 Whereunto the Queene Vashti will not come, 19 for which cause she is diuorced. 20 The Kings decree touching the preeminence of man.

IN the dayes of [a] Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer an [b] hundreth, and seuen and twenty prouinces)

2 In those dayes when the King Ahashuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and seruants, *euen* the power of Persia and Media, and to the captaines and gouernours of the prouinces *which were* before him,

4 That hee might shew the riches *and* glorie of his kingdome, and the honour of his great maiestie many dayes, *euen* an hundreth and foure-score dayes.

5 And when these dayes were expired, the King made a feast to al the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 *Vnder* an hanging of white, greene, and blue *clothes* fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the [d] beds *were* of golde and of siluer vpon a pauement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royal wine in abundance according to the [e] power of the king.

8 And the drinking *was* by an order, none might [f] compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of King Ahashuerosh.

10 Vpon the [g] seuenth day when the King was merie with wine, he commanded Mehuman, Bizetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches, that serued in the presence of King Ahashuerosh,

11 To bring Queene Vashti before the King with the crowne royall, that he might shewe the people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings worde, † which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the King saide to the wise men, [h] that knew the times (for so was the kings maner towards all that knew the law and the iudgement:

14 And the next vnto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan the seuen princes of Persia, and Media, which saw the [i] kings face, and sate the first in the kingdome)

15 What shall we do vnto the Queene Vashti according to the lawe, because she did not according to the word of the King Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not only done [k] euill against the King, but against all the princes, and against all the people that are in all the Prouinces of King Ahashuerosh.

17 For the [l] acte of the Queene shall come abroade vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahashuerosh commaunded Vashti the Queene to bee brought in before him, but shee came not.

18 So shall the [m] princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus *shall there be* much despitefulnesse and wrath.

19 If it please the King, let a royall decree proceede from him, and let it bee written among the statutes of Persia, & Media, (& let it not be transgressed) that Vashti come [n] no more before King Ahashuerosh: and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (though it be [o] great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language,

a Called also Darius, who was now the soueraign Monarch, and head of the gouernment of the Medes Persians & Chaldeans, some think he was Darius Hystaspis some called also Artaxerxes.

b Daniel chap. 6. 1 maketh mention but of fiue score, leaving out the number that is vnperfect as the Ebrew phrase is diuers places vseth.

c That is had rest, and quietnesse.

* Nehem. 1. 1.

d Which they vsed in those countries in stead of tables.

e Aduanced according to his magnificall King.

f None might be compelled to drink more than it pleased him.

g Which was the last day of the feast that the King made for the people, as verse 5.

† Ebr. which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, that might haue alwayes access to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced & another made Queene.

o For he had vnder him an hundreth twentie and seuen countries.

language, that euery man should p beare rule in his owne house, and that hee should publish it in the language of the same people.

p That is, that the wife should be subject to the husband, and at his commandement.

CHAP. II.

1 After the Queene is put away, certaine young maids are brought to the king. 17 Ester pleaseth the king, and is made Queene. 22 Mordecai disclosesth vnto the king those that would betray him.

After these things, when the wrath of king Ahashuerosh was appeased, hee a remembred Vashti, and what she had done, and what was decreed b against her.

a That is, he called the matter againe into communication.
b By the seuen wise men of his counsell.

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the king beautifull yong virgins,

3 And let the king appoint officers through all the prouinces of his kingdome, and let them gather all the beautiful yong virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the kings eunuch c keeper of the women, to giue them their things d for purification.

c The abuse of these countreys was so great, that they inuented many means to serue the lusts of princes, and therefore as they ordained wicked lawes, that the king might haue whose daughter he would, so they haue diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes mother.
d Read what this purification was, vers 12.
e 2. King. 24. 15.

4 And the maid that shall please the king, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iew, whose name *was* Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene caried away from Ierusalem * with the captiuitie that was caried away with Ieconiah king of Iudah (whom Nebuchadnezzar, King of Babel had caried away)

7 And he nourished Hadassah, that is, Ester, his vncles daughter: for shee had neither father nor mother, and the maide was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commaundement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the maid pleased him, and shee found fauour in his sight: therefore he caused her things for purification to be giuen her speedily, and her † state, and seuen comely maides to bee giuen her out of the kings house, and he gaue change to her and to her maydes of the best in the house of the women.

† Ebr. portions.

10 *But* Ester shewed not her people and her kinred: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked e euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

e For though she was taken away by a cruell law, yet he ceaseth not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

12 And when the course of euery mayd came, to goe in to King Ahashuerosh, after that she had bene twelue moneths according to the manner of the women (for so were the daies of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours and in the purifying of the women:

13 And thus went the maydes vnto the king) whatsoeuer she required, was f giuen her to goe with her out of the womens house vnto the kings house.

f What apparell she asked of the eunuch, that was he bound to giue her.

14 In the euening she went, and on the morow she returned into the second house of the women vnder the hand of Shaashgaz the kings eunuch, which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, she desired nothing, but what ‖ Hege the kings eunuch the keeper of the women g saide: and Ester found fauour in the sight of all them that looked vpon her.

‖ Or, Hegai.
g Wherein her modesty appeared, because she sought not apparell to commend her beautie but fled to the Eunuchs appointment.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royall in the tenth moneth, which is in the h moneth Tebeth, in the seuenth yeere of his reigne.

h Which contained part of December and part of Ianuarie.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, and his seruants, *which was* i the feast of Ester, and gaue rest k vnto the prouinces, and gaue gifts, according to l the power of a King.

i That is, made for her sake.
k He released their tributes.
l That is, great and magnificall.

19 And when the virgins were gathered the m second time, then Mordecai sate in the kings gate.

m That is, at the marriage of Ester, which was the second marriage of the King.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay n hand on the king Ahashuerosh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai, and he tolde it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therfore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the King.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

1 Haman, after he was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

a The Persian maner was to kneele downe and reuerence their kings, as such as he appointed in chief authoritie, which Mordecai would not do to this ambitious and proud man.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet hee would not heare them: therefore they b tolde Haman, that they might see how Mordecais matters would stand: for he had tolde them, that he was a Iew.

b Thus we see that there is none so wicked, but they haue their flatterers to assaile the godly.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now † he thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahashuerosh, *euen* the people of Mordecai.

† Ebr. despised in his eyes.

7 In

7 In the first moneth (that is the moneth [e] Nisan) in the twelft yeere of king Ahashuerosh, they cast Pur (that is a lot) [d] before Haman, from day to day, and from moneth to moneth, *vnto* the twelft moneth, that is the moneth [e] Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes *are* diuers from all people, and they doe not obserue the [f] King lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it bee written that they may be destroyed, and I will † pay ten thousand talents of siluer by the hands of them that haue the charge of this businesse to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings ‖ Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer euerie prouince, and to the rulers of euerie people, *and* to euerie prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent † by postes into all the kings prouinces, to roote out, to kil and to destroy all the Iewes, both young and olde, children and women, in one day vpon the thirteenth day of the twelft moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing *was*, that there should bee giuen a commandement in all prouinces, *and* published vnto al people, that they should be readie against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the [g] citie of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Iewes. 16 Shee willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the mids of the citie, and cried with a great crie, and a bitter.

2 And he came euen before the Kings [a] gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euerie prouince *and* place, whither the kings charge and his commission came, there *was* great sorrow among the Iewes, and fasting, and weeping, and mourning, and † many lay in sackcloth and in ashes.

4 ¶ Then Esters maides & her eunuches came and tolde it her: therefore the Queene was verie heauie, and she sent rayment to clothe Mordecai, and to take away his sackcloth from him, but hee receiued it not.

5 Then called Ester Hatach *one* of the Kings eunuches, whom he † had appointed to seruе her, and gaue a commaundement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went foorth to Mordecai vnto the streete of the city, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the † summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the ‖ copie of the writing *and* commission that was giuen at Shushan, to destroy them, that he might shewe it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So wheū Hatach came, hee told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him *to say* vnto Mordecai,

11 All the kings seruants and the people of the Kings prouinces doe know, That whosoeuer, man or woman, that commeth vnto the king in the inner court, which is not called, there *is* a law of his, that hee shall die, except him to whome the king holdeth out the golden rod, that he may liue. Now I haue not beene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai saide, that they should answere Ester *thus*, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, † comfort and deliuerance [b] shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for [c] such a time?

15 Then Ester commaunded to answere Mordecai,

16 Goe, *and* assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drink in three dayes, day nor night. I also and my mayds will fast likewise, and so will I go in to the King, which is not according to the law: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in ‡ court, she found fauour in his sight: and the King [b] held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen [c] giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the King and Haman come this day vnto the banket, that I haue prepared for him.

[e] Which answereth to part of March and part of April.
[d] To know what moneth and day should be good to vnderstand this thing, for it might haue good successe if God appointed their lots and expectation.
[e] Containing part of February and part of March.
[f] That be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their power without respect how God is either pleased or displeased.
† Ebr. weigh.
‖ Or, forwaries.
† Ebr. the hands of those.
[g] To wit, the Iewes that were in Shushan.
[a] Because hee would not see the Edict of this cruell proclamation.
† Ebr. sackcloth and ashes were spread for many.
† Ebr. had caused to stand before her.
† Ebr. declaration.
‖ Or, contents.
† Ebr. breathing.
[b] Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly means faile.
[c] For to deliuer Gods Church out of these present dangers.
[d] I will put my life in danger and referre the successe to God, seeing it is for his glorie and deliuerance of his Church.
[a] To wit, after that the Iewes had begun a fast.
‡ Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.
[c] Meaning thereby, that whatsoeuer shee asked, should be granted, as Mat. 6. 23.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath said. So the king and Haman came to the banket that Ester had prepared.

6 And the king said vnto Ester at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition, and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banket that I shal prepare for them, and I will doe to morrow according to the kings [e] saying.

9 ¶ Then went Haman foorth the same day ioyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſse, Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zeresh his wife.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherin the king had [f] promoted him, and how that hee had set him aboue the princes and seruants of the king.

12 Haman saide moreouer, Yea, Ester the queene did let no man come in with the king to the banket that she had prepared, saue me: and to morow am I bidden vnto her also with the king.

13 But all this doeth nothing auaile mee, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and al his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banket. And the thing pleased Haman, and hee caused to make the tree.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainfull, and cruell.

g Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commandeth Haman to cause Mordecai to be had in honour.

THe same night † the king slept not, and hee commanded to bring the booke of the Records, *and* the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai *had told of Bigtana and Teresh, two of the kings eunuches keepers of the doore, who sought to lay hands on the king Ahashuerosh.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall bee done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring *for him* royall apparell, which the king *vseth* to weare, and the [c] horse that the king rideth vpon, and that the crowne royall may beset vpon his head.

9 And let the raiment and the horse bee deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse thorow the street of the citie, and proclaime before him, Thus shall it bee done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse, as thou hast said, and doe so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horseback thorow the streete of the citie, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends, al that had befallen him. Then said his wise men, and Zeresh his wife, vnto him, If Mordecai *be* of the seed of the Iewes, before whome thou hast begun to fall, thou shalt not preuaile against him, [d] but shall surely fall before him.

14 And while they were yet talking with him, came the kings eunuches, and hasted to bring Haman vnto the banket that Ester had prepared.

† *Or, the kings sleepe departed.*

* *Chap. 2. 22.*

a For he thought it vnworthie his estate to receiue a benefit, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

c Meaning hereby that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be vnto Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 The queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the king and Haman came to banket with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banket of [a] wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I, and my people, to bee destroyed, to be slaine, and to perish: but if wee were sold for seruants, and for handmaids, I would haue held my tongue, although the aduersarie could not [b] recompense the kings losse.

5 Then king Ahashuerosh answered, and said vnto the queene Ester, Who is he? and where is he that † presumeth to doe thus?

6 And Ester said, The aduersarie and enemie is this wicked Haman. Then Haman was afraide before the king and the queene.

7 And the king arose from ‡ banket of wine in his wrath, *and went* into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for he saw that there was a [c] mischiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was [d] fallen vpon the bed where-

a Reade Chap. 5. 6.

b Haman could not so much profit the king by this his mal ce, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

† *Or, filleth his heart.*

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell down at the feet or couch whereupon she sate and made requestion for his life.

whereon Ester *sate*: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they [c] couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake [f] good for the King. Then the King saide, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same day did King Ahashuerosh giue the house of Haman the aduersary of the Iewes vnto the Queene Ester. And Mordecai [a] came before the King: for Ester told what he was [b] vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feete weeping, and besought him that he would put away the [c] wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the King held out the golden [d] scepter toward Ester. Then arose Ester, and stood before the King,

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the King Ahashuerosh saide vnto the Queene Ester, and to Mordecai the Iew, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he || layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may [e] no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the thirde moneth, that is the moneth [f] Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captaines and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahashuerosh name, and sealed it with the Kings ring: and hee sent letters by postes on horsebacke *and* that rode on *beastes* of price, *as* dromedaries *and* || coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for [g] their life, *and* to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, *both* children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahashuerosh, *euen* in the thirteenth *day* of the twelft moneth, which is the moneth [i] Adar.

13 The copie of the writing *was*, howe there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day to [k] auenge themselues on their enemies.

14 *So* the postes rode vpon *beasts* of price, *and* dromedaries, *and* went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royal apparel of blew, and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 *And* vnto the Iewes was come light and [l] ioy and gladnes and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the kings commandement and his decree came, *there was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the lande [m] became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

SO in the twelft moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commaundement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselues together into their cities throughout all the prouinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man could vnderstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sworde and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed [d] fiue hundreth men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, & Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layd not their hands [e] on the spoile.

11 On the same day came the number of those that

[a] This was the manner of the Persians, when one was out of the Kings fauour.

[f] Which discouered the conspiracy against the King, Chap. 2. 21. 22.

[a] That is, was receiued into the Kings fauour and presence

[b] That he was her vncle, and had brought her vp.

[c] Meaning that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

[d] Reade Chap. 5. 2.

|| Or, went about to slay the Iewes.

[e] This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the King tooke that former decree granted to Haman, for Esters sake.

[f] Which contained part of May and part of Iune

|| That is, in such letters and language, as was vsual in euery prouince.

[g] Or, vnder.

[i] Which hath part of February and part of March.

[k] The King gaue them liberte to kill all that did oppresse them.

[l] He sheweth by these wordes that follow what this light was.

[m] Conformed themselues to the Iewes religion.

[a] This was by Gods great prouidence, who turneth the ioy of the wicked into sorrow, & the teares of the godly into gladnesse.

[b] Did them honour, and shewed them friendship.

[c] Which had conspired their death by the permission of the wicked Haman.

[d] Besides those three hundreth, that they slew the second day, as verse 15.

[e] Whereby they declared that this was Godsiust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morow to the Iewes that are in Shushan, to do according f vnto this daies decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundreth men of Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselues, and stoode for g their liues, and had rest from their enemies, and slewe of them that h hated them, seuenty and fiue thousand: but they laid not their hand on the spoile.

17 *This they did* on the i thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth *day*, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the foureteenth day of the moneth Adar with ioy and feasting, *euen* a ioyfull day, and euerie one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote l these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerosh, *both* neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euerie yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and m to send presents euerie man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iews aduersarie, had imagined against the Iewes, to destroy them, and had n cast Pur (that is a lot) to consume and destroy them.

25 And when o shee came before the King, he commanded by letters, Let his wicked p deuise (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, *and* because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes *also* ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those q two dayes euery yeere, according to their writing, and according to their season.

28 And that these dayes should bee remembred, and kept throughout euery generation and euerie family, and euerie prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail & Mordecai the Iew wrote with al ‖ authoritie (to confirme this letter of Purim the second time)

30 And he sent letters vnto al the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with r words of peace and trueth.

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the Queene had appointed them, and as they had promised for them † selues and for their seede with s fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

1 The estimation and authoritie of Mordecai

AND the King Ahashuerosh laid a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith the king magnified him are they not written in the booke of the Cronicles of the kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Ahashuerosh, & great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

f This he requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.
h Meaning, that they laid hands on none, that were not the enemies of God.
i Meaning in all places saue in Shushan.

k As the Iewes doe euen to this day, calling it in the Persians language Purim, that is, the day of lots.
l The Iewes gather hereof that Mordecai wrote this story: but it seemeth that he wrote but onely these letters, and decrees that follow.
m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendship and reliefe of the poore.

n Reade Chap. 3. 7.
o That is, Ester.
p These are the words of the kings commandement to disanull Hamans wicked enterprise.

‖ Or transgresse.
q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

‖ Or, strength, or efficacie.
r Which were letters declaring vnto them an vnnesse, and assurance, and putting them out of doubt and feare.
† Or soules.
s That they would obserue this feast with fasting, and earnest prayer, which in Ebrew is signified by this word (tsiqim)

a These three points are here set forth as commendable and necessary for him, that is in authoritie to haue the fauour of the people, in procuring their wealth, and to be gentle and louing toward them.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, & subtil disputations brought him almost to despaire: for they set foorth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therfore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, & yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, & at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euil: again his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knew not the cause, and therfore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments & affliction he brasteth forth into many inconueniences both of wordes and sentences

and

and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Against the aduersaries mainteine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they mainteine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14.14. and Iames setteth out his patience for an example, Iam. 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 6 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the lande of [a] Vz called Iob, and this man [b] was an vpright and iust man, [c] one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His [d] substance also was seuen thousande sheepe, and three thousand camels, and fiue hundred yoke of oxen, and fiue hundred she asses, and his familie was very great, so that this man was the greatest of all the [†] men of [e] the East.

4 And his sonnes went and banketed in their houses, euery one his day, and sent, and called their three sisters to eate and drinke with them.

5 And when the dayes of their banketing were gone about, Iob sent, and [f] sanctified them, and rose vp early in the morning, and [g] offered burnt offerings *according* to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and [h] blasphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Now on a day when the [k] children of God came and stood [l] before the Lorde, Satan [m] came also among them.

7 Then the Lord sayd vnto Satan, Whence [n] commest thou? And Satan answered the Lord, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayd, Doeth Iob feare God for [p] nought?

10 Hast thou not made [q] an hedge about him, and about his house, and about all that he hath, on euery side? thou hast blessed the worke of his handes, and his substance is increased in the land.

11 But stretch out now thine hand, and [r] touch all that he hath, *to see* if he wil not blaspheme thee to [f] thy face.

12 Then the Lord sayd vnto Satan, Loe, all that he hath *is* in [t] thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [u] presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob and said, The oxen were plowing, and the asses feeding in their places,

15 And the [x] Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayd, The [y] fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayde, Thy [z] sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayd, * Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God [d] foolishly.

a That is, of the country of Idumea, Lament. 4.21. or bordering thereon, out for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36.28.

b For such as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iust man.

d His children and riches are declared, to commend his vertue in his prosperity, and his patience, and constancie, when God had taken them from him.

† *Or children.*

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselues for the same.

g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that hee had toward his children.

h In Ebrewe it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere and 1 Kings 21.10. and 13. &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmity cannot comprehend God in his maiestie, hee is set foorth vnto vs as a King, that our capacitie may bee able to vnderstand that which is spoken of him.

m This declareth, that although Satan bee aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment he can doe nothing.

n This question is asked for our infirmitye: for God knewe whence he came.

o Heerein is described the nature of Satan, which is euer ranging for his pray, 1 Pet. 5.8.

p Hee feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee.

q Meaning the grace of God, which serued Iob, as a rampart against all tentations.

r This signifieth, that Satan is not able to touch vs, but it is God that must doe it.

f Satan meeteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth no Satan power ouer man to grieue him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for else hee can neuer goe out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous to trie his, and teach them obedience.

a Which came not of impatience, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not against God.

as the wicked doe. * *Eccles. 5.14. 1. Tim. 6.7.*

b That is, into the bellie of the earth, which is the mother of all.

c Here eby hee confesseth that God is iust, and good, although his hand bee sore vpon him.

d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

AND on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then the Lord sayd vnto Satan, Whence commest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euil? for yet he continueth in his vprightnesse, [c] although thou moouedst me against him, to destroy [d] him without cause.

a That is, the Angels, as Chap. 1.6.

b Reade chap. 1.6.

* *Chap. 1.1.*

c *Ezech. 14.14.*

c He proueth Iob integritie by this, that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.

4 And Satan answered the Lorde, and sayd, e Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones and his flesh, *to see* if he will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore h boyles, from the sole of his foote vnto his crowne.

8 And hee tooke a i potshard to scrape him, and he sate downe among the ashes.

9 Then sayd his k wife vnto him, Doest thou l continue yet in thine vprightnesse? m Blaspheme God, and die.

10 But he sayd vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not n receiue euill? In all this did not Iob sinne with his o lips.

11 Now when Iobs three p friends heard of all this euill that was come vpon him, they came euery one from his owne place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled q dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw that the griefe *was* very r great.

e Hereby hee meant that a mans own skin is dearer vnto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limited him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9, and threatneth to punish the rebellious people, Deut. 28.27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off.
i As destitute of all other helpe and meanes, & wonderfully afflicted with the sorow of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam.
l Meaning, what gainest thou to serue God, seeing he thus plagueth thee, as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them that they trust in God in vaine. m For death was appointed to the blasphemer, and so she meant that he should soone be rid out of his paine. n That is, to be patient in aduersitie, as wee reioyce when hee sendeth prosperitie, and so to acknowledge him to bee both merciful and iust. o Hee so bridled his affections, that his tongue through impatiencie did not mummure against God. p Which were men of authority, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how hee was visited, they conceiued an euill opinion of him, as though he had beene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie, which they vsed in those countreys, as the rending of their clothes in signe of sorow, &c. r And therefore thought that hee would not haue hearkened vnto their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 Hee desireth to die, as though death were the ende of all mans miserie.

AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cryed out, and sayd,

3 Let the day c perish wherein I was borne, and the night when it was sayd, There is a manchilde conceiued.

4 Let that day bee darkenesse, let not God d regard it from aboue, neither let the light shine vpon it.

5 *But* let darknesse and the e shadow of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate bee that night, and let no ioy be in it.

8 Let them that curse the day, (being f readie to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme through darknesse of it: let it looke for light, but haue none: neither let it g see † the dawning of the day,

10 Because it shut not vp the doores of my *mothers* wombe, nor hid sorow from mine eyes.

11 h Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breasts?

13 For *so* should I now haue i lien and beene quiet, I should haue slept then, *and* bene at rest,

14 With the kings and counsellors of the earth, which haue builded themselues k desolate places:

15 Or with the princes that had golde, *and* haue filled their houses with siluer.

16 Or *why* was I not hid, as an vntimely birth, *either* as infants, *which* haue not seene the light?

17 The wicked l haue there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the seruant *is* free from his master.

20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, *and* reioyce, when they can finde the graue.

23 *Why is the light giuen* to the man whose way is o hid, and whom God hath hedged in?

24 For my sighing commeth before I eat, and my roarings are powred out like the water.

25 For the thing I p feared, is come vpon me, & the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, q yet trouble is come.

a The seuen dayes ended, Chap 2.13.
b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7.18. and after a maner yeeldeth, yet in the end he getteth victorie, though he was in the meane time greatly wounded.
c Men ought not to be wearie of their life, and curse it, because of the infirmities that it is subject vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of dayes, and let it not haue the light of the Sunne to separate it from the night. e That is, most obscure darknesse, which maketh them afrayd of death that are in it.
f Which curse the day of their birth, let them lay that curse vpon this night.
g Let it bee always night, and neuer see day
† *Heb. The eye lids of the morning.*
h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him back.
i The vehemencie of his affliction made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmitie of his flesh caused him to burst out into this errour of the wicked
k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.
l That is, by death the crueltie of the tyrants hath ceased.
m All they that sustaine any kinds of calamitie and miserie in this worlde: which hee speaketh after the indgement of the flesh.
n Hee sheweth that the benefites of God are not comfortable, except the heart bee ioyfull, and the conscience quieted
o That seeth not how to come out of his miseries. because hee depeudeth not on Gods prouidence.
p In my prosperitie I looked euer for a fall, as is come now to passe.
q The feare of trouble that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

4 Iob is reprehended of impatience, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and sayd,

2 If wee assay to commune with thee, wilt thou be grieued? but a who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and b hast strengthened the weary hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who *euer* perished being

a Seeing thy hasty impatience.
b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.
c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

being an [d] innocent? or where were the vpright destroyed?

8 As I haue seene, they that [e] plow iniquitie, and sowe wickednesse, reape the same.

9 With the [f] blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the [g] Lion, and the voyce of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelpes are scattered abroad.

12 But a thing was brought to mee [h] secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, & dread which made all my bones [i] to tremble.

15 And the wind passed before mee, and made the haires of my flesh to stand vp.

16 *Then* stoode *one*, and I knew not his face: an image *was* before my eyes, *and* in [k] silence heard I a voyce, *saying*,

17 Shall man bee more [l] iust then God? or shall a man be more pure then his maker?

18 Beholde, hee found no stedfastnesse in his Seruants, and laid folly vpon his [m] Angels.

19 How much more in them that dwel in houses of [n] clay, whose foundation is in the dust, which shalbe destroyed before the moth?

20 They be destroyed from [o] the morning vnto the euening: they perish for euer, [p] without regard.

21 Doth not their dignity go away with them? doe they not die, and that without [q] wisedome?

d Hee concludeth that Iob was reproued, seeing that God handled him so extremely, which is the argument that the carnall man make against the children of God.
e They that doe euill, can not but receiue euill.
f Hee sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office do not punish vnnatural (as hom for their cruelty he compareth to lions and their children to their whelpes) yet God both is able, and his iustice will punish them.
h A thing that I know not before, was declared vnto me by visione: that is that whosoever thinketh himselfe iust, shall be found a sinner, when he commeth before God.
i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence.
k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. King. 19. 12.
l Hee proueth that if God did punish the innocent, the creature should bee more iust then the Creator, which were a blasphemie.
m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, whenbee would iustifie himselfe against God?
n That is, in this mortall bodie, subiect to corruption, 2 Cor. 5. 1.
o They see death continually before their eyes, and daily approching toward them.
p No man for all this doth consider it.
q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2 *Eliphaz sheweth the difference betweene the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power who destroyeth the wicked, and deliuereth his.*

CAll nowe, if any will [a] answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the ideot.

3 I haue seene the [c] foolish well rooted, and suddenly I [d] cursed his habitation, *saying*,

4 His [e] children shalbe farre from saluation, and they shalbe destroyed in the [f] gate, and none shall deliuer them.

5 The hungry shall eate vp his harueſt: yea, they shall take it from among the [g] thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not foorth of the dust, [h] neither doeth affliction spring out of the earth.

7 But man is borne vnto [i] trauel, as the sparks flie vpward.

a He willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.
b Murmuring against God in affliction increaseth the paine, and vtereth mans folly.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperitie, but knew that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this world, yet his iudgements must they shall be condemned, and none shall pitie them.
f By publique iudgement.
g Though there be two or three eares left in the hedges, yet these shall be taken from him.
h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.
i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

8 But I would inquire at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnsearchable, *and* marueilous things without number.

10 He [m] giueth raine vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on hie them that be low, that the sorowfull may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their handes cannot accomplish that which they doe enterprise.

13 *He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with [n] daakenesse in the day time, and [o] grope at noone day, as in the night.

15 But hee saueth the [p] poore from the sword, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath *his* hope, but iniquitie shall [r] stop her mouth.

17 Behold, blessed [s] the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in [t] sixe troubles, and in the seueenth the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 *But* thou shalt [t] laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.

23 For the stones of the field [u] shall bee in league with thee, and the beasts of the field shalbe at peace with thee.

24 And thou shalt know, that peace *shalbe* in thy tabernacle, and thou shalt visit thine habitation, and shalt not [x] sinne.

25 Thou shalt perceiue also that thy seede *shalbe* great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in [y] a full age, as a ricke *of corne* commeth in due season *into the barne*.

27 Loe, [z] thus haue we inquired of it, *and* so it is: heare this and know it for thy selfe.

k If I suffered as thou doest, I would seeke vnto God.
l He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, and whose works declare that man is inexcusable except he glorifie God in all his workes.
m He sheweth by particular examples, what the workes of God are.
*1. Cor. 3. 19.
n In things plaine and euident, they shew themselues fooles in stead of wise men.
o This declareth that God punisheth the worldly wise as he threatned, Deut 28 29.
p That is, he that humbleth himselfe before God.
q He compareth the slander of the wicked to sharpe swords.
r If the wicked be compelled at Gods works to stoppe their mouthes, much more they that professe God,
s Hee will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue comfortable issue, euen in the greatest and the last, which is here called the seueenth.
t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour all creatures shall serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to bee offended.
y Though the children of God haue not alwayes this promise performed, yet God doth recompense it otherwise to their aduantage.
z We haue learned these points by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

CHAP. VI.

1 *Iob answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friends.*

BVt Iob answered and sayd,

2 Oh that my griefe were well weighed, and my miseries well layed together in the [a] balance!

3 For it would bee now heauier then the sand of the sea: therefore my wordes are [b] swallowed vp.

4 For the arrowes of the Almighty *are* in me, the venime whereof doth drinke vp my spirit, *and* the terrours of God [c] fight against me.

a To know whether I complaine without iust cause.
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

5 Doeth

5 Doeth the [d] wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?
6 That which is [e] vnsauerie, shall it be eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch, as *were* sorowes, are my meate.
8 Oh that I might haue my [f] desire, and that God would grant me the thing that I long for!
9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.
10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare) [g] because I haue not denyed the words of the Holy one.
11 What power haue I that I should endure? or what is mine [h] end, if I should prolong my life?
12 Is my strength the strength of stones? *or* is my flesh of brasse?
13 Is it not so, that there is in me no [i] helpe? and that ‖ strength is taken from me?
14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.
15 My brethren haue deceiued me as a [k] brooke, *and* as the rising of the riuers they passe away.
16 Which are blackish with yce, *and* wherein the snow is hid.
17 But in time they are dryed vp with heate *and* are consumed: and when it is hote they faile out of their places,
18 *Or* they depart from their way and course, *yea*, they vanish and perish,
19 They that goe to Tema, [l] considered them, *and* they that goe to Sheba, waited for them.
20 *But* they were confounded: when they hoped, they came thither, and were ashamed.
21 Surely nowe are ye *like* [m] vnto it: ye haue seene *my* fearefull plague, and are afraid.
22 Was it because I saide, Bring vnto me? or giue a reward to me of your [n] substance?
23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?
24 Teach me, and I will [o] hold my tongue: and cause me to vnderstand, wherein I haue erred.
25 How [p] stedfast are the words of righteousnesse? and what can any of you iustly reproue?
26 Doe ye imagine to reproue [q] wordes, that the talke of the afflicted should be as the winde?
27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend,
28 Now therefore be content to [r] looke vpon me: for I will not lie before your face,
29 Turne, I pray you, let there be none iniquitie: returne, I say, *and ye shall see* yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

d Thinke you that I cry without cause, seeing the bruite beasts doe not complaine when they haue what they would?
e Can a mans taste delite in that, that hath no sauour? meaning, that none take ple asure in affliction, seeing they can not away with things that are vnsauerie to the mouth.
f Herein he sinneth double, both in wishing through impatience to die, and also in desiring of God a thing which was not agreeable to his will.
g That is, let me die at once, before I come to distrust in Gods promise through my impatience.
h He feareth least he should bee brought to inconueniences, i his sorowes should continue.
i Haue I not sought to helpe my selfe as much as was possible?
‖ *Or, wisedome, or, law.*
k He compareth those friends which comfort vs not in misery, to a brook, which in summer, when we nerde waters is dry, in winter is hard frozen, and in the time of raine, when we haue no need ouerfloweth with water.
l They that passe thereby to go into the hote countries of Arabia, thinke to find water there to quench their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them that thinke to haue water there in their neede, as I looked for consolation at your hands.
n He toucheth the worldlings, which for no necessitie will giue pa tof their goods, and much more these men, which would not giue him comfortable words.
o Shew mee wherein I haue erred, and I will confesse my fault.
p He that hath a good conscience doeth not shrinke at the sharpe words of reasonings of others, except they be able to perswade him by reason.
q Doe you cauillat my wordes because I should be thought to speake foolishly, which am now in miserie.
r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 Iob sheweth the shortnesse and miserie of mans life.

IS there not an appointed time to man vpon earth? and *are not* his dayes as the dayes of an [a] hireling?

a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hireling.

2 As a seruant longeth for the shadow, and as an hireling looketh for *the end* of his worke,
3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue beene appointed vnto me.
4 If I layed mee downe, I sayd, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day,
5 My flesh is [c] clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.
6 My daies are swifter then [d] a weauers shittle, and they are spent without hope.
7 Remember that my life is but a winde, *and that* mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see me no more: thine eyes *are* vpon mee, and I shall be no longer.
9 [e] *As* the cloud vanisheth and goeth away, so he that goeth downe to the graue, shall [f] come vp no more.
10 He shall returne no more to his house, neither shall his place know him any more.
11 Therefore I will not [g] spare my mouth, *but* will speake in the trouble of my spirit, *and* muse in the bitternesse of my mind.
12 Am I a sea [h] or a whalefish, that thou keepest me in ward?
13 When I say, My couch shall reliene me, *and* my bed shall bring *comfort* in my meditation,
14 Then feaest thou me [i] with dreames, and astonishest me with visions.
15 Therefore my soule [k] chuseth rather to bee strangled *and* to die, then *to be in* my bones.
16 I abhorre it, I shall not liue alway: [l] spare me then, for my dayes *are* but vanitie.
17 What is man, that thou [m] doest magnifie him, and that thou setteest thine heart vpon him?
18 And doest visit him euery morning, and triest him euery moment?
19 How long will it be *yet* thou depart from mee? thou wilt not let mee alone whiles I may swallow my spettle.
20 I haue [n] sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me *as a marke* against thee, so that I am a burden vnto my selfe?
21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for nowe shall I sleepe in the dust, and if thou seekest me in the morning, I shall [o] not be *found*.

b My sorowes continued daies, monethes, and I haue had for hope in vain.
c This sore that his flesh is rare and mouldie, and horrible.
d Thus he sheweth in respect of the breuitie of mans life, which passeth without hope of recouery in consideration whereof he desireth God to haue compassion on him.
e If thou beholdest me in thine anger, I shall not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will decline my griefe by words, and thus he speaketh as one ouercome with griefe of mind.
h Am not I a poore wretch? what meanest thou that to lay so much paine on mee?
i So that I can haue no rest, nigh nor day.
k He speaketh in one euentcome with sorow, and not of iudgement, or of the examination of his faith.
l Seeing my time of life is so short, let me haue some rest and ease.
m Seeing that man of himselfe is so vile, why doest thou give him that honour to contend against him? Iob vseth all kinds of perfuasion with God, that he could pardon his faith.
o That is, I shall be dead.

that he might stay his hand.
n After all tentacions faith brasteth Iob to repentance: yet it was not in such perfection, that he could hide himselfe from reasoning with God, because that he still tryed his faith.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked and preserueth the good.

THen answered Bildad the Shuhite, and said,
2 How long wilt thou talk of these things? and how long shall the words of thy mouth [a] *be as* a mighty winde?
3 Doeth God peruert iudgement? or doeth the Almighty subuert iustice?
4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their [b] iniquitie,

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of winde that vanisheth away.
b That is, Iob ought to beware by the example of his children, that he offend not God.

rewarded them according to their iniquitie: meaning that Iob ought to beware by the example of his children, that he offend not God.

5 *Yet* if thou [e] wilt early seeke vnto God, and pray to the Almightie,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and he wil make the habitation of thy righteousnesse prosperous.

7 And though thy beginning [d] be small, yet thy latter end shall greatly increase.

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but [f] of yesterday, and are ignorant: for our dayes vpon earth *are* but a shadow)

10 Shall not they teach thee *and* tell thee, and vtter the wordes of their heart?

11 Can a rush [g] growe without myre? or can the grasse growe without water?

12 Though it were in greene *and* not cutte downe, yet shall it wither before any other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust *shalbe as* the house of a [h] spider.

15 He shall leane vpon his house, but it shall not stand: he shall holde him fast by it, yet shall it not indure.

16 The [i] *tree* is greene before the Sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.

18 If *any* plucke it from his place, and it [k] deny, *saying*, I haue not seene thee,

19 Behold, it will reioyce [l] by this meanes, that it may growe in another molde.

20 Behold, God will not cast away an vpright man, neither wil he take the wicked by the hand,

21 Till he haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not *remaine*.

d He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.
f Meaning, that it is not enough to haue [g] experience of our fatherses, but to be confirmed by the examples of them that went before vs.
g A rush can not growe without moisture, so can not the hypocrite because he hath not faith, which is mainteined with Gods spirit.
h Which is to say, into moiow swiftly away.
i He compareth the iust to a tree, which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.
k That is, so that they remaine nothing there to prove whether the wicked growen there or no.
l To bee planted in another place, where it may growe at pleasure.
m If thou be godly, he will give thee occasion to reioyce, and your affliction shall increase.

CHAP. IX.

1 *Iob declareth the mightie power of God, and that mans righteousnesse is nothing.*

THen Iob answered, and sayd,

2 I knowe verily that it is so: for how should man *compared* to God be [a] iustified?

3 If he would dispute with him, he could not answere him one thing of a [b] thousand.

4 He is wise in heart, & mighty in strēgth: who hath bene fierce against him, and hath prospered?

5 He remoueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 He [c] remooueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the Sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh *the starres* [d] Acturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things, and vnsearchable: yea marueilous things without number.

11 Loe, when he goeth [e] by me, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] will not withdraw his anger, *and* the most mighty helpes [h] doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I finde out [i] my words with him?

15 For though I were iust, yet could I [k] not answere, *but* I would make supplication to my Iudge.

16 If I [l] cry, and he answere mee, *yet* would I not beleeue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternesse.

19 If *we speake* of strength, beholde, hee is [n] strong: if *we speake* of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: [o] if I would be perfit, he shall iudge me wicked.

21 *Though* I were perfit, *yet* I know not my soule: *therefore* abhorre I my life.

22 This is one point: therefore I sayd, He destroyeth the [p] perfit and the wicked.

23 If the scourge should suddenly [q] slay, should *God* [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he [s] couereth the faces of the iudges thereof: if not, where [t] is he? or who is he?

25 My daies haue bene more swift then a post: they haue fled, and haue seene no good thing.

26 They are passed *as* with the most swift ships, and as the Eagle that flieth to the pray.

27 If [u] I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 *Then* I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 *If* I be wicked, why [x] labour I thus in vaine?

30 If I [y] wash my selfe with snowe water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [z] clothes shall make me filthy.

32 For he is not a man as I am, that I should answere him, *if* we come together to iudgement.

33 Neither is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 *Then* will I speake, and feare him not, [b] *but* because I am not so, I hold me still.

a Iob here answereth to the point of Eliphas and Bildad oration, touching the iustice of God, and his innocencie, confessing God to be iustice in iustifying, yet to be nothing in respect.
b Of a thousand things, which God could lay to his charge, man cannot answere him one.
c He declareth what is the infirmitie of man, by the mighty and inuisible power that is in God, showing what he could do if he would set forth his power.
d These are the names of certaine starres, whereby he meaneth that all starres both knowen and vnknowen are at his appointment.
e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.
f He sheweth that when God doeth execute his power, he doeth it iustly, so farforth as none can controll him.
g God will not be appeased for ought that man can lay for himselfe for his iustification.
h That is, all the reasons that men can lay to approue their cause.
i How should I be able to answere him by eloquence? whereby hee noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.
k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.
l Whiles I am in my pangs, I cannot but braist forth into many inconueniences, although I know still that God is iust.
m I am not able to feele my sinnes so great, as I feele the weighe of his plagues: and this he speaketh to condemne his dullnesse, and to iustifie God.
n After he hath accused his owne weakenes, he continueth to iustifie God and his power.
o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine hart & conscience.
p If God punish according to all iustice, he wilde destroy aswell them that are counted perfit as them that are wicked.
q To wit, the wicked.
r This is spoken according to our apprehension, as though hee would say, If God destroy but the wicked as Chapter 5.3. why should he suffer the innocents to be so long tormented by them?
s That they cannot see to doe iustice.
t That can shewe the contrary?
u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.
x Why doeth not God destroy me at once? thus hee speaketh according to the infirmitie of the flesh.
y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
z Whatsoeuer I would vse to cōceal my filthinesse with, shall disclose me so much more.
a Which might make an accord betweene God and mee, speaking of impatience, and yet confessing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 *Iob is weary of his life, and setteth out his fragilitie before God.* 20 *Hee desireth him to stay his hand.* 22 *A description of death.*

MY soule is cut off [a] though I liue: I will leane my [b] complaint vpon my selfe, & will speake

a I am more like to a dead man then to one that liueth.
b I will make an ample declaration of my torments and not God.

in

in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not: shew me, wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, *and* to cast off the [e] labour of thine hand, & to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do [i] wickedly: for none can deliuer me out of thine hand.

8 Thine handes haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as [l] the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke? and turned me to cruds like cheese?

11 Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes,

12 Thou hast giuen mee life, and [m] grace: and thy [n] visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, *yet* I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not hold me gutiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe [q] marueilous vpon mee.

17 Thou renuest thy plagues against mee, and thou increasest thy wrath against me: [r] changes and armies *of sorowes* are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 *And* that I were as I had not bene, *but* brought from the wombe to the graue!

20 Are not my dayes few? let him [f] cease, *and* leaue off from me, that I may take a litle comfort,

21 Before I goe and shall not [t] returne, *euen* to the land of darknesse and shadow of death:

22 Into a lande, *I say*, darke as darknesse it selfe, *and* into the shadow of death, where is none [u] order, but the light *is there* as darknesse.

c He would not that God should proceed against him by his secret iustice, but by the ordinarie meanes that he punisheth others.
d It is agreeable to thy iustice to do me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked and condemne me?
g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemy?
i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at liberte.
k In these eight verses following he describeth the mercie of God, in the wonderfull creation of man and thereon groundeth that God should not shew himselfe rigorous against him
l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other gifts, whereby man excelleth all earthly creatures.
n That is, thy fatherly care and providence whereby thou preseruest me, and without the which I should perish straight way.
o Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee. q Iob being sore assaulted in this battell betweene the flesh and the spirit, beasteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases and in great abundance t Shewing that God hath infinite meanes to punish man. f Hee wisheth that God would leaue off his affliction, considering his great miserie and the brenitie of his life t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iodgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darknesse, but where all is very darknesse in selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar [y] Naamathite, & said,

2 Should not the multitude of wordes be answered? or should a great [a] talker be iustified?

3 Should men hold their peace at thy lies? and when thou mockest *others*, shall none make thee ashamed?

a Should he persuade by his great talke, that he is iust?

4 For thou hast said, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the [c] secrets of wisedome, how thou hast *deserued* double, according to right: know therfore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almightie to *his* perfection?

8 The heauens are hie, what canst thou do? [d] it is deeper then the hell, how canst thou know it?

9 The measure therof is longer then the earth, and it is broader then the sea.

10 If he cut off and [e] shut vp, or gather together, who can turne him backe?

11 For hee knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man *new* borne is like a wilde asse [f] colt.

13 If thou [g] prepare thine heart, and stretch out thine hand toward him:

14 If iniquitie bee in thine [h] hand, put it farre away, and let no wickednesse dwel in thy Tabernacle.

15 Then truely shalt thou lift thy [i] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* misery, and remember it as waters that are past.

17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine *and* bee as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, *and* shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes [k] of the wicked shall faile, and their refuge shall perish, and their hope *shalbe* sorow of mind.

b Hee charge Iob with that that he spake that the thing which he spake was true, and that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, when he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.
d That is, the perfection of God, and all man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controll him?
f That is, without vnderstanding, so that whatsoeuer gifts he hath vnterward, cause of God and not of nature.
g If thou repent, pray vnto him.
h Renounce that whatsoeuer thou hast, change all things such that
i Hee declareth what quietnesse of conscience and successe in all things such that
k Hee sheweth that

owne euill workes, and see that they offend not God, ouer whom
i Hee declareth what quietnesse of conscience and successe in
h ne, which turne to God by true repentance. *Leuit. 26. 5, 6.
contrary things shall come vnto them that doe not repent.

CHAP. XI.

2 Iob accusseth his friendes of ignorance. 7 Hee declareth the might, and power of God. 17 And howe hee changeth the course of things.

THen Iob answered, and sayd,

2 In deede because that ye are the people *onely*, [a] wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iust *and* the vpright is laughed to scorne.

5 [d] Hee that is ready to fall, *is as* a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safety that prouoke God, † whom God hath inriched with his hand.

7 Aske now the beasts, [e] and they shall teach

a Because you feele not that which you speake, you think the whole Rabbi is in words, and to better your selues as though none haue any thing, or could know but you.
*Psal. 14. 1.
b He reproueth these his friends
c two sinnes: the one that they thought they had better knowledge
d ction, they did de
e heighbour being a
† Heb. as whom God hath brought in with his hand.

then in deede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie. c The which mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth. d As the rich esteeme not a light or smoke that goeth out, so is he despised that falleth from prosperitie to aduersitie. † Heb. as whom God hath brought in with his hand. e He declareth to them that did dispute against him, that the ir wisedome is common to all, and such as the very beast brutes do dayly teach.

thee,

thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare to thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath || of all mankind.

11 Doeth not the eare f discerne the wordes, and the mouth taste meat for it selfe?

12 Among the g ancient *is* wisedom, and in the length of dayes *is* vnderstanding.

13 With him *is* wisedome and strength: hee hath counsell and vnderstanding.

14 Beholde, hee will breake downe, and it can not be built: he shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him *is* strength and wisedom: he that is deceiued, and that h deceiueth, are his.

17 Hee causeth the counsellers to goe *as* spoyled, and maketh the iudges fooles.

18 i He looseth k the collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes *as* a pray, and ouerthroweth the mighty.

20 He taketh away the speach from the l faithful *counsellers*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weake.

22 He discouereth the deepe places from *their* darkenesse, and bringeth foorth the shadowe of death to light.

23 He m increaseth the people, and destroyeth them: he enlargeth the nations, & bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernes out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

a For although he shew that God had a reason, which was manifest in his ordinary workings, and another in his secret counsel, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well applie your meditation to the diffide.

c Hee condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in his, except they had vndertaken the probation thereof.

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprooue you, if yee doe secretly accept any person.

11 Shall not his excellencie make you afrayd? and his feare fall vpon you?

12 Your d memories may bee compared vnto ashes, *and* your bodies vnto bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I e take my flesh in my teeth, and take my soule in mine hand?

15 Loe, though hee slay mee, *yet* will trust in him, and I will reprooue my wayes in his sight.

16 He shall be my saluation also: for the f hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I shalbe g iustified.

19 Who is he that will pleade h with me? for *if* I now hold my tongue, I i die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 k Withdraw thine hand from me, and let not thy feare make me afrayd.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are l mine iniquities and sinnes? shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest mee to possesse m the iniquities of my youth.

27 Thou puttest my feete also in the n stocks, and lookest narrowly vnto all my paths, and makest the print *thereof* in the † heeles of my feete.

28 Such a one consumeth like a rotten thing, *and* as a garment that is motheaten.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite as they charged him.

g That is, cleared and not cast off for my sinnes, as you reason.

h To prooue that God doth thus punish mee for my sinnes.

i If I defend not my cause, euery man will condemne me.

k He sheweth what these two things are.

l His pangs thus mooue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserued such rigour: wherein he offended that he would know a cause of God why he did punish him.

m Thou punishest me now for the faules that I committed in my youth.

n Thou makest mee thy prisoner, and doest so presse mee that I cannot stirre hand nor foote.

† *Hebr. roots.*

CHAP. XIIII.

1 *Iob describeth the shortnesse and miserie of the life of man.* 14 *Hope sustaineth the godly.* 22 *The condition of mans life.*

MAn a that is borne of woman, is of short continuance and full of trouble.

2 Hee shooteth foorth as a floure, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 *And* yet thou openest thine hand vpon such b one, and causest mee to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths *are* with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the root of it wax old in the earth, and the stocke thereof be dead in the ground,

9 *Yet* by the sent of water it will budde, and bring

a Taking occasion of his miseries wherein he describeth the state of mans life from his birth to his death.

* *Chap.* 8.9. *Psal.* 144.4.

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednesse of the flesh, when it is not subiect to the Spirit.

* *Psal.* 51.5,7.

c Vntill the time that thou hast appointed for him to die, which he desireth as the hireling waiteth for the ende of his labour to receiue his wages.

bring foorth boughes like a plant.

10 [d] But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: *for* he shal not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide mee in the graue, and keepe me secret, vntil thy [e] wrath were past, *and* wouldest giue mee terme, and [f] remember me!

14 If a man die, shall hee liue againe? All the dayes of mine appointed time will I wait, til [g] my changing shall come.

15 Thou shalt call *mee*, and I shall [h] answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steppes, *and* doest not delay my sinnes.

17 Mine iniquitie is sealed vp, *as* in a [i] bagge, and thou addest vnto my wickednesse.

18 And surely *as* the mountaine that falleth, commeth to nought, and the [k] rocke that is remoued from his place:

19 *As* the water breaketh the stones, *when* thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall hee vnderstand concerning them, whether they shall be of low degree,

22 But *while* his [l] flesh *is* vpon him, hee shall be sorowfull, and *while* his soule *is* in him, it shall mourne.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods indgement was the cause why he desired to die.

f That is, release my paines and take me to mercy.

g Meaning, vnto the day of the resurrection when he should be changed, and renued.

h Though I be afflicted in this life, yet in the resurrection I shall see thy mercies and answere when thou callest me.

* *Prou.5.21.*

i Thou layest them altogether, and suffrest none of my sinnes vnpunished.

k He murmureth through the impatiencie of the flesh against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shall be in paine and misery.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he describeth wisdom and purenesse to himselfe. 13 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shal a wise man speake words of the [a] wind, and fill his belly [b] with the East wind?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off [c] feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the [d] tongue of the crafti.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the [e] first man that was borne? and wast thou made before the hils?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome [f] to thee?

9 What knowest thou that we know not? *and* vnderstandest that is not in vs?

10 With vs are both ancient & very aged men, farre older then thy father.

11 *Seeme* the consolations of God [g] small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou answerest to God † at thy pleasure, and bringest *such* words out of thy mouth?

a That is, vaine words, and without consolation.

b Meaning, with matters that are of none importance, which are forgotten assoone as they are vttered, as the East winde drieth vp the moysture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God, and prayer.

d Thou speakest as doe the mockers and contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceite?

† *Or in thy spirit.*

14 What is man, that he should bee cleane? and he that is borne of woman, that he should [i] be iust?

15 Beholde, hee found no stedfastnesse in his Saintes, yea, the heauens are not cleane in his sight.

16 How much more *is* man abominable, and filthy, which [k] drinketh iniquitie like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue tolde, *as they haue heard* of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauelleth of child, and the number [m] of yeeres is hid from the tyrant.

21 A sound of feare *is* in his eares, *and* in his prosperitie the destroyer shall come vpon him.

22 He beleeueth not to returne out of [n] darkenesse: for he seeth the sword before him.

23 He wandreth [o] to and fro for bread where *he may*: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and [p] anguish shall make him afrayd: they shall preuaile against him as a King ready to battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 *Therefore God* shall runne vpon him, *euen* vpon his necke, and against the most thicke part of his shield,

27 Because he hath couered his face with [q] his fatnesse, and hath collops in *his* flanke.

28 Though he dwel [r] in desolate cities, *and* in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shal he prolong the [s] perfection thereof in the earth.

30 He shall neuer depart out of darkenes: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He [t] beleeueth not that hee erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 *God* shall destroy him as the vine her sowre [u] grape, and shall cast him off, as the olive *doeth* her flowre.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of [x] bribes.

35 *For* they [y] conceiue mischiefe, and bring foorth vanitie, and their bellie hath prepared deceit.

i His purgatorie is to pr[illegible] as an vnclean, and an hypocrite is punished for his sinnes, like [illegible] did before Christ. 4.18.

k Which hath a desire to sinne as he that is thirsty to drinke.

l Who by their wisedome so gouerned that no stranger invaded them, and so the land seemed only giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of the miserie wherein he once fallen.

o God doth not onely impouerish the wicked vntimes; but euen in their prosperitie he punisheth them with a greater and more grieuous miserie.

p He showeth what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrors of conscience, and out ward afflictions.

q That is, he was so puffe vp with great prosperitie and abundance of all things, that he forgate God, thinking, that Iob in his felicitie, had not the same of God.

r Though he build and repaire ruinous places to get him fame, yet God shall bring all to nought, and make his great prosperitie into a extreme miserie.

s Meaning, that his sumptuous buildings shall neuer come to perfection.

t Hee standeth so in his owne conceite, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they bee ripe.

x Which were built or maintained by prouling and briberie.

y And therefore all their vaine deuises shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 Complaineth in what extremitie hee is, 19 And taketh God witnesse of his innocencie.

BVt Iob answered, and sayd,

2 I haue oftentimes heard such things: miserable comforters are ye all.

3 Shall there bee none ende of wordes of

a winde?

a wind? or what maketh thee bolde so to b answere?

4 I could also speake as ye doe: (but would God your c soule were in my soules stead) I could keepe you company in speaking, & could d shake mine head at you,

5 But I woulde strengthen you e with my mouth, and the comfort of my lips should assuage *your sorow*

6 Though I speake, my sorow f cannot be assuaged: though I cease, what release haue I?

7 But now hee maketh mee wearie: *O God*, thou hast made all my h congregation desolate,

8 And hast made me ful of i wrinckles which is a witnesse thereof, and my leannesse riseth vp in me, testifying *the same* in my face.

9 k His wrath hath torne *me*, and hee hateth me, *and* gnasheth vpon me with his teeth: mine enemy hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the l cheeke in reproch: they gathered themselues together against me.

11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set me as a marke for himselfe.

13 His n archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackcloth vpon my skin, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death *is* vpon mine eyes,

17 Though *there be* no wickednesse in q mine hands, and my prayer r *be* pure.

18 O earth, couer not thou my s blood, and let my crying finde no place.

19 For loe, now my t witnesse *is* in the heauen, and my record *is* on high.

20 My friends u speake eloquently against me: *but* mine eye powreth out *teares* vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

CHAP. XVII.

1 Job saith that he consumeth away, and yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that hee looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue *is readie* for me.

2 There are none but a mockers with me, and mine eye continueth in b their bitternesse.

3 c Lay downe now, *and* put me in suretie for thee: who is he, that d will touch mine hand?

4 For thou hast hid their heart from c vnderstanding: therefore shalt thou not set *them* vp on high.

5 f For the eyes of his children shall faile, that speaketh flatterie to *his* friends.

6 Hee hath also made me a g by word of the people, and I am as a tabret h before them.

7 Mine eye therefore is dim for griefe, and all my strength *is* like a shadow.

8 The righteous shalbe astonied at i this, and the innocent shal be moued against the hypocrite.

9 But the righteous will hold his k way, & he whose hands are pure, shall increase *his* strength.

10 All l you therefore turne you, and come now, and I shall not find one wise among you.

11 My dayes are past, mine enterprises are broken, *and* the thoughts of mine heart

12 Haue changed the m night for the day, and the light that approched, for darknesse.

13 Though I hope, n *yet* the graue shalbe mine house, *and* I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, *and* to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shal consider the thing that I hoped for?

16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

a In stead of comfort, being now at death doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me.
c Hee reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light.
d And answere for thee?
e That these mine afflictions are thy iust iudgements, though man know not the cause.
f He that flatteretheth a man, and onely iudgeth him happie in his prosperitie shall not himselfe onely but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the ende they shall come to vnder standing & know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished, as well as the wicked.
l Iob speaketh to right mee sorowe in stead of comfort.
m That is, haue brought them three that came to comfort him.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall bee to mee in stead of them.
p All worldly hope and prosperity faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnsaitbfull and wicked.

THen answered Bildad the Shuhite, and sayd,

2 When will a yee make an ende of *your* words? b cause vs to vnderstand, and then we will speake.

3 Wherefore are wee counted as beasts, *and* are vile in your sight?

4 *Thou art* c *as one* that teareth his soule in his anger. Shall the d earth bee forsaken for thy sake? or the rocke remooued out of his place?

5 Yea, the light of the wicked shall be e quenched, and the sparke of his fire shall not shine.

6 The light shalbe darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shal be restrained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feet, and he f walketh vpon the snares.

9 The grenne shall take him by the heele, and the theefe shall come vpon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraid on euery side, and shall driue him to his feet.

12 His strength shalbe g famine: and destruction shalbe ready at his side,

13 It shall deuoure the inner parts of his skinne, *and* the h first borne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the i King of feare.

15 *Feare* shall dwell in his house (because it is not k his) l *and* brimstone shall be scattered vpon his habitation.

16 His rootes shall bee dryed vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

18 They

a Which count your selues iust as Chap 12.4.
b Whom you take to be but beasts, as Chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy take by dealing with thee otherwise then he doth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinary working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him, shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him and his.

18 They shall driue him out of the m light vnto darknesse, and chase him out of the world.

19 Hee shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20. The posteritie shalbe astonied at his n day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reproueth his friends, 15 and recieuth his misteries and grieuous paines. 25 Hee asureth himselfe of the generall resurrection.

BVt Iob answered, and said,

2 How long will yee vexe my soule, and torment me with words?

3 Ye haue now o ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine errour p remaineth with me.

5 But indeed if ye will aduance your selues against me, and rebuke me for my reproch,

6 Know now, that God hath q ouerthrowen me, and hath compassed me with his net.

7 Behold, I crie out of violence, but I haue none answere: I crie, but there *is* no iudgement.

8 He hath hedged vp my way that I cannot r passe, and he hath set darknesse in my paths.

9 Hee hath spoiled me of mine honour, and taken the s crowne away from mine head.

10 Hee hath destroyed mee on euery side, and I am gone: and he hath remoued mine hope like t a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His u armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 x They that dwell in mine house, and my mayds tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but hee would not answere, *though* I prayed him with my mouth.

17 My breath was straunge vnto my wife, though I praied her for the childrens sake of mine y owne bodie.

18 The wicked also despised mee, *and* when I rose, they spake against me.

19 Al my secret friends abhorred me, and they whome I loued, are turned against me.

20 My bone z cleaueth to my skinne and to my flesh, and I haue escaped with the a skinne of my teeth.

21 Haue pitie vpon me: haue b pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe yee persecute me, as c God? and are not satisfied with my d flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 *And* grauen with e an yron pen in lead, or in stone for euer!

25 For I am sure that my f redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin *wormes* destroy this *bodie*, yet shall I see God g in my flesh.

27 Whome I my selfe shall see, and mine eyes shall behold, and none other *for me, though* my reines are consumed within me.

28 But ye said, Why is he persecuted? And there was a h deepe matter in me.

29 Bee yee afraid of the sword: for the sword will bee i auenged of wickednesse, that yee may know that there is a iudgement.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

o That is, many times as Neh. 4. 12.

p That is, I my selfe shalbe punished for it, or you haue not yet confuted it.

q He brasteth out again into his passions, & declareth stil that his affliction commeth of God, though he be not able to f ele cause in himselfe.

r Meaning, out of his afflictions.

s Meaning his children, & whatsoeuer was deare vnto him in this world.

t Which is plackt vp & hath no more hope to grow.

u His manifold afflictions.

x Mine houshold seruants by al these losses Iob sheweth that touching the flesh he had great occasion to be moued.

y Which were hers and mine.

z Besides these great losses and most cruel vnkindnesse, he was touched in his owne person as followeth.

a All my flesh was consumed.

b Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially yee which should comforme me.

c Is it not enough that God do h punishme, except you by reproches increase my sorrow?

d To see my body punished, except yee trouble my mind?

e He protesteth that notwithstanding his sore passions his religion is perfit, and that he is not a b'asphemer, as they iudged him.

f I doe not so iust to the great iudge my selfe before the world, but I know that I shall come be- who shall be my deliuerer and Saiour.

g He declareth that two things moued him to speake: to wit, cause Iob should to touch him, and be cause he thinke he had know- sufficient to confute him.

h His purpose is to prove Iob to be a wicked man, and an hypocrite, because God pu- shed him, and changed his prosperitie into aduersitie.

i Whereas the father through ambition and tyrannie oppressed the poore, the children through poueritie and miserie, shalbe in- now at the point.

k So that the thing which he hath taken away by violence shall be restored again by force.

l Meaning that he shall carry nothing away with him but his sinne.

m As poison that is sweete in the mouth, bringeth destruction when it commeth into the body: so vice at the first is pleasant, but afterward God turneth it to destruction.

n He compareth euil gotten goods to the venim of aspes, whis bitterness is most dangerous poison: that Iobs great riches were not truely come by.

o Though God giue to all other abundance of his blessings, yet he shall haue no part thereof, raueners and spoylers of the poore shall enioy their theft but for a time: for God will take it from them and cause them to make restitution, so that it is but an exchange.

p He shall leaue nothing to his posteritie.

q The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short end, 21 though for a time they flourish

THen answerd Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I haue heard a the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of old? *and* since *God* placed man vpon the earth,

5 That the reioycing of the wicked *is* short, and that the ioy of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 *Yet* shal he perish for euer like his dung, *and* they which haue seene him, shall say, Where is he?

8 He shal flee away as a dreame, and they shal not find him, and shall passe away as a vision of the night.

9 So that the eye which hath seene him, shall do so no more, & his place shall see him no more.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

11 His bones are full *of the sinne* of his youth, and e it shall lie downe with him in the dust.

12 When wickednes was f sweet in his mouth, *and* he hid it vnder his tongue,

13 *And* fauoured it, and would not forsake it, but kept it close in his mouth.

14 *Then* his meate in his bowels was turned: the gall of Aspes *was* in the midst of him.

15 He hath deuoured substance, and hee shall vomite it: *for* God shall draw it out of his bellie.

16 Hee shall sucke the g gall of Aspes, *and* the vipers tongue shall slay him.

17 Hee shall not see the h riuers, *nor* the floods *and* streames of hony and butter.

18 Hee shall restore the labour, and shall deuoure no more: *euen* according to the substance *shall bee* his exchange, i and hee shall enioy it no more.

19 For hee hath vndone *many:* hee hath forsaken the poore, *and* hath spoyled houses which he builded not.

20 Surely he shall feele no quietnes in his body, *neither* shall he reserue of that which he desired.

21 There shall none of his k meate bee left: therefore none shall hope for his goods.

22 When he shalbe filled with his abundance, he shall be in paine, *and* the hand l of all the wicked shall assaile him.

a He declareth that two things moued him to speake: to wit, cause Iob should to touch him, and be cause he thinke he had know- sufficient to confute him.

b His purpose is to prove Iob to be a wicked man, and an hypocrite, because God pu- shed him, and changed his prosperitie into aduersitie.

c Whereas the father through ambition and tyrannie oppressed the poore, the children through poueritie and miserie, shalbe in- now at the point.

d So that the thing which he hath taken away by violence shall be restored again by force.

e Meaning that he shall carry nothing away with him but his sinne.

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g He compareth euil gotten goods to the venim of aspes, whis bitterness is most dangerous poison: that Iobs great riches were not truely come by.

h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof, raueners and spoylers of the poore shall enioy their theft but for a time: for God will take it from them and cause them to make restitution, so that it is but an exchange.

i This is, shall

k He shall leaue nothing to his posteritie.

l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

23 He

23 He shall bee aboue to fill his belly, *but God* shall sende vpon him his fierce wrath, [m] and shall cause to raine vpon him, *even* vpon his meate.

24 Hee shall flee from the yron weapons, *and* the bow of steele shall strike him through.

25 *The arrow* is drawen out, and commeth foorth of the [n] body, and shineth of his gall, *so* feare commeth vpon him.

26 [o] All darknesse shalbe hid in his secret places: the fire that is not [p] blowen shall deuoure him, *and* that which remaineth in his tabernacle, shalbe destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The [q] increase of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage *that he shall haue* of God, for his [s] words.

CHAP. XXI.

1 Iob declareth how the prosperitie of the wicked maketh them proud, 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 Neuertheless to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and said,

2 Heare diligently my wordes, and this [a] shall be in stead of your consolations.

3 Suffer mee, that I may speake, and when I haue spoken, mocke on.

4 Doe I *direct* my talke to man? If it [b] were so, how should not my spirit be troubled?

5 Marke mee, and bee abashed, and lay your hand vpon *your* [c] mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.

7 Wherefore do the wicked [d] liue, *and* waxe olde, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.

11 They send forth their children [e] like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the [f] knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their [h] hand: *therefore* let the counsell of the wicked [i] be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will diuide *their* liues in his wrath.

18 They shall be as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorow *of the father* for his children: when hee rewardeth him, hee shall know it.

20 [k] His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach [l] God knowledge, who iudgeth the highest things?

23 One [m] dieth in his full strength, being in all ease and prosperitie.

24 His breastes are full of milke, and his bones runne full of marow.

25 And another [n] dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in [o] the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises *wherewith* ye do me wrong.

28 For ye say, Where is the princes [p] house? and where is the tabernacle of the wickeds dwelling?

29 May yee not [q] aske them that goe by the way? and ye cannot deny their signes.

30 But the wicked is kept vnto the day of [r] destruction, *and* they shall be brought foorth to the day of wrath.

31 Who shal declare his way [s] to his face? and who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue, and remaine in the heape.

33 The [t] slimie valley shalbe sweet vnto him, and euery man shall drawe after him, as before him there were innumerable.

34 How then comfort [u] ye me in vaine, seeing in your answeres there remaine but lies?

a Your diligent hearing of my words shall be to you a great consolation.

b As though he would say, I doe not speake with such mean, he with God, who is the Creator of all things, and therefore my words are of more efficacie in consolation.

c Bridle your tongues, and be ashamed of your sinfull words.

d Vnrighteous men are commonly called wicked, and therefore they are euidently shewed to be wicked, when they are in affliction.

e Hee mocketh the wicked, that they are as sheepe, and dance as they are led to the slaughter.

f Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

g Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

h Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

i Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

k Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

l Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

m Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

n Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

o Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

p Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

q Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

r Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

s Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

t Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

u Hee shewed before, that God will not be seen of them, and that they desire not his knowledge, and yet they haue no profit of their wicked life.

reproue him in this worlde, yet doth his a token, that God will compt. 2 He shall be glad to lie in a slimie pit, which before sent with a royall palace. u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 Hee accuseth him of vnmercifulnesse. 23 And that hee denied Gods prouidence. 22 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and said,

2 May a man be [a] profitable vnto God, as he that is wise may be profitable to himselfe?

3 * Is it any thing vnto the Almighty, that thou art righteous? or is it profitable *to him*, that thou makest thy wayes vpright?

4 It is for feare [b] of thee that hee will accuse thee? *or* goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the [c] pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man [d] had the earth, and he that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of [e] the fatherlesse were broken.

10 Therefore snares *are* round about thee, and feare shall suddenly trouble thee:

11 Or darknesse that thou shouldest not see, and [f] abundance of waters shall couer thee.

12 Is not God on [g] hie in the heauen? and behold the height of the [h] starres how hie they are.

13 But thou sayest, How should God [i] know? can he iudge through the darke cloude?

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

* *Chap.* 35.7.

b Least thou shouldest reproue or hurt him?

c Thou hast beene cruel and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.

d When thou wast in power & authoritie, thou didst not iustice but wrong.

e Thou hast not onely not shewed pitie, but oppressed them.

f That is manifold afflictions.

g He accuseth Iob of impietie & contempt of God, as though he would say, If thou passe not for men, yet consider the height of God, and reuerence him.

h Hee reproueth Iob as though he denied Gods prouidence, that he could not see the things that were done in his world.

of Gods maiestie. h That so much the more by that excellent feare God, and reuerence him. i Hee reproueth Iob as though

I Who sendeth to the wicked prosperitie and punisheth the godly, m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies: and this he speaketh according to the common iudgement.

p Thus they called Iob house in derision, concluding that it was destroyed, because he was wicked.

q Which through long trauelling haue experience & taken the proof, to wit, that the wicked doe prosper, and the godly liue in a fiction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though man doe flatter him, and none dare bring him to an account, could not be con

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation *was as* a riuer that ouerflowed.

17 Which said vnto God, Depart from vs, and *asked* what the Almightie could do for them.

18 Yet hee [m] filled their houses with good things: but let the counsell of the wicked *be* farre from me.

19 The righteous shall see them and shall reioyce, [n] and the innocent shall laugh them to scorne.

26 Surely, [o] our substance is hid: but the fire hath deuoured the remnant of [p] them.

27 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperity.

22 Receiue I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt [r] be built vp, *and* thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for [s] dust, and the gold of Ophir, as the flints of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delite in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy praier vnto him, & he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the [t] light shall shine vpon thy wayes.

29 [u] When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shall saue the humble person.

30 The innocent shal deliuer the [x] yland, and it shalbe preserued by the pureness of thine hands.

k How God hath punished them from the beginning?
l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
m He answereth to that, which Iob had said, Chap. 21. 7. that the wicke haue prosperitie in this world: desiring that hee might not be partaker of the like.
n The iust reioyce at the destruction of the wicked to two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care onee his in that he punisheth their enemies.
o That is, the state and preseruation of the godly is hid vnder Gods wings.
p Meaning, of the wicked.
q He exhorteth Iob to repentance and to returne to God.
r God will restore vnto thee all thy substance.
s Which shalbe in abundance like dust.
t That is, the fauour of God.
u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom.
x God will deliuer a whole country from peril, euen for the iust mans sake.

CHAP. XXIII.

Iob affirmeth that hee doth inquireth and seeketh the power and sentence of his Iudge, 10 And that hee is not punished onely for his sinnes.

BVt Iob answered, and said,

2 Though my talke be this day in [a] bitternesse, *and* my plague greater then my groning,

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the wordes, *that* hee would answere me, & would vnderstand what he would say vnto me.

6 Would he [b] pleade against me with *his* great power? No, but he would [c] put *strength* in me.

7 [d] There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 [e] Behold, *if* I go to the East, hee is not there: if to the West, yet I cannot perceiue him:

9 *If* to the North where he worketh, yet I can not see him: he wil hide himselfe in the South, and I cannot behold him.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Cha. 22. 21. he declareth that he desireth nothing more: but it seemed that God would not be found of him.
b Vsing his absolute power, and saying, because I am God, I may do what I will.
c Of his mercie he would giue me power to answere him.
d When he of his mercie hath given strength to maintaine their cause.
e Meaning, that if hee consider Gods iustice he is not able to comprehend his iudgements on what side or poo sooner he turneth himselfe.

10 But he knoweth my [f] way, *and* trieth mee, *and* I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, *and* I haue [g] esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one *minde*, and who can [h] turne him? yea, he doeth what his minde desireth.

14 For he will performe that which is decreed of me, and [i] many such things *are* with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God [k] hath softened mine heart, and the Almightie hath troubled me.

17 For I am not cut off in [l] darkenesse, but he hath hid the darkenesse from my face.

a good ende.
i In many points man is not able to attaine to
k That I should not bee without feare.
l Hee sheweth the cause of which is, that he being in trouble, seeth none end, neither yet knoweth

CHAP. XXIIII.

Iob descrideth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods prouidence. 17 And the destruction of the wicked.

HOw should not the times [a] be hidde from the Almighty, seeing that they which knowe him, see not his [b] dayes?

2 *Some* remoue the land markes, that rob the flocks and feed *thereof*.

3 They leade away the asse of the fatherlesse: *and* take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Beholde, *others as* wilde asses in the wildernesse, goe foorth to their businesse, and [d] rise early for a pray: the wilderuesse [e] *giueth* him *and* his children food.

6 They reape [f] his prouision in the fielde, but they gather the late [g] vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the showres of the mountaines, [h] and they imbrace the rocke for want of a couering.

9 They plucke the fatherles [i] from the breast, and take the pledge of [k] the poore.

10 They cause him to go naked without clothing, and take the gleaning from the hungry.

11 They that make oyle [l] betweene their walles, and tread their wine presses, suffer thirst.

12 Men [m] cry out of the city, and the soules of the slaine [n] cry out: yet God doeth [o] not charge them with folly.

13 These are they, that abhorre the [p] light: they know not the wayes thereof, nor continue in the pathes thereof.

14 The murtherer riseth early, *and* killeth the poore and the needy: and in the night hee is as a theefe.

15 The eye also of the [q] adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, *which* they marked for themselues in the day:

which are appointed for the purpose: meaning that those that labour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Do cry out and call for vengeance.
o God doth not condemne the wicked, but suffereth to passe ouer it by his long silence.
p That is, Gods word, because they are ignorant thereby.
q By the particular vices and the licence thereunto, he would prouue that God punisheth not the wicked and rewardeth the iust.

they know not the light.

17 But the morning *is* euen to them as the shadow of death: if one know them, *they are* in the terrours of the shadow of death.

18 He is swift vpon the [r] waters: their [s] portion shalbe cursed in the earth: he will not behold the way of the vineyards.

19 *As* the drie ground and heat consume the snow waters, *so shall* the graue [t] the sinners.

20 [u] The pitifull man shall forget them: the worme *shall feele* his sweetnesse: he shall bee no more remembred, and the wicked shall bee broken like a tree.

21 He [x] doth euil intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the [y] mightie by his power, *and* when he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes *are* vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not [z] so, where is hee *or* who wil proue me a liar, and make my words of no value?

r He leaueth to the waters for his succour. s They thinke that all the world is vnworthie of them, and doe not goe their way. t Any graue is ful of waters, till they be consumed. u He declareth that after that the wicked haue destroyed the weakest, they will doe the stronger, and therefore they are iustly preuented by Gods iudgements. x That is, that contrarie to your reasoning no man can giue a perfit reason of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and said,

2 [a] Power and feare *is* with him, that maketh peace in his high places.

3 Is there any number in his armes? and vpon whom [b] shall not his light arise?

4 And how may a man [c] be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the moone, [d] and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, *which is but* a worme?

a Who can hide him from his power? b That is, be iust in sight of God? c How shew his power, the moone and starres cannot haue that light which is in them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, and proueth it by his miracles.

BVt Iob answered, and said,

2 [a] Whom helpest thou? him that hath no power? saueest thou [g] arme that hath no strength?

3 Whome counsellest thou? him that hath no wisedome? thou [b] shewest right well as the thing is.

4 To whom doest thou declare *these* words? or whose spirit [c] commeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, and there is no couering for [f] destruction.

7 Hee stretcheth out the [g] North ouer [y] emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne: [h] and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride *thereof*.

13 His Spirit hath garnished the heauens, *and* his hand hath formed the crooked [l] serpent.

14 Loe, these are part of his wayes: but [m] how little a portion heare we of him? and who can vnderstand his searefull power?

b That is, he hideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproche.

l Which is a figure of starres fashioned like a serpent, because of the crookednesse. m If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The constancie and perfitnesse of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgment: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, [b] and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and wil not forsake it: mine heart shall not reproue mee of my [e] dayes.

7 Mine enemie shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Wil God heare his crie, when trouble commeth vpon him?

10 Will hee set his delight on the Almightie? will he call vpon God at all times?

11 I will teache you *what is* in the hand of [g] God, *and* I will not conceale that which is with the Almightie.

12 Behold, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they shall receiue of the Almightie.

14 If his children bee in great number, the sword *shall destroy* them, and his posteritie shall not be satisfied with bread.

15 His remnant shall bee buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not be gathered *to his fathers*: they opened their eyes, and he was gone.

20 Terrors shal take him as waters, *and* a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart: & it shall hurle him out of his place.

22 And *God* shal cast vpon him and not spare, *though* he would faine flee out of his hand.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes. b Howsoeuer men iudge of me, yet will I not speake contrarie to that, which I haue said, and so do wickedly in betraying the truth. c Which condemne me as a wicked man, because the hand of God is vpon me. d I will not confesse that God doth thus punish me for my sinnes. e Of my life past. f What aduantage hath the dissembler to gaine neuer so much, seeing he shall loose his owne soule? g That is, what God reuealeth to himselfe, & what of he giueth not the knowledge to all. h That is, these secrets iudgements of God, and yet doe not vnderstand them. i Why maintaine you then this errour? k Thus will God order the wicked, and punish him, euen vnto his posteritie. l None shall lament him. m Which breedeth in an other mans possession or garment but is soone shaken out. n He meaneth, that the wicked tyrants shall not haue a quiet death nor be buried honourably.

& 23 Enerie

23 *Euerie man* shall clap their handes at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable,

THe siluer surely hath his veine, [a] and the gold his place, *where* they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an ende to darknesse, [b] and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commethbread, and vnder it, as it were fire, is turned vp.

6 The stones thereof *are* a place [f] of saphirs, and the dust of it *is* gold.

7 There is a path which no fowle hath knowen, neither hath the kites eye seene it.

8 The Lions whelps haue not walked it, nor the Lion passed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthrowetb the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euerie precious thing.

11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 [k] Gold shal not be giuen for it, neither shal siluer be weighed for the price thereof.

16 It shall not bee valued with the wedge of gold of ophir, *nor* with the precious onix, nor the saphir.

17 The gold nor the crystall shall bee equall vnto it, nor the exchange *shall be* for plate of fine golde.

18 No mention shall be made of corall, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisedome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] fowles of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 *But* God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, *and* seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When hee made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold, * the [o] feare of the Lord is wisedome, and to depart from euill *is* vnderstanding.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.
b There is nothing but it is compassed within certaine limits, and hath an end but Gods wisedome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, corne, and vnderneath it brimstone or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither fowles nor beasts can enter.
g After that hee hath declared the wisedome of God in the secrets of nature, he declareth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome cannot be atteined vnto.
i It is too high a thing for a man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kinde of precious stone.
m Meaning, that there is no natural meanes, whereby man might attaine to the heauenly wisdome: which he meaneth by the fowls that flie hie.
n He maketh God only the author of this wisedome, and the giuer thereof.
* Prou. 1. 7.
o Hee declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21. His authoritie. 21 Iustice and equitie.

SO Iob proceeded, and continued his parable, saying,

2 Oh that I were as † in times past, when God preserued me!

3 When his [a] light shined vpon mine head: *and when* by his light I walked thorowe the [b] darknesse,

4 As I was in the dayes of my youth: when [c] Gods prouidence *was* vpon my tabernacle:

5 When the Almightie was yet with me, *and* my children round about me:

6 When I washed my pathes [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, *euen* to the iudgement seat, *and when* I caused them to prepare my seat in the streete.

8 The yong men saw mee, and [e] hid themselues, and the aged rose, *and* stood vp.

9 The princes stayed talke, & laid their hand on their † mouth.

10 The voice of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard mee, it blessed me: and when the eye saw *me*, it gaue witnesse to [h] mee.

12 For I deliuered the [i] poore that cried, and the fatherlesse, and him that had none to helpe him.

13 [k] The blessing of him that was readie to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put [l] on iustice, and it couered mee: my iudgement *was* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *when* I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my [m] nest, and I shall multiplie *my* dayes as the sand.

19 *For* my roote is [n] spred out by the water, and the dew shall lie vpon my branch.

20 My glorie shall renew toward me, and my bowe shall be restored in mine hand.

21 Vnto me men giue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke [o] dropped vpon them.

23 And they waited for me, as for the raine, and they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.

25 I appointed out [s] the way, and did sit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

† Ebr. months before.
a When I felt his fauour.
b I was [illegible] afflictions.
c That is, [illegible] by [illegible] to be more [illegible] sent with me.
d By these [illegible] tudes he declareth the great [illegible] that he was in, so that hee had none occasion to be such a fauor as they seemed to him.
e Being ashamed of their [illegible] and afraid of my grauitie.
f Acknowledging my wisedome.
g All that heard me praised me.
h Testifying that I did good [illegible]
i Because his aduersaries did so much charge him with wicked deeds, he is compelled to render [illegible] of his life.
k That is, I did succour him that was in distresse, so hee had cause to praise me.
l I delighted to doe iustice, as others did to weare costly apparell.
m That is, as I hope in my bed without all trouble, and vnquietnesse.
n My substance doth increase.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought neither I would condescend vnto them.
r They were afraid to offend me and could not be angrie.
s I had [illegible] commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVt now they that are yonger then I, [a] mocke me: *yea*, they whose fathers I haue refused to set with the [b] dogges of my flockes.

men were glad to doe me reuerence, the yong men now contemning, to be my shepheards, or to keepe my dogges.

a That is, mine estate is changed and whereas before the ancient [illegible] me.
b [illegible]

2 For

2 For whereto shoulde the strength of their hande haue serued me, *seeing* age [c] perished in them?

3 For pouerty and famine *they were* solitary, fleeing into the wildernes, *which is* darke, desolate and waste.

4 They cut vp || nettles by the bushes, and the iuniper rootes *was* their meate.

5 They were chased forth from among *men:* they shouted at them, as at a thiefe.

6 Therfore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 *They were* the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their [e] song, and I am their talke.

10 They abhorre me, *and* flee farre from me, and spare not to spit in my face.

11 Because that *God* hath loosed my [f] corde and humbled mee, [g] they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue trode on mee *as on* the [h] paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none [i] helpe.

14 They came as a great breach *of waters, &* [k] vnder this calamitie they come on heapes.

15 Feare is turned vpon me: *and* they pursue my soule as the wind, and mine health passeth away as a cloud.

16 Therefore my soule is nowe [l] powred out vpon me, and the dayes of affliction haue taken hold on me.

17 [m] It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment chãged, *which* compasseth me about as the collar of my coate.

19 [n] He hath cast me into the myre, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare me, neither regardest me, *when* I stand vp.

21 Thou turnest thy selfe [o] cruelly against me, and art enemie vnto me with the strength of thine hand.

22 Thou takest me vp, *and* causest me to ride vpon the [p] winde, and makest my || strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand [q] vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, [r] euill came vnto me: and when I waited for light, there came darkenesse.

27 My bowels did boyle without rest: *for* the dayes of affliction are come vpon me.

28 I went mourning [s] without sunne: I stood vp in the congregation [t] *and* cryed.

29 I am a brother to the [u] Dragons, and a companion to the Ostriches.

30 My skinne is blacke vpon mee, and my bones are burnt with [x] heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

1 Made a couenant with mine [a] eyes: why then should I thinke on [b] a mayde?

2 For what portion *should I haue* of God from aboue? and *what* inheritance of the almightie from on high?

3 Is not destruction to the wicked, & strange *punishment* to [c] the workers of iniquitie?

4 Doeth not hee beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weigh me in the iust balance, and he shall know mine [d] vprightnes.

7 If my steppe hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow and let another [f] eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layde waite at the doore of my neighbour,

10 Let my wife [g] grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure [h] to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgment of my seruant, and of my mayde, when they [i] did contend with me,

14 What then shall I do when [k] God standeth vp? & when he shal visit *me*, what shal I answere?

14 He that hath made me in the wombe, hath he not made [l] him? hath not he alone facioned vs in the wombe?

16 If I restrained the poore of *their* desire, or haue caused the eyes of the widow [m] to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth hee hath growen vp with me [n] as *with* a father, and from my mothers wombe I haue bene a guide vnto her.)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift [o] vp mine hande against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine [p] arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was [q] fearefull vnto me, & I could not *be deliuered* from his highnes.

24 If I made gold mine hope, or haue said to the wedge of golde, *Thou* art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the [r] sunne, when it shined, or the moone walking in *her* brightnesse,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine [s] hand,

28 (This also had bene an iniquitie to be condemned: for I had denied the God [t] aboue)

29 If I reioyced at his destruction that hated

a I kept mine eyes from all wanton looke.
b Would not God then haue punished me?
c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.
d He sheweth wherein his vprightnes standeth, that is, inasmuch as he was blameles before men, & sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the lawe, Deut. 28.33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.
i When they thought themselues euill entreated by me.
k If I had oppressed others, howe shoul I haue escaped Gods iudgement?
l He was moued, to shew pitie vnto seruants, because they were Gods creatures as he was.
m By long waiting for her request.
n He nourished the fatherlesse and maintained the widowes cause.
o To oppresse him & to do him iniurie.
p Let me rotte in pieces.
q I refrained not from sinning for feare of men, but because I feared God.
r If I was proude of my worldly prosperitie and felicitie, which is meant by the shining of the sunne and brightnes of the moone.
s If mine owne doings delighted me.
t By putting confidence in any thing but in him alone.

me, or was mooued *to ioy* when euill came vpon him.

30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my [u] Tabernacle say, Who shall giue vs of his flesh? wee cannot bee satisfied.

32 The stranger did not lodge in the streete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did [y] feare me: so I kept [z] silence, and went not out of the doore.

35 Oh that I had some to heare me! beholde my [a] signe that the Almightie will witnesse for me: though mine aduersary should write a booke *against me*,

36 Would not I take it vpon my shoulder, *and* binde it as [b] a crowne vnto me?

37 I will tell him the number of my goings, and go vnto him as to a [c] prince.

38 If my land [d] cry against mee, or the furrowes thereof complaine together.

39 I haue eaten the fruites thereof without siluer: or *if* I haue grieued [e] the soules of the masters thereof,

40 Let thistles grow in steade of wheate, and cockle in the stead of barley.

THE [f] WORDES OF IOB ARE ENDED.

u My seruants moued me to be reuenged of mine enemie, yet did I neuer wish him hurt.

x And not confessed it freely: whereby it is euident that he iustified himselfe before men, and not before God.

y That is, I reuerenced the most weake and contemned, and was afraid to offend them.

z I suffered them to speake euill of me, and went not out of my house to reuenge it.

a This is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.

b Should not this booke of his accusations be a praise and commendation to me?

c I will make him account of all my life, without feare.

d As though I had withholden their wages that laboured in it.

e Meaning, that he was no briber nor extortioner.

f That is, the talke which he had with his three friends.

CHAP. XXXII.

2 Elihu reproueth them of folie. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answere Iob, because he † esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the [a] Buzite, of the family of [b] Ram, was kindled: his wrath, *I say*, was kindled against Iob because he iustified himselfe [c] more then God.

3 Also his anger was kindled against his three friends, because thed could not finde an answere, *and* yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for [d] they were more ancient in yeeres then he)

5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered and sayde, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 *For* I sayd, The dayes [e] shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirite in man, [f] but the inspiration of the Almightie giueth vnderstanding.

9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare me *and* I will shew also mine opinion.

11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you sought out [g] reasons.

12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his words:

13 Least ye should say, Wee haue [h] found wisedome: *for* God hath cast him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neither wil I answere [h] him by your words.

15 *Then* they fearing, answered no more, *but* left off their talke.

16 When I had wayted (for they spake not, but stood still *and* answered no more)

17 *Then* answered I in my turne, and I shewed mine opinion.

18 For I am ful of [l] matter, *and* the spirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that brast.

20 *Therefore* will I speake, that I may take breath: I will open my lips, and will answere.

21 I will not now accept the person of men, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, *least* my Maker should take me away suddenly.

† Elihu was iust in his owne eyes.

a Which came of Bus the sonne of Nahor Abrahams brother.

b Or, as the Chalde paraphrast readeth, Abram.

c By making himselfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.

f It is an speciall gift of God that man hath vnderstand vp, and commeth neither of nature nor by age.

g To proue that Iobs affliction came for his sinne.

h And [illegible] selues, or [illegible] you had [illegible] him.

i To wit, Iob.

k He [illegible] the [illegible] but without [illegible] ing it [illegible]

l I haue [illegible] in my mind [illegible] store of [illegible]

m I will [illegible] haue [illegible] riches, [illegible] authoritie: [illegible] speake the very truth.

n The Ebrew word signifieth to change the name, as to call a foole a wise man, meaning that he would not [illegible] the truth to flatter men.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man and to drawe him from sinne. 19. 29 Hee afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes *are* in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe *and* stand before me.

6 Beholde, I am according to thy wish in [b] Gods stead: I am also formed of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand [c] be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of *thy* words:

9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee, and counted me for his enemie.

11 Hee hath put my feete in the stockes, and looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for he doeth not [e] giue account of all his matters.

14 For God speaketh [f] once or twise, and one seeth it not.

15 In dreames *and* [g] visions of the night, when sleepe falleth vpon men, and they sleepe vpon *their* beds,

16 Then he openeth the eares of men, euen by their corrections, *which* he [h] had sealed,

17 That hee might cause man to turne away from *his* enterprise, and that hee might hide the [i] pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also striken with sorow vpon his bed,

a I confesse the power of God, and am one of him, therefore then ough all to heare mee.

b Because I desired wished to dispute his cause with God, Cap. 13. 22. so that he might do it without feare Elihu says, he will reckon Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

c I will not handle thee so roughly as these should haue done.

d He repeateth Iobs words, whereby he proueth his innocencie in diuers places, but specially in the 13. 16. and 31. Chapter.

e The cause of his iudgements is not alwayes declared to man.

f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not known: yea and though God should speake, yet he is not vnderstood.

g God sometimes speaketh comfortably, either by visions to teach or

h And [illegible] the cause of his iudgements, or els by afflictions or by his messenger.

i He sheweth for what ende God sendeth afflictions, to beate downe mans pride, and to turne from euill.

and

and the griefe of his bones *is* sore,

20 So that his [k] life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it cannot bee seene, and his bones *which* were not seene, clatter.

22 So his soule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] messenger with him, *or* an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,

24 Then will he haue [o] mercy vpon him, and will say, [p] Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 *Then* shall his flesh be [q] as fresh as a childs, *and* shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will bee fauourable vnto him, and hee shall see his face with ioy: for he will render vnto man his [r] righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profite [t] me,

28 [u] Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke [x] twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, *and* heare mee: keepe silence, and I will speake.

32 If there be [y] matter, answere me, *and* speak: for I desire to [z] iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisedome.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called himselfe righteous. 22 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and sayd,

2 Heare my words, yee [a] wise men, and hearken vnto me ye that haue knowledge.

3 For the eare tryeth the words, as the mouth tasteth meate.

4 Let vs seeke [b] iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, & God hath taken [c] away my iudgement.

6 Should I lie in my [d] right? my *wound* of the arrowe is [e] grieuous without *my* sinne.

7 What man is like Iob, that drinketh [f] scornfulnesse like water?

8 Which goeth in the [g] company of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayde, [h] It profiteth a man nothing that he should [i] walke with God.

10 Therefore hearken vnto mee, ye men of wisedome, God forbid that wickednes *should bee* in God, and iniquitie in the Almightie.

11 For he will render vnto man *according* to his worke, and cause euery one to finde according to his way.

12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.

13 Whom * hath he appointed ouer the earth besides himselfe? or who hath placed the whole world?

14 If [k] he set his heart vpon *man*, and gather vnto himselfe his spirit [l] and his breath,

15 All flesh shal perish together, and man shall returne vnto dust.

19 And if thou hast vnderstanding, heare this *and* hearken to the voyce of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, *Thou art* [n] wicked? or to princes, *Ye are* vngodly?

19 *How much lesse* to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they bee all the worke of his hands.

20 They shall die suddenly, [o] and the people shalbe troubled at midnight, [p] and they shall passe forth and take away the mightie without hand.

21 For his eyes *are* vpon the wayes of man, and he seeth all his goings.

22 There [u] no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should [q] enter into iudgement with God.

24 Hee shall breake the mighty without [r] seeking, and shall set vp other in their stead.

25 Therefore shall he declare their [s] works: he shall turne the [t] night, and they shalbe destroyed.

26 He striketh them as wicked men in the places of the [u] seers.

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to [x] come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether *it bee* vpon nations, or vpon a man onely?

30 Because the [y] hypocrite doeth reigne, *and* because the people are snared.

31 Surely *it appertaineth* vnto God [z] to say, I haue pardoned, I will not destroy.

32 [a] But if I see not, teach thou me: if I haue done wickedly, I wil doe no more.

33 Wil he perfourme the thing through [b] thee? for thou hast reproued [c] it, because that thou hast chosen, and not I: now speak what thou knowest.

34 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his words according to wisedome.

36 I desire that Iob may bee [d] tryed, vnto the ende, touching the answeres for wicked men.

37 For hee [e] addeth rebellion vnto his sinne: he clappeth his hands among vs, and multiplieth his words against God.

k To destroy him. l The breath of life which he gaue man.

m If God were not iust, howe could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afrayd to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.

z Onely it belongeth to God to moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Iob because hee would be wiser then God.

b Will God vse thy counsel in doing his workes?

c Thus hee speaketh in the person of God, as though Iob shou[ld] chuse and refuse [what] afflicition at his pleasure. d That hee may speake as much as he can, that wee may answere him and all the wicked that shall vse such arguments. e He standeth stubbornely in the maintenance of his cause.

CHAP. XXXV.

6 Neither doeth godlinesse profite, or vngodlinesse hurt God. but man. 13 The wicked cry vnto God and are not heard.

ELihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast said, I am more righteous then God?

3 For thou hast sayd, What profiteth it thee and what availeth it mee, *to purge me* from my sinne?

med as though he would say, that God tormented him without [a] cause.

a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though he would say, that God tormented him without [a] cause.

b Such as are in the like estate.

c If thou canst not controll the clouds, wilt thou presume to instruct God?
d Neither doeth thy sinne hurt God, nor thy vertue profit him: for he will be glorified without thee.
e The wicked may hurt man and cause him to cry, who if he sought to God which sendeth comfort, should be delivered.
f Because they pray not in faith, as feeling Gods mercies.

g God is just howsoever thou judgest of him.
h For if he did punish thee as thou deserust, thou shouldest not be be able to open thy mouth.

a He sheweth that when we speake of God, we must lift vp our spirits more high then our naturall sense is able to reach.
b Then shalt perceive that I am a faithfull instructour, and that I speake to thee in the name of God.
c Strong and constant, & of vnderstanding: for these are the gifts of God, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him
d Therefore he will not preserue the wicked: but to the humble and afflicted heart he will shew grace
e He preferreth the godly to honour
f He will moove their hearts to seele their sinnes that they may come to him by repentance, as he did Manasseh.
* *Iosi. 1. 19.*
g That is, in their folly or obstination, maliciously bent against God, and flatter themselues in their vices.
h They die of some vile death, and that before they come to age.
i If thou hadst bene obedient to God, he would haue brought thee to liberty and wealth.

4 *Therefore* wil I answere thee, & thy h companions with thee.

5 Looke vnto the heauen, and see and behold the c clouds *which* are hier then thou.

6 If thou sinnest, what doest thou d against him, yea, when thy sinnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art: & thy righteousnes *may profit* the sonne of man.

9 They cause many that are oppressed, e to cry, *which* cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which gineth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and gineth vs more wisedome then the foules of the heauen.

12 Then they crie because of the violence of the wicked, but f he answereth not.

13 Surely God will not heare vanitie, neither will the Almightie regard it.

14 Although thou sayest *to God*, Thou wilt not regard it, g yet iudgement *is* before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count *the euill* with great extremitie,

16 Therfore Iob hopeneth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice. 9 And wherefore he punisheth: 13 The properties of the wicked.

Elihu also proceeded and sayd,

2 Suffer me a litle, and I wil instruct thee: *for I haue* yet to speake on Gods behalfe.

3 I will fetch a my knowledge a farre off, and wil attribute righteousnesse vnto my Maker.

4 For truely my words shall not be false, *and* he that is b perfect in knowledge, *speaketh* with thee.

5 Behold, the mighty God casteth away none that is c mightie *and* valiant of courage.

6 Hee d maintaineth not the wicked, but hee gineth iudgement to the afflicted.

7 He withdraweth not his eies from the righteous, but *they are* with e kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they bee bound in fetters *and* tyed with the cords of affliction,

9 Then wil he shew them their f worke and their sinnes, because they haue bene proud.

10 He openeth also their eare to discipline, and cōmandeth them that they returne from iniquity.

11 * If they obey and serue him, they shal end their daies in prosperity, & their yeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish g without knowledge.

13 But the hypocrites h of heart increase the wrath: *for* they i call not when he bindeth them.

14 Their soule dieth in k youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the straite place *into* a broad place, *and* not shut vp neneath: and l that which resteth vpon thy

and so bringe vpon themselues the cause of their owne destruction. h Which are in the state of God, and flatter themselues in their vices. i When they are in affliction, they seeke not to God for succour as Asa. 2. Chro. 16. 12. read. 16 11.
k They die of some vile death, and that before they come to age. l If thou hadst bene obedient to God, he would haue brought thee to liberty and wealth.

table, had bene full of fat.

17 But thou art full of the m iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 n For *Gods* wrath is, lest hee should take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Wil he regard thy riches? *he regardeth* not gold, nor all them that excell in strength.

20 o Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appoynted to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it q afarre off.

26 Behold, God *is* excellent, r and we know him not, neither can the number of his yeeres bee searched out.

27 When he restraineth the drops of water, the raine s powreth downe by the vapour thereof,

28 Which *raine* the cloudes doe drop *and* let fall aboundantly vpon man.

29 Who can know the diuisions of the clouds, *and* the thunders of his t Tabernacle?

30 Beholde, hee spreadeth his light vpon u it, and couereth the x bottome of the sea.

31 For thereby hee iudgeth y the people, and giueth meate aboundantly.

32 He coueareth the light with the cloudes, and commandeth them to goe z against it.

33 a His companion sheweth him thereof, and there is anger in rising vp.

hath double vse: the one that it declareth Gods iudgements, when it doeth moistlowe any places, and the other that it maketh the land fruitfull. 2 The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude toward the place where the fire is, and so anger is ingendred: thunder clappes.

CHAP. XXXVII.

2 Elihu proueth that the vnsearchable wisedome of God is manifest by his works, 4 As by the thunders, 6 The snowe, 9 The whirlewinde, 11 And the raine.

AT this also mine heart is a astonished, and is mooued out of his place.

2 Heare the b sound of his voice, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse soundeth: hee thundereth with the voyce of his maiestie, and he wil not stay c them when his voyce is heard.

5 God thundreth marueilously with his voice: he worketh great things which we know not.

6 For he sayth to the snow, Be thou vpon the earth: d likewise to the small raine and to the great raine of his power.

7 With the force *thereof* he e shutteth vp euery man, that all men may know his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the f North winde.

ment. e By reuerend thunders God casteth men to keepe their houses. f In Ebrew it is called the scattering winde, because it dispersed way the cloudes and purgeth the aire.

10 At

a At the rumbling of the thunder and lightenings whereby he declareth that the faithfull are sore touched with the maiestie of God, when they behold his workes.
b That is, the thunder, when by he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.
c Meaning, the raines & [illegible]
d So that [illegible] small raine as the great, [illegible] by [illegible] worth without Gods [illegible]

10 At the breath of God the froſt is giuen, and the breadth of the waters g is made narrow.

11 He maketh alſo the cloudes to h labour, to water *the earth*, *and* ſcattereth the cloude of i his light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer hee commaundeth them vpon the whole world:

13 Whether it bee for k puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous works of God.

15 Diddeſt thou knowe when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m varietie of the cloud, *and* the wonderous workes of him, that is perfit in knowledge?

17 *Or* howe thy clothes are n warme, when hee maketh the earth quiet through the South-winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, *and* as a molten o glaſſe?

19 Tel vs what we ſhall ſay vnto him: *for* we cannot diſpoſe *our matter* becauſe of p darkeneſſe.

20 Shall it bee q told him when I ſpeake? or ſhall man ſpeake when he ſhalbe r deſtroyed?

21 And nowe men ſee not the light, s which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightnes commeth out of the North: the prayſe *thereof is* to God, which is terrible.

23 *It is* the Almightie: wee cannot finde him out: *he is* excellent in power and iudgement, and abundant in iuſtice: he u afflicteth not.

24 Let men therefore feare him: *for* hee will not regard any that are wiſe in their owne conceite.

g As though the great ſea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandement, as verſe 10.

i To wit, to riſe, ſince thou waſt borne?

k Who hauing in the night bene giuen to wickednesse cannot abide the light, but hide themselues.

l The earth which ſeemed to the night to haue no forme, by the riſing of the ſunne, is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?

n That thou mightest appoint it his way and limits.

o To puniſh mine enemies with the, as Exod. 9. 18. Ioſh. 10. 11.

p The yce couereth it, as though it were paued with ſtone.

q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.

r Which ſtarre bringeth in winter.

ſ Certaine ſtares ſo called: ſome thinke they were the twelue ſignes.

t The North ſtarre with thoſe that are about him?

u Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?

x In the ſecret parts of man.

y That is, the cloudes wherein the water is contained as in bottels.

z For when God doth not open theſe bottels, the earth commeth to his incontinence.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and providence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the a whirlewinde, and ſayd,

2 Who is this that b darkeneth the counſel by words without knowledge?

3 Gird vp now thy loynes like a man: I c wil demaund of thee, and declare thou vnto me.

4 Where waſt thou when I d layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Whereupon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtarres of the morning e prayſed *me* together, and all the f children of God reioyced:

8 Or *who* hath ſhut vp the Sea with doores, when it iſſued out and came foorth *as* out of the wombe?

a That his words might haue greater maiſtie, & that Iob might know with whom he had to doe.

b Which by ſeeking out the ſecret counſel of God by mere reaſon maketh it more obſcure, and ſhewed his owne folie.

c Iehouah he had willed to diſpute with God, Chap. 13. 3. God reaſoneth with him, to declare his rashneſſe & ſhewing he could not judge of thoſe things which were done ſo long before he was borne, he was not able to comprehend all.

d The ſtarres and dumbe creatures are layd to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein.

e Meaning, the Angels.

9 When I made the cloudes *as* a couering thereof, and darkeneſſe *as* the g ſwadling bands thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſayd, Hitherto ſhalt thou come, but no further, and heere ſhall it h ſtay thy proud waues.

12 Haſt thou commanded the i morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be k ſhaken out of it?

14 It is turned as clay to faſhion, l & all ſtand vp as a garment.

15 And from the wicked their light ſhalbe taken away, and the hie armie ſhalbe broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way *where* light dwelleth? and where is the place of darkeneſſe,

20 That thou n ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne, and *becauſe* the number of thy dayes *is* great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I haue o hid againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, *which* ſcattereth the Eaſt wind vpon the earth?

25 Who hath diuided the ſpouts for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, *and* in the wilderneſſe where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the earth to ſpring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid p as *with* a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete *influences* of q the Pleiades? or looſe the bands of r Orion?

32 Canſt thou bring foorth ſ Mazzaroth in their time? canſt thou alſo guide t Arcturus with his ſonnes?

33 Kneweſt thou the courſe of heauen, or canſt thou ſet the u rule thereof in the earth?

34 Canſt thou lift vp thy voice to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings that they may walke, and ſay vnto thee, Loe, here wee are?

36 Who hath put wiſedome in the x reines? or who hath giuen the heart vnderſtanding?

37 Who can number clouds by wiſedome? or who can cauſe to ceaſe the y bottels of heauen,

38 When the earth groweth into hardneſſe, z and the clots are faſt together?

CHAP.

CHAP. XXXIX.

The beautie and providence of God, which extendeth even to the yong raueni, giueth vnto vs all occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WILt [a] thou hunt the pray for the lion? or fil the appetite of the lions whelpes,

2 When they couch in their places, *and* remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meate, when his birdes [b] crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring foorth young? *or* doest thou marke when the [c] hindes doe calue?

5 Canst thou number the moneths that they [d] fulfill? or knowest thou the time when they bring forth?

6 They bowe themselues: they [e] bruise their young, and cast out their sorowes.

7 *Yet* their young waxe fatte, and growe vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 *It is I* which haue made the wildernesse his house, and the [f] salt places his dwellings.

10 Hee derideth the multitude of the citie: he heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnicorne [g] serue thee? or will he tarie by thy crib?

13 Canst thou binde the vnicorne with his band *to labour* in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that hee will bring home thy seed, and gather it vnto thy barne?

16 *Hast thou giuen* the pleasant wings vnto the peacokes? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh them [h] hote in the dust,

18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell vnto his young ones, *as* they were not his, *and* is without feare, as if he trauelled [i] in vaine.

20 For God hath depriued him of [k] wisedome, and hath giuen him no part of vnderstanding.

21 When [l] time *is*, he mounteth on high: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength, *or* couered his necke with [m] neying?

23 Hast thou made him afrayd as the grashoppet? his strong neying is fearefull.

24 He [n] diggeth in the valley, and reioyceth in *his* strength: he goeth foorth to meete the harnest *man*.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 *Though* the quiuer rattle against him, the glittering speare and the shield.

27 He [o] swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noyse of the trumpet.

28 He saith among the trumpets, Ha, ha: hee smelleth the battell afarre off, and the noyse of the captaines, and the shouting.

29 Shall the hauke flie by thy wisedome, *stretching out* his wings toward the [p] South?

30 Doth the eagle mount vp at thy commandement, or make his nest on high?

31 Shee abideth and remaineth in the rocke, *euen* vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, *and* her eyes behold afarre off.

33 His young ones also sucke vp blood: and where the slaine *are*, there is she.

34 Moreouer the Lord spake vnto Iob, & said,

35 Is this [q] to learne, to striue with the Almighty? he that reproueth God, let him answere to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am [r] vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea, twise, but I will proceed no further.

CHAP. XL.

1 How weake mans power is, being compared to the workes of God. 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine the Lord answered Iob out of [*] the whirlewind, and sayd,

2 Gird vp nowe thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou disanul [a] my iudgement? *or* wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe nowe with [b] maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abase him.

7 Looke on euery one that is arrogant, *and* bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, *and* binde [c] their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can [d] saue thee.

10 ¶ Behold now [e] Behemoth (whom I made [f] with thee) which eateth [g] grasse as an oxe.

11 Behold nowe, his strength *is* in his loynes, and his force *is* in the nauill of his bellie.

12 *When* hee taketh pleasure, his taile is like a cedar: the sinewes of his stones are wrapt together.

13 His bones are *like* staues of brasse, *and* his small bones like staues of yron.

14 [h] He is the chiefe of the wayes of God: [i] he that made him, will make his sword to approch vnto him.

15 Surely the mountaines bring him foorth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?

18 Behold, he spoyleth the riuer, [k] and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, and thrusteth *his* nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out [l] Liuiathan with an hooke, & with a line which thou shalt cast down vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

a After he had declared Gods workes in the heauens, he sheweth his marueilous prouidence in earth, even toward the brute beasts.
b Reade Psal. 147. 9.
c He chiefly maketh mention of wilde goates and hindes, because they bring foorth their young with most difficultie.
d That is, how long they go with young?
e They bring foorth with great difficultie.
f That is, the barren ground where no good fruits grow.
g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.
h They write that the ostrich conueyeth her egges in the sand, and because the countrey is hote and the sunne still beepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care, and naturall affection toward his young.
l When the yong ostrich is growen vp, he ouerrunneth the horse.
m That is giuen him courage: which is meant by neying and shaking his mane: for when he breatheth he couereth his necke.
n He beateth with his hoofe.
o He so riddeth the ground that it seemeth nothing vnder him.

p This is also co'd commonly fyre into the south country.
q Is this thing for a man that will learne, to striue with God which thing he reproueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faults.

* Chap. 38. 1.

a Signifying that they that make themselues, condemne God in iustice.
b Meaning, that these come neyre vnto God, and belonged to no man.
c Cause them to die if thou canst.
d Proueing hereby that whosoever attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknown.
f Whom I made as well as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuoure vs him, nothing were able to resist him or contrarie him.
h He is one of the chiefest workes of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh vp leasure, and feareth no body.
l Meaning, the whale.

canst thou pierce his iawes with an angle?
22 Will he make many [m] prayers vnto thee, or speake thee faire?
23 Will hee make a couenant with thee? *and* wilt thou take [n] him as a seruant for euer?
24 Wilt thou play with him as with a birde? or wilt thou binde him for thy maydes?
25 Shall the companions banket with him? shal they diuide him among the merchants?
26 Canst thou fill the basket with his skinne? or the fish-panier with his head?
27 Lay thine hand vpon him: remember [o] the battell, *and* do no more so.
28 Behold, [p] his hope is in vaine: *for* shall not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan God sheweth his greatnesse and his power, which nothing can resist.

NOne *is* so fierce that dare stirre him vp. Who is he then that can [a] stand before me?
2 Who hath preuented mee that I shoulde [b] make an ende? All vnder heauen is mine.
3 I will not keepe silence *concerning* [c] his parts, nor *his* power, nor his comely proportion.
4 Who can discouer the face [d] of his garment? *or* who shall come to him with a double [e] bridle?
5 Who shall [f] open the doores of his face? his teeth are fearefull round about.
6 The maiestie *of his scales is like* strong shields, *and* are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundred.
9 His niesings [g] make the light to shine, and his eyes *are* like the eyelids of the morning.
10 Out of his mouth goe lamps, *and* sparkes of fire leape out.
11 Out of his nostrels commeth out smoke, as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they are strong in themselues, *and* cannot be moued.
15 His heart is as strong as a stone, and as hard as the nether milstone.
16 The mightie are afraid of his maiestie, *and* for feare they faint in themselues.
17 When the sword doth touch him, hee will not rise vp, *nor for* the speare, dart nor habergeon.
18 He esteemeth yron as straw, and brasse as rooten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The darts are counted as straw: & he laugheth at the shaking of the speare.
21 Sharpe stones [i] are vnder him, and he spreadeth sharpe things vpon the myre.
22 He maketh the depth to [k] boyle like a pot, and maketh the sea like *a pot* of oyntment.
23 He maketh a path to [l] shine after him, one would thinke the depth as an hoare head.
24 In the earth there is none like him: hee is made without feare.
25 He beholdeth [m] all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Iob answered the Lord, and said,
2 I know that thou canst doe all things, and that there is no [a] thought hid from thee.
3 Who is hee that hideth counsell without [b] knowledge? therefore haue I spoken that I vnderstood not, *euen* things too wonderfull for me, [c] and *which* I knew not.
4 Heare, I beseech thee, and I will speake: I wil demaund of thee, [d] and declare thou vnto me.
5 I haue [e] heard of thee by the hearing of the eare, but now mine eye seeth thee,
6 Therefore I abhorre *my selfe*, and repent in dust and ashes.
7 ¶ Now after that the Lord had spoken these words vnto Iob, the Lord also said vnto Eliphaz the Temanire, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is [f] right, like my seruant [g] Iob.
8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall [h] pray for you: for I wil accept him, lest I should put you to shame, because yee haue not spoken of mee the thing which is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.
11 Then came vnto him all his [k] brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion on him, & comforted him for all the euil that the Lord had brought vpon him, and euery man gaue him a ‖ piece of money, and euery one an earering of gold.
12 So the Lorde blessed the last dayes of Iob, more then the first: for hee had [l] fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, and the name of the third [o] Keren-happuch.
15 In all the land were no women found so faire as the daughters of Iob, & their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and fourtie yeeres, and sawe his sonnes, and his sonnes sonnes, *euen* foure generations.
17 So Iob died, being old, and full of dayes.

m Because he feareth lest thou shouldest take him.
n To doe thy business, and be at thy commandement.
o If thou once consider the danger, thou wilt not meddle with him.
p To wit, that resteth to take him.
a If none dare stand against a whole, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parts and members of the whole?
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare loobe in his mouth?
g That is, casteth out flames of fire.
h Nothing is painefull or hard vnto him.
‖ His skinne is so hard that he lieth with as great ease on the stones as in the myre.
k Rather he maketh the sea to seeme as it boyled by his wallowing, or else hee spouteth water in such abundance, as it would seeme that the sea boyled.
l That is, a white froth, and shining streame before him.

m He despiseth all other beasts and monsters, and is the proudest of all others.
a No thought so secret, but thou dost see it, or any thing y thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laide to his charge Chap. 38. 2.
c I confesse herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholar to learne of him.
e I knew thee onely before by heare say: but now thou hast caused me to feele what thou art to mee, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.
i He delivered him out of the affliction wherein he was.
k That is, all his hired, reade Chap 19. 13.
‖ Or, lambe, or money somarked.
l God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.
m That is, of long life, or beautifull as the day.
n As pleasant as casia, or sweete spice.
o That is, the horne of beautie.

THIS SECOND PART OF THE BIBLE CONTEINETH THESE BOOKES.

Psalmes.
Prouerbes.
Ecclesiastes.
The song of Salomon.
Isaiah.
Ieremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Ioel.
Amos.
Obadiah.
Ionah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

UMI

THE PSALMES OF DAVID.

THE ARGVMENT.

THis booke of Psalmes is set foorth vnto vs by the holy Ghost to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, a swell in this life present as in the life to come. For the riches of true knowledge and heauenly wisedome, are here set open for vs, to take thereof most abundantly. If we would know the great and high maiestie of God, here we may see the brightnesse thereof shine most cleerely. If we would seeke his incomprehensible wisedome, here is the schoole of the same profession If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here we may haue a most liuely and comfortable taste thereof. If wee would know wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redeemer, and mediator most euidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet hee bridleth them, insomuch as they cannot touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here wee may haue most present remedies against all tentations and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laide vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth, hee did set this Psalme first in maner of a preface, to exhort all godly men to studie and meditate the heauenly wisdome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures: 4 and that the wicked contemners of God, though that they seeme for a while happie, yet at length shall come to miserable destruction.

BLessed *is* the man that doeth not walke in the a counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.

2 But his delight *is* in the * law of ỹ Lord, & in his b law doth he meditate day & night

3 For hee shalbe like a * tree planted by the riuers of waters, that will bring foorth her fruite in due season: whose leafe shall not fade: so c whatsoeuer he shall doe, shall prosper.

4 d The wicked *are* not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shall not stand in the e judgement, nor sinners in the assembly of the righteous.

6 For the Lord f knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen vnce place to euill counsell, or to his owne concupiscence, hee begineth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the sect of the scorners. * Deut. 6. Ios. 1. 8. Psa. 119. 20. b In the holy Scriptures. * Ier. 17. 8. c Gods children are so moystened euer with his grace, that whatsoever commeth vnto them, tendeth vnto their saluation. d Though the wicked seeme to haue the swindge in this world, yet the Lord driueth them downe that they shal not stir nor stand in ỹ company of the righteous e But tremble whē they feele Gods wrath. f Doth approue & prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, 10 and therefore exhorteth kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God Herein is figured Christs kingdome

WHy doe the a heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, & the Princes are assembled together against the Lord, and against his ‖ Christ.

3 b Let vs breake their bands, and cast their cords from vs.

4 * *But* he that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 c Then shall hee speake vnto them in his wrath, and vexe them in his sore displeasure, *saying*,

6 *Euen* I haue set my King vpon Zion mine holy mountaine.

7 I will declare the d decree: *that is*, the Lord hath said vnto mee, * Thou art my sonne: this e day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the f ends of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, *and* breake them in pieces like a potters vessell.

10 g Be wise now therefore, ye kings: be learned ye Iudges of the earth.

11 Serue the Lorde in feare, and reioyce in trembling.

12 h Kisse the Sonne, lest he be angrie, and yee i perish in the way, when his wrath shall suddenly burne. Blessed *are* al that trust in him.

a The conspiracie of the Gentiles, the meeting of the Iewes, and power of Kings, cannot preuaile against Christ. * Act. 4. 25.

‖ Or, anointed. b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. * Prou. 1. 26. c Gods plagues will declare that in resisting his Christ, they fought against him. d To shew that my vocation to the kingdome is of God. * Act. 13. 23, 33. hebr. 1. 5. e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world. f Not onely the Iewes but the Gentiles also. * Reue 2. 27. g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to bee but in the mid way of their purposes, then shall destruction suddenly come, 1. Thess. 5. 3.

PSAL. III.

1 Dauid driuen foorth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth hold through his promises against the great railings and terrours of his enemies, yea, against death itself, which hee saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him, and all the Church

1 Or praises, according to the Hebrewes and were chiefly instituted to praise and giue thankes to God for his benefites. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, howe are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, *There is* no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for me, my glorie, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and hee heard mee out of his holy mountaine. Selah.

5 I laide mee downe and slept, *and* rose vp againe: for the Lord sustained me.

6 I will not be afraid for [c] tenne thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation *belongeth* vnto the Lord, *and* thy blessing *is* vpon thy people. Selah.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reprououeth his enemies who wilfully resisted his dominion. 7 and finally preferreth the fauour of God before all worldly treasures.

[a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare mee when I call, [b] O God of my righteousnesse: thou hast set me at libertie, *when I was* [c] in distresse: haue mercie vpon me, and hearken vnto my prayer.

2 O yee [d] sonnes of men, how long *will yee turne* my glorie into shame, [e] louing vanitie, *and* seeking lies? Selah.

3 For be ye sure that the Lord hath chosen to him selfe [f] a godly man: the Lord wil heare when I call vnto him.

4 [g] Tremble, & sinne not: examine your own heart vpon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew vs *any* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then *they haue had*, when their wheate and their wine did abound.

8 I will lay me downe, & also sleepe in peace: for thou, Lord, [l] onely makest me dwell in safetie.

[a] This was a token of his stable faith, that for all his troubles he had his recourse to God.
[b] Selah here signifieth a lifting vp of the voice, to cause vs to consider the sentence, as a thing of great importance.
[c] When he considered the truth of Gods promise, and tried the same, his faith increased marueilously.
[d] Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

[a] Among them that were appointed to sing the Psalmes, and to play on the instruments one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called.
[b] Thou that art the defender of my iust cause.
[c] Both of mind and bodie.
[d] Ye that thinke your selues noble in this world.
[e] Though your enterprises please you neuer so much yet God will bring them to nought.
[f] A king that walketh in his vocation.
[g] Forbeare of Gods iudgement.
[h] Cease your rage.
[i] Serue God purely and not with outward ceremonies.
[k] The multitude seeke worldly wealth, but Dauid seeketh his felicitie in Gods fauour.
[l] This word in Eebrew may bee referred to God, as it is here translated, or to Dauid, signifying that hee should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelties of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiueth comfort, 12 concluding that when God shall deliuer him, others also shall be partakers of the same mercies.

¶ To him that excelleth vpon ‖ Nehiloth. A Psalme of Dauid

HEare my words, O Lord: vnderstand my [a] meditation.

2 Hearken vnto the voice of my crie, my king and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: *for* in the morning will I direct *me* vnto thee, and I will [b] wait.

4 For thou art not [a] God that loueth [c] wickednesse, neither shall euill dwell with thee.

5 [d] The foolish shall not stand in thy sight: *for* thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But [e] I will come into thine house in the multitude of thy mercie: *and* in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnes, [f] because of *mine* enemies: make the way plaine before my face.

9 For no constancie *is* in their mouth: within they are very corruption: their * throat *is* an open sepulchre, *and* they flatter with their tongue.

10 Destroy them, O God, ‖ let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let al them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, *and* with fauour [i] wilt compasse him, as with a shield.

[a] To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

PSAL. VI.

1 When Dauid by his sonnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horror of death euerlasting, he desireth forgiuenesse, 6 Bewailing that if God tooke him away in his indignation he should lacke occasion to praise him as hee was wont to doe whiles hee was among men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, * rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death *there is* no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, *and* water my couch with my teares.

7 ‖ Mine eye is dimmed for despight, & sunke in because of all mine enemies.

8 * Away from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping:

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, *and* put to shame [f] suddenly.

[a] *Or, a musicall instrument or tune.*
[a] That is, my vehement prayer and secret complaint and sighings.
[b] With patience and trust till I be heard.
[c] Seeing that God of nature hateth wickednesse, he must needes punish the wicked and saue the godly.
[d] Which runne most raginglyafter their carnall affections.

[a] God hateth all wicked, and will not suffer them to abide in his presence.
[b] Because they haue bin vsed to speake lies, therefore God will destroy them.
[c] Because I am iust, therefore God will deliuer me out of the dangers of mine enemies.
[d] Rom. 3. 13.
[e] *Or, cause them to erre.*
[f] Let their counsels come to nought.
[g] Thy fauour toward me shall confirme the faith of all others.
[h] *Or, giue good successe.*
[i] So that he shall be safe from all dangers.

[a] Though I deserue destruction, yet let thy mercie pitie my frailtie.
[b] For my whole strength is shaken.
[c] His conscience is also touched with the feare of Gods iudgement.
[d] He lamenteth that occasion should be taken from him to praise God in the Congregation.
[e] *Or, mine eye is eaten as it were with mourning.*
[f] God sendeth comfort and boldnesse in affliction, that we may triumph ouer our enemies.
[g] When the wicked are suddenly, and destroy

[a] *Or, kind of tune.*
[b] *Or, occasion.*
[c] 2. Sam. 16. 7.

[a] He desireth God to deliuer him from the rage of cruell Saul.

3 O Lord my God, if I haue done [b] this thing, if there be *any* wickednesse in mine hands.

4 [c] If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)

5 *Then* let the enemie persecute my soule, and take it: yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the dust, Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee *according* to the [e] iudgement *that* thou hast appointed.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore [f] returne on high.

8 The Lord shal iudge the people: iudge thou me, O Lord, according to my [g] righteousnesse, and according to mine innocencie *that is* in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence *is* in God, who preseruetb the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, [i] euery day.

12 Except [k] he turne, he hath whet his sword: he hath bent his bow, and made it ready.

13 Hee hath also prepared him deadly weapons: hee will ordeine his arrowes for them that persecute *me*.

14 * Beholde, hee shall trauell with wickednesse: for hee hath conceiued mischiefe, but hee shall bring forth a lie.

15 Hee hath made a pit, and digged it, and is fallen in the pit *that* he made.

16 His mischiefe shall returne vpon his owne head, and his cruelty shal fall vpon his owne pate.

17 I will praise the Lord according to his ‖ righteousnesse, and will sing praise to the Name of the Lord most high.

PSAL. VIII.

1 *The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom hee made, as it were a god ouer all his workes, doth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.*

¶ To him that excelleth on ‖ Gittith.
A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glorie aboue the heauens.

2 Out of the mouth [a] of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

3 When I beholde thine heauens, *euen* the workes of thy fingers, the moone and the starres which thou hast ordeined,

4 What is [b] man, *say I*, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then [c] God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the works of thine hands: thou hast put all things vnder his feet:

7 All [d] sheepe and oxen: yea, and the beasts of the field:

8 The fowles of the aire, and the fish of the sea, *and* that which passeth thorowe the paths of the seas.

9 O Lorde our Lorde, how excellent is thy Name in all the world.

PSAL. IX.

1 *After hee had giuen thanks to God for the sundry victories that hee had sent him against his enemies, and also prouoked by manifold experience, how ready God was at hand in all his troubles:* 14 *Hee being now likewise in danger of new enemies, desireth God to helpe him according to his wont,* 17 *and to destroy the malicious arrogancie of his aduersaries.*

¶ To him that excelleth vpon ‖ Muth Labben.
A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I will speake of all thy maruellous works.

2 I will bee glad, and reioyce in thee: I will sing praise to thy Name, O most high,

3 For that mine enemies are turned backe: they shall fall and perish at thy presence.

4 For [b] thou hast mainteined my right and my cause: thou art set in the throne, *and* iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemy, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ‖ shall sit for euer: hee hath prepared his throne for iudgement.

8 For he shall iudge the world in righteousnesse, *and* shall iudge the people with equitie.

9 The Lord also will bee a refuge for the [d] poore, a refuge in *due* time, *euen* in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his works.

12 For [e] when hee maketh inquisition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble *which I suffer* of them that hate mee, thou that liftest mee vp from the gates of death,

14 That I may shew all thy praises within the [f] gates of the daughters of Zion, *and* reioyce in saluation.

15 The heathen are [g] sunken downe in the pit *that* they made: in the net that they hid, is their foot taken.

16 [h] The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.

17 The wicked shall turne into hell, *and* all nations that forget God.

18 For the poore shall not be alway forgotten: the hope [i] of the afflicted shall not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but [k] men. Selah.

PSAL. X.

1 *Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore sitting apart all feare & reuerence towards God, thinke they may doe all things without controlling.* 15 *Therefore hee calleth vpon God to send some remedie against these desperate euils,* 16 *and at length comforteth himselfe with hope of deliuerance.*

b Whomsoeuer Christ chastiseth not.

c If I reuenged not Saul for affiniities sake, and preserued his life, 1. Sam. 26. 8, 9.

d Let me not only die, but be dishonoured for euer.

e In promising me the kingdome.

f Not onely for mine, but for thy Church sake, declare thy power.

g As touching my behaviour toward Saul and mine enemies.

h Though they pretend a iust cause against mee, yet God shall iudge their hypocrisie.

i Hee doth continually call the wicked to repentance by some signes of his iudgements.

k Except Saul turne his minde, I die: for he hath both men & weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.

* 1. Sa. 59. 4. Iob. 15. 35.

‖ In keeping faithfully his promise with me.

‖ Or, kinde of instrument, or tune.

‖ Or, noble, or marvellous.

a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.

‖ Or, ordeined.

‖ Or, confound.

b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.

c Touching his first creation.

d By the temporall gifts of mans creation, he is led to consider the benefits which hee hath by his regeneration through Christ.

‖ Or, kinde of instrument, or tune: or for the death of Labben or Goliath.

a God is not praised, except the whole glory he giuen to him alone.

b Howsoeuer the enemie seeme for a time to preuaile, yet God preseruetb the iust.

c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.

‖ Or, reigne as Iudge.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffreth not the wicked vnpunished.

f In the open assembly of the Church.

g For God ouerthroweth the wicked in their enterprises.

h The mercie of God toward his Saints, must bee declared, and the fall of the wicked must alwayes be considered.

‖ Or, that is worthy to be noted.

i God promiseth not to helpe vs before we haue felt the crosse.

k Which they can not learne without the feare of thy iudgement.

WHy standest thou farre off, O Lord, & hidest thee in [a] *due* time, *euen* in affliction?
2 The wicked with pride doeth persecute the poore: let them bee taken in the crafts that they haue imagined.
3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth *himselfe*: he contemneth the Lord.
4 The wicked is so proud, that hee seeketh not *for God*: hee thinketh alwayes, There is no God.
5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore ‖ defieth he all his enemies.
6 He saith in his heart, I shall ‖ neuer be mooued, [c] nor be in danger.
7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischiefe and iniquitie.
8 [d] He lieth in wait in the villages: in the secret places doth he murther the innocent: his eyes are bent against the poore.
9 Hee lieth in wait secretly, *euen* as a lion in his denne: he lieth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.
10 He croucheth *and* boweth: therfore heaps of the [e] poore doe fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, *and* will neuer see.
12 [f] Arise, O Lord God, lift vp thine hand: forget not the poore.
13 Wherefore doeth the wicked contemne God? he sayth in his heart, Thou wilt not [g] regard.
14 *Yet* thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine handes: the poore committeth himselfe vnto thee: *for* thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wickednesse, *and* thou shalt finde [i] none.
16 The Lorde *is* King for euer and euer: the [k] heathen are destroyed forth of his land.
17 Lord, thou hast heard the desire of the poore: thou prepareſt their heart: thou bendest thine eare *to them*.
18 [l] To iudge the fatherlesse and poore, that earthly man ‖ cause to feare no more.

a So soone as we enter into afflicion, we thinke God should help vs but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: hee braggeth of his wit and wealth, & blesseth himselfe, and thus blasphemeth the Lord.
‖ *Or, suffisith at.*
‖ *Or, not be moued because he was neuer in euill.*
c The euill shall not touch mee, Iob 23.15. or els he speaketh thus, because he neuer sek euill.
d He sheweth that the wicked haue many meanes to hide their cruelty and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are denoured.
f Hee calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must now helpe, or neuer.
g Therefore thou must needs punish this their blasphemie.
h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as liue not after Gods Law, shalbe destroyed.
l God helpeth, when mans helpe ceaseth.
‖ *Or, destroy no more man vpō the earth.*

PSAL. XI.

1 *This Psalme conteineth two parts. In the first Dauid sheweth how hard assaults of tentation hee susteined, and in how great anguish of mind he was, when Saul did persecute him. 4 Then next hee reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good, and the wicked men, in the whole world.*

¶ To him that excelleth. A Psalme *of Dauid.*

IN the Lord put I my trust: how say yee then to my soule, [a] Flee to your mountaine *as* a bird?
2 For loe, the wicked bend their bow, *and* make ready their arrowes vpon the string, that they may secretly shoot at them which are vpright in heart.
3 For the [b] foundations are cast downe: what hath the [c] righteous done?
4 The Lord *is* in his holy palace; the Lordes throne *is* in the heauen: his eyes [d] will consider: his eye lids will trie the children of men.
5 The Lord will trie the rig[illegible]us: but the wicked, and him that loueth ini[illegible]e, doth his soule hate.
6 Vpon the wicked he shal ra[illegible]ares, e fire, and brimstone, and stormie tem[illegible] *this is* the [f] portion of their cup
7 For the righteous Lord lon[illegible] righteousnesse: his countenance doth behold[illegible] iust.

a This is the wicked counsell of his enemies to him and his companions, to drive him from the hope of Gods promise.
b All hope of succor is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth bee out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodom and Gomorah.
f Which they shall drinke even to the dregges, Ezek. 23.34.

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God observeth in keeping his promises.*

¶ To him that excelleth vpon the eight tune. *A Psalme of Dauid.*

HElpe Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, *and* speake with a double heart.
3 The Lord cut off all flattering lips, *and* the tongue that speaketh proud things:
4 Which haue said, [c] With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?
5 [d] Now for the oppression of the needy, *and* for the sighs of the poore, I wil vp, saith the Lord, *and* will [e] set at libertie him, *whom the wicked* hath snared.
6 The words of the Lord *are* pure words, *as* the siluer, tried in a fornace of earth, fined seuen folde.
7 Thou wilt keepe [f] them, O Lord: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, [g] *it is* a shame for the sonnes of men.

a Which dare defend the truth, & shew mercie to the oppressed.
b He meaneth the flatterers of the court which hurt him more with their tongues, than with their weapons.
c They think the selues able to perswade whatsoever they take in hand.
d The Lord is mooued with the complaints of his, and deliuereth in the end from all dangers.
e Because the Lords word and promise is true & vnchangeable, he wil performe it, and preserue the poore from this man.
g For they wicked generation.
f That is, thine though he were but one suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 *Dauid as it were ouercome with sundrie and newe afflictions, fleeth to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreame horrours of death.*

¶ To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget mee, O Lord, [a] for euer? how long wilt thou hide thy face from me?
2 How long shall I take counsell within my selfe, *hauing* wearinesse daily in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, *and* heare me, O Lord my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemy say, I haue [c] preuailed against him: *and* they that afflict me, reioyce when I slide.
5 But I trust in thy [d] mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, beeause he hath [e] dealt louingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past, and by others to come.

PSAL. XIIII.

1 *Hee describeth the peruerse nature of men, which were so growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing, although he was greatly grieued, yet being perswaded that God would send some present remedie, hee comforteth himselfe and others.*

¶ To him that excelleth. A Psalme *of Dauid.*

THe * foole hath said in his heart, [a] *There is* no God: they haue [b] corrupted, & done an abominable worke: *there is* none that doth good.
2 The

a Hee shewth that the cause of all wickednesse is among them.
b There is nothing but disorder and wickednesse to forget God.

* *Psal 53.*

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 [d] There they shall be taken with feare, because God *is* in the generation of the iust.

6 You haue made [e] a mocke at the counsell of the poore, because the Lord *is* his trust.

7 Oh giue saluation vnto [f] Israel out of Zion: when the Lord turneth the captiuity of his people, *then* Iaakob shall reioyce, and Israel shal be glad.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in more fully to expresse the manners of the wicked, and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.

Mo PSAL. XV. 3

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.*

¶ *A Psalme of Dauid.*

LOrd, who shall dwell in thy tabernacle? who shall rest in thy holy Mountaine?

2 He that [a] walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 [b] In whose eyes a vile person is contemned, but he *honoureth* them that feare the Lord: he that sweareth to his *owne* hinderance and changeth not.

5 He that [c] giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, [d] shall neuer be mooued.

PSAL. XVI.

1 *Dauid prayeth to God for succour not for his workes, but for his faiths sake. 4 Protesting that he hateth all idolatry, taking God onely for his comfort and felicitie, 8 Who suffereth his to lacke nothing.*

¶ ‖ *Michtam of Dauid.*

PReserue mee, O God: for in thee doe I [a] trust.

2 *O my soule*, thou hast said vnto the Lord, Thou art my Lord: my [b] well doing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] sorowes of them, that offer to an other *god*, shall be multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The [e] lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwayes before mee: for he is at my right hand: *therefore* I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence *is* the fulnesse of ioy: *and* at thy right hand there *are* pleasures for euermore.

PSAL. XVII.

1 *Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie and deliuer him.*

¶ *The prayer of Dauid.*

HEare [a] the right, O Lord, consider my crie: hearken vnto my prayer of lips vnfained.

2 Let my [b] sentence come foorth from thy presence, *and* let thine eyes behold equity.

3 Thou hast [c] proued *and* visited mine heart in the night: thou hast tried me, *and* foundest no thing: *for* I was purposed that my [d] mouth should not offend.

4 Concerning the workes of men, by the [e] wordes of thy lips I kept me from the pathes of the cruell man.

5 Stay my steps in thy paths, that my feet doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: incline thine eare to me, *and* hearken vnto my words.

7 Shew thy merueilous mercies, *thou* that art the Sauiour of them that trust *in thee*, from such as [g] resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings.

9 From the wicked that oppresse mee, *from mine* enemies, which compasse me round about for [h] *my* soule.

10 They are inclosed in their owne [i] fat, *and* they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lyon that is greedy of pray, and as it were a lyons whelpe lurking in secret places.

13 Vp Lord, [k] disappoint him: cast him down: deliuer my soule from the wicked ‖ with thy sword.

14 From men by thine [l] hand, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 *But* I will behold [n] thy face in righteousnesse, *and* when I [o] awake, I shal be satisfied with thine image.

[c] Dauid here maketh comparison betweene the faithfull and the ignorant, but S. Paul speaketh the state of all men naturally, Rom. 3. 10.
[d] Where they thinke themselues most sure.
[e] You mock them that put their trust in God.
[f] He prayeth for the whole Church, whom he is assured God will deliuer: for none but he only can do it.

[a] Full God requireth vprightnesse of life, next doing well to others, and thirdly, truth and simplicitie in our words.
[b] He that flatteth not the vngodly in their wicknesse.
[c] To the hinderance of his neighbour.
[d] That is, shall not be cast foorth of the Church as hypocrites.

‖ *Or, a certaine tune.*
[a] He sheweth that we cannot call vpon God except we trust in him.
[b] Though we can not enrich God, yet we must bestow Gods gifts to the vse of his children.
[c] As griefe of conscience and miserable destruction.
[d] He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.
[e] *Iosu. 13. 15.*
[f] Wherewith my portion is measured.
[g] The faithfull are sure to persuere to the end.
[h] That is, I reioyce both in body and soule.
[i] This is chiefly meant of Christ, by whose resurrection all his members haue immortality.
[k] Where God fauoureth, there is perfit felicitie.

[a] My righteous cause.
[b] The vengeance that thou shalt shew against mine enemies.
[c] When thy Spirit examined my conscience.
[d] I was innocent toward mine enemie both in deede and thought.
[e] Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
[f] He was assured that God would not refuse his request.
[g] For all rebell against thee, which trouble thy Church.
[h] For their cruelties cannot be satisfied but with my death.
[i] They are puffed vp with pride, as the stomacke that is choked with fatte.
[k] Stop his rage.
‖ *Or, which is thy sword.*
[l] By thine heauenly power.
‖ *Or, whose tyranny hath too long endured.*
[m] And feele not the smart that Gods children oft times doe.
[n] This is the full felicitie, comfortable countenance ope-

ting against all assaults, to haue the face of God and fauourably ned vnto vs. [o] And am delivered out of my great troubles.

Ex PSAL. XVIII. 3

1 *This Psalme is the first beginning of his gratulation, and thanksgiuing in the entring into his kingdome, wherein hee extolleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth foorth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue there against.*

¶ *To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,*

I Will loue thee dearely, O Lord my strength.
2 * [a] The Lord *is* my rocke, and my fortresse, and he that deliuereth me, my God *and* my strength: in him will I trust, my shield, the horne also of my saluation, *and* my refuge.
3 I will call vpon the Lorde, which is worthy to be [b] prayſed: ſo ſhall I be ſafe from mine enemies.
4 [c] The ſorowes of death compaſſed me, and the floods of wickedneſſe made me afraid.
5 The ‖ ſorowes of the graue haue compaſſed me about: the ſnares of death ouertooke me.
6 *But* in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voice out of his Temple, and my cry did come before him, *euen* into his eares.
7 [d] Then the earth trembled, and quaked: the foundations alſo of the mountaines mooued and ſhooke, becauſe he was angry.
8 Smoke went out at his noſtrils, and a [e] conſuming fire out of his mouth: coales were kindled thereat.
9 He bowed the heauens alſo & came down, and [f] darkeneſſe *was* vnder his feete.
10 And hee rode vpon [g] Cherub, and did flie, and hee came flying vpon the wings of the winde.
11 He made darkneſſe his [h] ſecret place, *and* his pauilion round about him, *euen* darkneſſe of waters, *and* cloudes of the aire.
12 At the brightnes of his preſence his clouds paſſed, haileſtones and coales of fire.
13 The Lord alſo thundred in the heauen, and the Higheſt gaue [i] his voyce, haileſtones and coales of fire.
14 Then he ſent out [k] his arrowes and ſcattered them, and he increaſed lightnings and deſtroyed them.
15 And the chanels of waters were ſeene, and the [l] foundations of the world were diſcouered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrels.
16 He hath ſent downe from aboue *and* taken mee: hee hath drawen mee out of many [m] waters.
17 He hath deliuered me from my [n] ſtrong enemie, and from them which hate mee: for they were [o] too ſtrong for me.
18 They preuented mee in the day of my calamitie: but the Lord was my ſtay.
19 He brought me forth alſo into a large place: [p] he deliuered me becauſe he fauoured me.
20 The Lord rewarded mee according to my [q] righteouſneſſe: according to the pureneſſe of mine hands he recompenſed me:
21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.
22 For all his lawes *were* before mee, and I did not caſt away his [r] commandements from mee.
23 I was vpright alſo with him, and haue kept me from my [s] wickedneſſe.
24 Therefore the Lord rewarded mee according to my righteouſneſſe, *and* according to the pureneſſe of mine hands in his ſight.
25 With the [t] godly thou wilt ſhew thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.
26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhewe thy ſelfe froward.
27 Thus thou wilt ſaue the poore people, and wilt [u] caſt downe the proud lookes.
28 Surely thou wilt light my candle: the Lord my God will lighten my darkeneſſe.
29 For by thee I haue [x] broken through an hoſte, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the [y] word of the Lord is tried *in the fire*: hee is a ſhield to all that truſt in him.
31 For who is God beſides the Lord? and who is mighty ſaue our God?
32 God girdeth me with ſtrength, and maketh my [z] way vpright.
33 He maketh my feete like hindes *feete*, and ſetteth me vpon mine [a] high places.
34 He teacheth mine hands to fight: ſo that a bowe of ‖ braſſe is broken with mine armes.
35 Thou haſt alſo giuen mee the [b] ſhield of thy ſaluation, and thy right hande hath ſtayed me, and thy [c] louing kindneſſe hath cauſed mee to encreaſe.
36 Thou haſt enlarged my ſteps vnder me, and my heeles haue not ſlid.
37 [d] I haue purſued mine enemies, and taken them, and haue not turned againe till I had conſumed them.
38 I haue wounded them, that they were not able to riſe: they are fallen vnder my feet.
39 For thou haſt girded mee with ſtrength to battell: them that roſe againſt me, thou haſt ſubdued vnder me.
40 And thou haſt [e] giuen mee the neckes of mine enemies, that I might deſtroy them that hate me.
41 They [f] cryed, but there was none to ſaue *them, euen* vnto the Lord, but he anſwered them not.
42 Then I did beat them ſmall as the duſt before the wind: I did tread them flat as the clay in the ſtreetes.
43 Thou haſt deliuered me from the contentions of the people: thou haſt made me the head of the [g] heathen: a people, *whom* I haue not [h] knowen, ſhall ſerue me.
44 As ſoone as they heare, they ſhall obey me: the ſtrangers ſhall [i] be in ſubiection to me.
45 Strangers ſhall [k] ſhrinke away, and feare in their priuie chambers.
46 Let the Lorde liue, and bleſſed bee my ſtrength, and the GOD of my ſaluation be exalted.
47 *It is* God that giueth me *power* to auenge me, and ſubdueth the people vnder me.
48 O my deliuerer from mine enemies, euen thou haſt ſet me vp from them that roſe againſt mee: thou haſt deliuered mee from the [l] cruell man.
49 Therefore [m] I will praiſe thee, O Lorde, among the nations, and will ſing vnto thy Name.
50 Great deliuerances giueth he vnto his king, and ſheweth mercy to his annointed, *euen* to Dauid, and to his [n] ſeede for euer.

* 2 Sam 22.2.
a He vſeth this diuerſitie of names, to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.
b For none can obtaine their requeſts of God, that ioyne not his glory with their petition.
c He ſpeaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ *Or, cordes, or, cables.*
d A deſcription of the wrath of God againſt his enemies after he had heard his prayers.
e He ſheweth how horrible Gods iudgements ſhalbe to the wicked.
f Darkeneſſe ſignifieth the wrath of God, as the cleare light ſignifieth Gods fauour.
g This is deſcribed at large, Pſal. 104.
h As a king angry with the people, will not ſhew himſelfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.
l That is, the deep bottomes were ſeene, when the red Sea was diuided.
m Out of ſundry and great dangers.
n To wit, Saul.
o Therefore God ſent me ſuccour.
p The cauſe of Gods deliuerance is his onely fauour and loue to vs.
q Dauid was ſure of his righteous cauſe and good behauiour toward Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.
r For all his dangers he exerciſed himſelfe in the Law of God.
s I neither graue place to their wicked tentations, nor to mine owne affections.
t Here he ſpeaketh of God according to our capacitie, who ſhewetth mercie to liu, and puniſheth the wicked, as in ſuch alio, Leuit. 26.23, 24.
u When their ſinne is come to the full meaſure.
x He attributeth it to God that he both gaue the victorie in the field, and alſo deſtroyed the cities of his enemies.
y Be the dangers neuer ſo many or great, yet Gods promiſe muſt take effect.
z He giueth good ſucceſſe to all mine enterprifes.
a As towers and forts, which he tooke out of the hands of Gods enemies.
‖ *Or, ſteele,*
b To defend me from dangers.
c He attributh the beginning, continuance, and encreaſe in well doing onely to Gods fauour.
d Dauid declareth that he did nothing beſides his vocation, but was ſtirred vp by Gods Spirit to execute his iudgements.
e Thou haſt giuen them into mine hands to be ſlaine.
f They that reiect the cries of the afflicted, God will alſo reiect them, when they cry for helpe: for euill paiee or ſeare cauſe their hypocrites to cry.
g Which dwell round about me.
h The kingdome of Chriſt is in Davids kingdome prefigured: who by the preaching of his word bringeth all to his ſubiection.
i Or lie: ſignifying a ſubiection conſtrained and not voluntarie.
k Feare ſhal cauſe them to beatiful and come forth of their ſecret holes and holds to ſeeke pardon.
l That is, Saul, who of malice perſecuted him.
m This prophecie appertaineth to the kingdome of Chriſt, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Ieſus Chriſt.

PSAL. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens, with their proportion, and ornaments 8 And afterward calleth them to the Lawe, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe hee setteth foorth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe * a heauens declare the glory of God, and the firmament sheweth ye worke of his hands.

2 b Day vnto day vttereth the same, & night vnto night teacheth knowledge.

3 *There is* no speech nor c language, *where* their voice is not heard.

4 Their d line is gone foorth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

5 Which commeth foorth as a bridegroome out of his e chamber, *and* reioyceth like a mightie man to runne *his* race.

6 His going out *is* from the end of the heauen, & his compasse *is* vnto the ends of the same, and none is hid from the heate thereof.

7 The f Law of the Lord is perfit, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdome vnto the simple.

8 The statutes of the Lorde *are* right, and reioyce the heart: the commandement of the Lord *is* pure, and giueth light vnto the eyes.

9 The feare of the Lorde *is* cleane, and endureth for euer: the iudgements of the Lorde *are* g trueth: they are righteous h altogether,

10 And more to be i desired then golde, yea, then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer by them is thy seruant made circumspect, *and* in keeping of them there *is* great k reward.

12 Who can vnderstand *his* l faults? cleanse me from secret *faults*.

13 Keepe thy seruant also from m presumptuous sinnes: let them not reigne ouer me: n so shall I be vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the o meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

* Rom. 1.20.
a Hee reproacheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set forth Gods glory.
b The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.
e Or vaile. The manner was that the bride and bridegroome should stand vnder a vaile together, and after come forth with great solemnitie, and reioycing of the assembly.
f Though the creature cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that all mans inuentions and intentions are lyes.
h Euery one without exception.
i Except Gods word be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfite.
l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy spirit.
o That I may obey thee in thought, word, and deed.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare the king and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

THe a Lorde heare thee in the day of trouble: the b Name of ye God of Iaakob defend thee:

2 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and c turne thy burnt offerings into ashes. Selah.

4 *And* grant thee according to thine heart, and fulfill all thy purpose:

5 *That* we may reioyce in thy d saluation, and set vp the banner in the Name of our God, *when* the Lord shall performe all thy petitions.

6 Now e know I that the Lord will helpe his anointed, *and* will heare him from his f Sanctuarie, by the mightie helpe of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the Name of the Lorde our God.

8 g They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: h let the King heare vs in the day that we call.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King in whose wealth our felicity standeth.
e The Church saieth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.
g The worldlings that put not their only trust in God.
h Let the king be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Whereto the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe King shall a reioyce in thy strength, O Lord: yea how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied *him* the request of his lips. Selah.

3 For thou b diddest preuent him with liberall blessings, *and* diddest set a crowne of pure golde vpon his head.

4 c He asked life of thee, *and* thou gauest him a long life for euer and euer.

5 His glory *is* great in thy saluation: dignity and honour hast thou laid vpon him.

6 For thou hast set him *as* d blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercie of the most High, he shall not slide.

8 e Thine hand shal find out al thine enemies, *and* thy right hand shal find out them ye hate thee.

9 Thou shalt make them like a fiery ouen in time of thine anger: the Lord shall destroy them in his f wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seed from the children of men.

11 For they g intended euill against thee, *and* imagined mischiefe, *but* they shall not preuaile.

12 Therefore shalt thou put them h apart *and* the strings of thy bowe shalt thou make readie against their faces.

13 i Be thou exalted, O Lord, in thy strength: *so* will we sing and praise thy power.

a When he shall ouercome his enemies, & so be assured of his vocatiõ.
b Thou declaredst thy liberall fauour toward him before he prayed.
c Danid did not onely obtaine life, but also assurance that his posteritie should reigne for euer.
d Thou hast made him thy blessings to others, and a perpetual example of thy fauour for euer.
e Here he describeth the power of Christs kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersary.
g They laid as it were their nets to make Gods power to giue place to their wicked enterprises
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because hee was brought into such extremities that hee was past all hope, but after he had rehearsed the sorrowes and griefes, wherewith he was vexed, 10 Hee recourreth himselfe from the bottomlesse pitte of tentations and groweth in hope. And here vnder his owne person hee setteth forth the figure of Christ, whom he did foresee by the spirit of prophecie, that he should marueilously, and strangely be deiected, and abased, before his Father should raise and exalt him again.

¶ To him that excelleth vpon ‖ Aiieleth Hasshahar. A Psalme of Dauid.

MY a God, my God, why hast thou forsaken mee, *and* art so farre from mine health, *and from* the words of my b roaring?

2 O my God, I cry by day, but thou heaest not: and by night, but ‖ haue no audience.

3 But thou art holy, and doest inhabite the c prayses of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a d worme, & not a man; a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision: they make a mow *and* nodde the head, *saying*,

‖ Or, the hinde of the morning: and this was the name of some common song.
a Here appeareth that horrible conflict, which he sustained betweene faith, & desperatiõ.
b Being tormented with extreme anguish.
‖ Or, I cease not.
c He meaneth the place of praising, euen the Tabernacle: or else it is so called because he gaue the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his Sonne for our sakes.

8 † * He

† Ebr. roled vpon God.
* Mat. 27.43.
e Euen from my birth thou hast giuen me occasion to trust in thee.
f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fat, proud, and cruell, that they were rather beasts than men.
h Before he spake of the cruelte of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.
i Thou hast suffered me to be without al hope of life.
k Thus Dauid complaineth as though he were nayled by his enemies both hands and feete: but this was accomplished in Christ.
l My life that is solitarie, left alone and forsaken of al, Psal. 35.17. and 35.16.
m Christ is delivered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all.
* Ebr. 2. 12.
n He premiseth to exhort the Church that they by his example might praise the Lord.
o The poore afflicted are comforted by this example of Dauid, or Christ.
p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.
q He doth allude still to the sacrifice.
r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdome.
s In whom there is no hope that hee shall recouer life: so neither poore nor rich, quicke nor dead shalbe reiected from his kingdome.
t Meaning the posteritie, which the Lord keepeth as a seede to the Church to continue his praise among men.
u That is, God hath fulfilled his promise.

8 † * Hee trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.
9 But thou didst draw me out of the e wombe: thou gauest me hope: *euen* at my mothers brests.
10 I was cast vpon thee, *euen* frō the f wombe: thou art my God from my mothers belly.
11 Bee not farre from mee because trouble is neere: for *there is* none to helpe *me*.
12 Many young bulles haue compassed mee: mightie g bulles of Bashan haue closed me about.
13 They gape vpon mee with their mouthes, *as* a ramping and roaring lion.
14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.
15 My strength is dried vp like a potshard, and my tongue cleaueth to my iawes, and thou i hast brought me into the dust of death.
16 For dogges haue compassed me, *and* the assembly of the wicked haue inclosed mee: they k pierced mine hands and my feete.
17 I may tell all my bones: *yet* they beholde, *and* looke vpon me.
18 They part my garments among them, and cast lots vpon my vesture.
19 But bee not thou farre off, O Lorde, my strength: hasten to helpe me.
20 Deliner my soule from the sword: my l desolate *soule* from the power of the dogge.
21 m Saue me from the lions mouth, and answere me *in sauing me* from the hornes of the vnicornes.
22 * I will declare thy Name vnto my brethren: in the middes of the Congregation will I prayse thee, *saying*,
23 n Praise the Lord, ye that feare him: magnifie ye him, all the seede of Iaakob, and feare yee him all the seed of Israel.
24 For he hath not despised nor abhorred the affliction of the o poore: neither hath he hid his face from him, but when he called vnto him, hee heard.
25 My praise *shalbe* of thee in the great Congregation: my p vowes will I perfourme before them that feare him.
26 q The poore shall eat and be satisfied: they that seeke after the Lord, shall prayse him: your heart shall liue for euer.
27 All the ends of the world shall remember *themselues* and turne to the Lord, and all the kinreds of the nations shall worship before thee.
28 For the kingdome *is* the Lords, and he ruleth among the nations.
29 All they that be fat r in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, s euen he that cannot quicken his owne soule.
30 t *Their* seed shall serue him: it shalbe counted vnto the Lord for a generation.
31 They shall come, and shal declare his righteousnesse vnto a people that shall be borne, because he hath u done it.

PSAL. XXIII.

1 *Because the Prophet had proued the great mercies of God at diuers times, and in sundry manners, hee gatheretb a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.*

¶ *A Psalme of Dauid.*

THe Lorde *is* my * shepheard, a I shall not want.
2 Hee maketh mee to rest in greene pasture, *and* leadeth me by the still waters.
3 He b restoreth my soule, *and* leadeth me in the c paths of righteousnesse for his Names sake.
4 Yea, though I should walke through the valley of the d shadowe of death, I will feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou doest prepare a e table before mee in the sight of mine aduersaries: thou doest f anoint mine head with oyle, *and* my cup runneth ouer.
6 Doubtlesse kindnesse and mercy shall followe mee all the dayes of my life, and I shall remaine a long season in the g house of the Lord.

* Psa. 40. 11. Esa. 23. 5. Ezek. 34. 23. John 10. 11. 1. pet. 2. 25.
a He hath conuey me and ministreth vnto me all things.
b He comforteth or refresheth me.
c Plaine, or straight ways.
d I though I were in danger of death, as the sheep that wandereth in the darke valley without his shepheard.
e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.
f As was the manner of great feasts.
g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lorde God hath made, and gouerneth all the world, yet towards his chosen people, his gracious goodnesse doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet only they doe enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinnefull filth of this world, 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.*

¶ *A Psalme of Dauid.*

THe earth * *is* the Lords, and all that therein is: the world and they that dwell therein.
2 For he hath founded it vpon the a seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 *Euen he that hath* innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.
5 Hee shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.
6 This is the b generation of them that seeke him, of them that seeke thy face, *this is* Iaakob. Selah.
7 c Lift vp your heads ye gates, and be ye lift vp yee euerlasting doores, and the King of glory shall come in.
8 Who is this King of glory? the Lord, strong and mighthe, *euen* the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp *your selues* ye euerlasting doores, and the King of glory shall come in.
10 Who is this King of glory? the Lorde of hostes, he is the King of glory. Selah.

* Deut. 10. 14. Iob. 28. 24. 1. cor. 10. 26.
a He noteth two things: the one, that the earth is mans inheritance seemeth aboue the waters: and are, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.
b Though circumcision separate the carnall seed of Iaakob, from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.
c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and reuert the figure of this all, because of the promise which was made to the temple, as it is written, Psal. 132. 14.

PSAL. XXV.

1 *The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. Hee beginneth euery verse according to the Ebrew letters, two or three except.*

¶ A Psalme *of Dauid.*

VNto thee, a O Lord, lift I vp my soule.
2 My God, I b trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.
3 * So all that hope in thee, shall not be ashamed: *but* let them be confounded, that transgresse without cause.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy rods.
* Isa. 28. 26. rom. 10. 11.

4 c Shew

4 [c] Shew me thy wayes, O Lord, *and* teach me thy paths.

5 Leade mee foorth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust [d] all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the [e] sinnes of my youth, nor my rebellions, *but* according to thy kindnesse remember thou me, *euen* for thy goodnesse sake, O Lord.

8 Gracious and righteous *is* the Lord: therefore will he [f] teach sinners in the way.

9 Them that be meeke, will he [g] guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord *are* mercie and trueth vnto such as keepe his couenant and his testimonies.

11 For thy [h] Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.

12 What [i] man is he that feareth the Lorde? him will he teach the way *that* he shall [k] chuse.

13 His soule shall dwell at [l] ease, and his seede shall inherite the land.

14 The [m] secret of the Lorde *is reuealed* to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes *are* euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

17 The sorowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauel, and forgiue all my sinnes.

19 Behold mine [o] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.

21 Let [p] *mine* vprightnesse and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

c Imprint me in the faith of thy promise, that I swerue not on my side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to follow the right way.
l He shall prosper both in spiritualll and corporall things.
m His counsell conteined in his word, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelte.
o The greater that his afflictions were, & the more that his enemies increased, the more more felt he Gods helpe.
p For as much as I haue behaued my selfe vprightly toward mine enemies, thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: and assured of his integritie towards Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.

¶ A Psalme *of Dauid.*

IVdge me, [a] O Lord, for I haue walked in mine innocency: my trust hath bene also in the Lord: *therefore* shall I not slide.

2 Prooue me, O Lord, and trie me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindnesse *is* before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] hanted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will [e] wash mine hands in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyce of thankesgiuing, and set foorth all thy wonderous workes.

8 O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

10 In whose hands *is* [g] wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me *therefore*, and be mercifull vnto me.

12 My foot standeth in [h] vprightnesse: I will praise thee, O Lord, in the Congregations.

a He sheweth to God to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what stayed him, that he did not recompense euill for euill.
d He declareth that they cannot walke in simplicitie before God, that delite in the company of the vngodly.
e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouertbrow of the wicked.
g Whose cruell hands doe execute the malicious denises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thanksgiuing annexed: 6 Wherein wee may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the cause wherefore hee desireth to liue and to bee deliuered, onely to worship God in his Congregation.

¶ A Psalme *of Dauid.*

THe Lord *is* my [a] light & my saluation, whom shall I feare? the Lord *is* the strength of my life, of whome shall I be afraid?

2 When the wicked, *euen* mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in [b] this.

4 [c] One thing haue I desired of the Lorde, that I will require, *euen* that I may dwell in the house of the Lord all the dayes of my life, to beholde the beautie of the Lorde, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret *place* of his pauilion shall hee hide me, *and* set me vp vpon a rocke.

6 [d] And now shall he lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

7 Hearken vnto my voice, O Lorde, *when* I crie: haue mercie also vpon mee and heare mee.

8 *When thou sayedst*, [e] Seeke ye my face, mine heart answered vnto thee, O Lorde, I will seeke thy face.

9 Hide not *therefore* thy face from mee, nor cast thy seruant away in displeasure: thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

10 [f] Though my father and my mother should forsake mee, yet the Lorde will gather me vp.

11 Teach me thy way, O Lorde, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the [g] lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.

13 *I should haue fainted*, except I had beleeued to see the goodnesse of the [h] Lord in the land of the liuing.

14 [i] Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, & giue my faith the victory.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the mids of the congregation.
d Dauid assured himselfe by the Spirit of prophesie that he should ouercome his enemies, & serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa 38.11.
i He exhorteth himselfe to depend on the Lord seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme *of Dauid.*

VNto thee, O Lord, doe I cry: O my strength, be not deafe toward me. lest if thou answere mee not, I be [a] like them that goe downe into the pit.

2 Heare the voice of my petitions, when I crie vnto thee, when I hold vp my hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquity: which speak friendly to their neighbours, when malice *is* in their hearts.

4 [d] Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: *therefore* [e] breake them downe, and build them not vp.

6 [f] Praised *be* the Lord, for he hath heard the voice of my petitions.

7 The Lord *is* my strength and my shield: mine heart trusted in him, and I was helped: therfore mine heart shall reioyce, and with my song will I praise him.

8 The Lord *is* [g] their strength, and he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.
b He vsed this outward meanes to helpe the weaknesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.
e Let them be vtterly destroyed, as Malac. 1. 4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.
g Meaning, his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God.) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes merciful to his, and mooueth them thereby to praise his Name.

¶ A Psalme of Dauid.

GIue vnto the Lord, ye [a] sonnes of the mighty: giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory *due* vnto his Name: worship the Lorde in the glorious Sanctuarie.

3 The [b] voice of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

4 The voice of the Lord *is* mighty: the voice of the Lord *is* glorious.

5 The [c] voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon *also* and [d] Shirion like a yong vnicorne.

7 The voice of the Lord diuideth the [e] flames of fire.

8 The voice of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernesse of [i] Kadesh to tremble.

9 The voice of the Lord maketh the hindes to [f] calue, and [h] discouereth the forests: *therefore* in his [i] Temple doeth euery man speake of *his* glory.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts and dumbe creatures.
b The thunder clappes, that are heard out of the clouds, ought to make the wicked to tremble for feare of Gods anger.
c That is, Gods thunderbolt breaketh the most strong trees, and shall men think their power to be able to resist God?
d Called also Hermon.
e It causeth the lightnings to shoot and glide.
f In places most desolate whereas seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or searcheth the most secret places.
i Though the wicked are no thing moued with these sights, yet the faithfull praise God.

10 The Lord sitteth vpon the [k] flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered from great danger, hee rendred thankes to God, exhorting others to doe the like, and to leaue by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that he fall from prosperitie to aduersitie is sudden. 8 This done, hee returneth to prayer, promising to praise God for euer.

*¶ * A Psalme* or *song of the * dedication of the [a] house of Dauid.*

I Will magnifie thee, O Lord: [b] for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lorde my God, I cryed vnto thee, and thou hast [c] restored me.

3 O Lord, thou hast brought vp my [d] soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee [e] his Saints, and giue thankes [f] before the remembrance of his Holinesse.

5 * For *he endureth but* a while in his anger: *but* in his fauour *is* life: weeping may abide at euening, but ioy *commeth* in the morning.

6 And in my [g] prosperitie I said, I shall neuer be mooued.

7 *For* thou Lorde of thy goodnesse haddest made my [h] mountaine to stand strong: *but* thou diddest hide thy face, *and* I [i] was troubled.

8 *Then* cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite *is there* in my blood, when I go downe to the pit? shal the [k] dust giue thanks vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shal *my* [l] tongue praise thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

* 2. Sam. 7. 1.
* Deu. 20. 5.
a After that Absalom had polluted it with most filthie fornication.
b He condemneth them of great ingratitude which do not praise God for his benefits.
c Restored from the rebellion of Absolom.
d Meaning that he escaped death most narrowly.
e The word signifieth them that haue received mercie and show mercie liberally vnto others.
f Before his Tabernacle.
* Psal. 145. 8. Isa. 54. 7. 8. 2. Cor. 4. 17.
g I put too much confidence in my quiet state, as Iob. 31. 18. 2. Chron. 32. 24. 25.
h Thou hadst established me in Zion vnmouedly.
i After that thou hadst withdrawen thy helpe. I felt my misery.
k Dauid meaneth that the dead are not profitable to praise God.
l Be cause thou hast preserued me that my tongue should praise thee, I will not be vnmindfull of my duetie.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being readie to take him. 15 Then hee affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally hee exhorteth all the faithfull to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

¶ To him that excelleth. A Psalme of Dauid.

IN * thee, O Lorde, haue I put my trust: let mee neuer be confounded: deliuer me in thy [a] righteousnesse.

2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, *and* an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct me and guide mee.

4 Drawe mee out of the [b] nette, that they haue layed priuily for mee: for thou art my strength.

* Psalm. 71. 1.
a For then God declareth himselfe iust, when he preseruetth his according as he hath promised.
b Preserue me from the craftie counsell and false practises of mine enemies.

5 Into

the Congregation of the Lord here in the earth: therefore he would line to praise his Name, which is the end of mans creation.

5 Into thine [e] hand I commend my spirit: *for* thou hast redeemed me, O Lord God of trueth.

6 I haue hated them that giue themselues to deceitfull vanities: for I [d] truit in the Lord.

7 I wil be glad and reioyce in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut mee vp in the hand of the enemie, *but* hast set my feet at [e] large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine [f] eye, my soule & my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a [g] reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, [h] who seeing mee in the streete, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessell.

13 For I haue heard the railing of [i] great men: feare *was* on euery side, while they conspired together against me, *and* consulted to take my life.

14 But I trusted in thee, O Lord: I said, [k] Thou art my God.

15 My [l] times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruaunt, *and* saue me through thy mercy.

17 Let mee not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, *and* [m] to silence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou [n] hast laied vp for them that feare thee! *and* done to them that trust in thee, *euen* before the sonnes of men!

20 Thou doest hide them † [o] priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed *bee* the Lord: for hee hath shewed his marueilous kindnesse toward me in a [p] strong citie.

22 Though I said in mine [q] haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his ‖ Saints: *for* the Lord preserueth the faithfull, and rewardeth abundantly the proud doer.

24 All yee that trust in the Lord, bee [r] strong, and he shall establish your heart.

[e] Betweene hope and despaire.
[d] Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.
[e] He sheweth that as Gods mercie is the onely cause of forgiuenesse of sinnes, so the meanes thereof are repentance and confession which proceed of faith.
[f] When necessity causeth him to seeke to thee for helpe, Isa 55.6.
[g] To wit, the waters and great dangers.
[h] Dauid promiseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct them in the way of saluation.
[i] If men can rule brute beasts, thinke they that God will not bridle and tame their rage? [k] Hee sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

[m] Concerning the free remission of sinnes, which is the chiefest point of our faith. [n] To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4.6.

[o] Priuiley in thy secret of thy face.
[p] That is, in a place wher they shall haue thy comfort, and be hidden from the enemies pride.
[q] Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.
[r] And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ *Or, yee that feele his mercies.* [r] Bee constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

1 Dauid punished with grieuous sicknesse for his sinnes, counteth them blessed to whom God doeth not impute their transgressions. 5 And after that hee had confessed his sinnes, and obtained pardon, 6 he exhorteth the wicked men to liue godly, 11 and the good to reioyce.

¶ A Psalme *of Dauid to giue* [a] *instruction.*

BLessed *is he* whose wickednes is [b] forgiuen, *and* whose sinne is couered.

2 Blessed *is* the man, vnto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I held my [c] tongue, my bones consumed, *or* when I [d] roared all the day,

4 (For thine hand is heauie vpon me day and night: *and* my moisture is turned into [y] drought of Summer. Selah.)

5 *Then* I [e] acknowledged my sinne vnto thee, neither hid I mine iniquitie: *for* I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shall euery one that is godly, make his prayer vnto thee in a [f] time, when thou mayest be found: surely in the flood of great waters [g] they shall not come neere him.

7 Thou art my secret place: thou preserueſt me from trouble: thou compassest me about with ioyfull deliuerance.

8 I will [h] instruct thee, and teach thee in the way that thou shalt go, *and* I wil guide thee with mine eye.

9 Bee yee not like an horse, *or* like a mule, *which* vnderstand not; whose [i] mouthes thou doest binde with bit and bridle, lest they come neere thee.

10 Many sorowes *shall come* to the wicked: but he that trusteth in the Lord, mercy shall compasse him.

11 Be glad yee righteous, and [k] reioyce in the Lord, and bee ioyfull all yee, that are vpright in heart.

[a] It is the duety of the godly to set forth the praises of God or his mercie and power shewed toward them.
[b] To sing on instruments, was a part of the ceremoniall seruice of the Temple, which doth no more appertaine vnto vs, then the sacrifices, cleansings, and lights.
[c] That is, counsell or commandement in gouerning the world
[d] That is, the effect and execution.
[e] Howsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercie. [f] By the creation of the heauens and beautifull ornament, with the gathering also of the waters, he setteth foorth the power of God, that all creatures might feare him. ‖ *Or, was created.* [g] No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

PSAL. XXXIII.

1 He exhorteth good men to praise God, for that hee hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises, 10 hee understandeth mans heart, and scattereth the counsell of the wicked, 16 so that no man can bee preserued by any creature or mans strength: but they, that put their confidence in his mercie, shall bee preserued from all aduersities.

REioyce in the Lorde, O yee righteous: *for* it [a] becommeth vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him with viole *and* [b] instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loud voyce.

4 For the [c] word of the Lord *is* righteous, and all his [d] works *are* faithfull.

5 He [e] loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depthes in *his* treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: hee commanded, and it ‖ stood.

10 The Lorde breaketh the [g] counsell of the heathen, *and* bringeth to nought the deuices of the people.

11 The

11 The counsell of the Lord shall stand for euer, *and* the thoughts of his heart throughout all ages.

12 Blessed *is* that nation, whose [b] God is the Lord: *euen* the people *that* he hath chosen for his inheritance.

13 The Lorde [i] looketh downe from heauen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He [k] fashioneth their hearts euery one, *and* vnderstandeth all their works.

16 The [l] King is not saued by the multitude of an hoste, *neither* is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer *any* by his great strength.

18 Behold, [m] the eye of the Lord *is* vpon them that feare him, *and* vpon them that trust in his mercy,

19 To deliuer their soules from death, and to preserue them in famine.

20 [n] Our soule waiteth for the Lord: *for* he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, bee vpon vs, as wee trust in thee.

b He sheweth that all our felicity standeth in this, that the Lord is our God.
i He proueth that all things are governed by Gods prouidence and not by fortune.
k Therefore he knoweth the wicked enterprises.
l If kings and the mighty of the world cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in that haue not like meanes?
m God sheweth that toward his of his mercy, which man by no meanes is able to compasse.
n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. whome in this title he calleth Abimelech (which was a generall name to all the kings of the Philistims) hee prayseth God for his deliuerance, 3 prouoking all others by his example to trust in God, to feare and serue him: 14 who defendeth the godly with his Angels, 15 and vtterly destroyeth the wicked in their sinnes.

¶ A Psalme *of Dauid, when he changed his behauiour before Abimelech, who draue him away, and he departed.*

I Will [a] alway giue thankes vnto the Lord: his praise *shalbe* in my mouth continually.

2 My soule shall glorie in the Lord: the [b] humble shall heare it, and be glad.

3 Praise ye the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my [c] feare.

5 They [d] shall looke vnto him, and runne *to him:* and their faces shall not be ashamed, *saying,*

6 This poore man cryed, and the Lord heard *him,* and saued him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed *is* the man that trusteth in him.

9 Feare the Lorde yee his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons doe lack and suffer hunger, but they which seeke the Lord, shall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 * What man is he that desireth life, and loueth *long* dayes for to [i] see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

a He promiseth neuer to become vnmindfull of Gods great benefite for his deliuerance.
b They that are beaten downe with the experience of their own euils.
c Which I conceiued for the dangers wherein I was.
d They shalbe bold to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne, yet for mans infirmity he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profite more then they which ranine and spoile.
g It they abide the
* 1. Pet. 3. 10.
h That is, the true religion and worship of God.
i Seeing all men naturally desire felicitie, he wonderth why they cast themselues willingly into miserie.

14 Eschew euill and do good: seeke peace and follow after it.

15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their crie.

16 *But* the [k] face of the Lord *is* against them that doe euill, to cut off their remembrance from the earth.

17 *The righteous* crie, and the Lorde heareth *them*, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 *But* malice shal slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord [o] redeemeth the soules of his seruants: and none that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their king (saith the course of the world) did also most cruelly persecute Dauid: against whome hee prayeth God to plead and to auenge his cause, 8 that they may bee taken in their nets and snares, which they layed for him, that his innocencie may bee declared, 27 and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant. 28 And so he promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalme *of Dauid.*

PLead thou my [a] cause, O Lord, with them that striue with mee: fight thou against them that fight against me.

2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop *the way* against the that persecute me, say vnto my [c] soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned back, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] scatter *them.*

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For [e] without cause they haue hid the pit *and* their net for me: without cause haue they digged *a pit* for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that hee hath layed priuily, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoyleth him!

11 [i] Cruel witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to [k] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my selfe with fasting:

k The power of God doeth not onely destroy the wicked, but also abolisheth their name for euer.
l When they seeme to be suffered vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the bones of his head.
n Their wicked enterprises shall turne to their own destruction.
o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

a He desireth God to vnderstand his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to shew vs of his present power.
c Assure mee against these temptations, that thou art the author of my saluation.
d Smite them with the spirit of giddinesse that their enterprises may be foolish & they receiue ill reward.
e Shewing that we may not call God to be a vengeer, but onely for his glory, and when our cause is iust.
f When he promiseth to him shall peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praising him therefore my soule.
i To
k That would not suffer me to perishe taken from me all comfort, and brought me into despaire.

and

and [l] my prayer was turned vpon my bosome.

14 I behaued my selfe as to *my* friend, *or* as to my brother: I humbled my selfe, mourning, as one that bewaileth his mother.

15 But in mine [m] aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare [n] me and ceased not,

16 With the false scoffers at [o] bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold *this?* deliuer my soule from their tumult, *euen* my desolate *soule* from the lions.

18 *So* will I giue thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer me, neither let them [p] winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull words against the quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, [q] our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy [r] righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, [s] O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them be confounded, and put to shame [t] together, that reioyce at mine hurt: let them bee clothed [u] with confusion and shame, that lift vp themselues against me.

27 *But* let them bee ioyfull and glad, [x] that loue my righteousnesse: yea, let them say alway, Let the Lord bee magnified, which loueth the [y] prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, *and* thy praise euery day.

l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.

m When they saw me ready to slip, they as one that halted for infirmitie.

n With their railing words.

o The word signifieth eates: meaning, that the proud courtiers at their delicie scoffe, raile, and conspire his death.

p In token of contempt and mocking.

q *Or, eyes of the earth: meaning himselfe and others in their miserie.*

r They reioyced though they had now seene David ouerthrown.

s It is the iustice of God to giue to the oppressors affliction & torment, and to the oppressed ease & reliefe, as That. 1. 6.

t Because we haue that which wee thought for, seeing he is destroyed.

u That is, at euery, were they neuer so many or mighty.

x This prayer shall ouerpaye be verified against those that persecute the faithfull.

y That at least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliurance of his seruant, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then hee turneth to consider the vnspeakeable goodnesse of God toward all creatures: 9 But specially towardes his children, that by the faith thereof he may be confirmed and assured of his deliuerance by this ordinarie course of Gods worke, 13 Who in the end destroyeth the wicked and saueth the iust.

¶ *To him that excelleth.* A Psalme *of Dauid, the seruant of the Lord.*

WIckednesse saith to the wicked man, [a] euen in mine heart, *that there is* no feare of God before his eyes.

2 For he [b] flattereth himselfe in his owne eies, while his iniquitie is found *worthy* to be hated.

3 The wordes of his mouth *are* iniquitie and [c] deceit: he hath left off to vnderstand *and* to doe good.

4 He [d] imagineth mischiefe vpon his bed: he setteth himselfe vpon a way, *that is* not good, *and* doeth not abhorre euill.

a Euidently by his deedes, that there pulleth hee from the reproof from wickednesse to wickednesse, albeit hee go about to conceal his impietie.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.

d By describing at large the nature of the reprobate, hee admoniseth the godly to beware of these vices,

5 Thy [e] mercy, O Lord, *reacheth* vnto the heauens, *and* thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse *is* like the † mighty mountaines: thy iudgements *are like* a great [f] deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shalbe [g] satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee *is* the well of life, *and* in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that [h] know thee, and thy righteousnes vnto them that are vpright in heart.

11 Let not the [i] foot of pride come against me, and let not the hand of the wicked men mooue mee.

12 [k] There they are fallen that work iniquity: they are cast downe, and shall not be able to rise.

e Though wicked men seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

† *Hebr. the mountaines of God: for whatsoeuer is excellent, is thus called.*

f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

g Onely Gods children haue ynough of all things both concerning this life and the life to come.

h He sheweth who are Gods children, to wit, they leade their liues vprightly.

i Let not the proude aduance himselfe against me, neither the power of the wicked drive me away.

k That is, in their pride wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, he doeth affirme their felicitie to bee vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies, 11 And how miserably that the righteous seemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.

¶ A Psalme *of Dauid.*

FRet not [a] thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee [b] cut downe like grasse, and shall wither as the greene herbe.

3 [c] Trust thou in the Lorde and doe good: dwell in the land, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shal giue thee thine hearts desire.

5 [d] Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shal bring forth thy righteousnesse as the light, & thy [e] iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him [f] which prospereth in his way: *nor* for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe [g] also to doe euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherit the land.

10 [h] Therefore yet a little while and the wicked shall not *appeare*, and thou shalt looke after his place, and he shall not *be found*

11 But * meeke men shal possesse the earth, and shall haue their delite in the multitude of peace.

12 [i] The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lord shal laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen *their* swordes and haue bent their bowe, to cast downe the poore

a He admoniseth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state [f] better.

b For Gods iudgement cutteth downe their state in a moment.

c To trust in God, and doe according to his will, are sure tokens that his prouidence will neuer faile vs.

d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.

e As the hope of the day light causeth vs not to be offended with the darknesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth his affections, hee meaneth of our nature.

their doings, Iob 21. 7 &c. g Meaning, except hee moderate shall be led to doe as they doe. h He correcteth the impatience of our nature, which cannot abide till the falnesse of Gods time be come. * *Matth. 5. 5.* i The godly are assured that the power and craft of the wicked shall not prevaile against them but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

and

and godly, and so stay such as bee of vpright conuersation.

15 *But* their sword shal enter into their owne heart, and their bowes shall be broken.

16 [k] A small thing vnto the iust man is better then great riches to the wicked *and* mighty.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue [m] ynough.

20 But the wicked shall perish, and the enemies of the Lord shall bee consumed as the [n] fatte of lambes: *euen* with the smoke shall they consume away.

21 The wicked boroweth and payeth not agame: but the righteous is mercifull and [o] giueth.

22 For such as be blessed *of God* shall inherite the land, and they that bee cursed of him, shall be cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though hee [q] fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I saw neuer the righteous forsaken, nor his [r] seede begging bread.

26 *But* hee is euer mercifull and lendeth, and his seede *enioyeth* the blessing.

27 Flee from euill and doe good, and dwell for euer:

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall bee preserued for euermore: but the seede of the wicked shall bee cut off.

29 The righteous men shall inherite the land, and dwell therin [s] for euer.

30 The [t] mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 *But* the Lord wil not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked man shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he [x] passed away, and loe, he was gone, and I sought him, but he could not be found.

37 [y] Marke the vpright man, and behold the iust: for the end of *that* man *is* peace.

38 But the transgressours shall bee destroyed together, *and* the ende of the wicked shall bee cut off.

39 But the [z] saluation of the righteous men *shalbe* of the Lord: he *shalbe* their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked and shall saue them, because they trust in him.

k For they are dayly fed as with Manna in warfare, and I haue sufficient when the wicked haue neuer ynough, but euer hunger.

l God knoweth what dangers hang ouer his head by what meanes to deliuer them.

m To God will giue them contented mind and that which shalbe necessarie.

n They shall vanish away suddenly: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prosperetth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die yet Gods blessings are extended to his posterite, and though God suffer some iust man to lacke temporal benefite, yet he recompenseth him with spirituall treasures.

s They shall continually be preserued vnder Gods wings, and haue at least vnward rest.

t These three points are recorded of the faithful, that their talke be godly, that Gods law be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glory and their saluation, yet he will reuenge their cause, and reuenge their wrong.

x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies and ire of the godly and wicked, that they may be stirred to hope in God, and to feare his iudgements.

z Gods mercies are neuer in vaine, but in the ende hath good successe, though for a time God preuent them by sundry tentations.

PSAL. XXXVIII.

1 David being sicke of sorrow, vpon displeasure, acknowledgeth himself to be chastised of the Lord for his sinnes, and therefore praieth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedy helpe at his hands.

¶ *A Psalme of Dauid for* [a] *remembrance.*

O Lord, rebuke me not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing sound in my flesh, because of thine anger: neither *is* there rest in my bones, because of my [d] sinne.

4 For mine [e] iniquities are gone ouer mine head: *and* as a mightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of [f] my foolishnesse.

6 I am bowed, *and* crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there *is* nothing sound in my flesh.

8 I am weakened and sore broken: I [f] roare for the very griefe of mine heart.

9 Lord, *I powre* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart † panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends stand aside from my plague, and my [i] kinsmen stand a farre off.

12 They also that seek after my life, lay snares, and they that goe about to doe me euil, talke wicked things and imagine deceit continually.

13 But I as a [k] deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth *are* no reproofes.

15 For on thee, O Lorde, doe I wait: thou wilt heare *me*, my Lord, my God.

16 For I said, *Heare me*, least they reioice ouer me: *for* [l] when my foot slippeth, they extoll themselues against me.

17 Surely I am ready to [m] halt, and my sorow *is* euer before me.

18 When I declare my paine, *and* am sorie for my sinne,

19 Then mine [n] enemies are aliue, *and* are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I follow goodnesse.

21 Forsake mee not, O Lord: bee not thou farre from me, my God.

22 Haste thee, to helpe me, O my Lorde, my [p] saluation.

a To put him and others in minde of his chastisement.

b He desireth to be ease from Gods ire but that he would so moderate his hand, that he might be able to beare it.

c Thy sickness wherewith thou hast visited me.

d David acknowledgeth God iust in his punishments because his sinnes had deserued much more.

e He confesseth his sinnes, Confession and amendment prayer his reliefe.

f That ruine gine place to mine owne will, then to the will of God.

‖ Or, *blacke as one that is distempered and consumed with sicknesse.*

g This example warneth vs not to despaire, be the torment neuer so great: but rather to crie vnto God with sure trust for deliuerance.

† *Abraunsh a base, or vnsafe in and fro, mouing, that he was destitute of all helpe and counsell.*

h My sight hideth me for very sorowe

i Partly for feare and partly for pride, they denied all duetie and friendship.

k For I can heare no audience before men, & therefore patiently wait for the helpe of God.

l That is, if they hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest miserie they most reioyce.

o Hee had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.

p Which art the author of my saluation, and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 David vttereth with what great griefe and bitternesse of minde hee was driuen to these outrageous complaints of his infirmities. 2 For hee confesseth that when hee had determined silence, hee brast foorth yet into wordes, that hee would not, through the greatnesse of his griefe. 4 Then hee rehearseth certaine requestes which taste of the infirmitie of man, 8 And mixeth with them many prayers: but all doe shewe a minde

a To put him and others in minde of his chastisement.

b He desireth to be ease from Gods ire but that he would so moderate his hand, that he might be able to beare it.

c Thy sickness wherewith thou hast visited me.

d David acknowledgeth God iust in his punishments because his sinnes had deserued much more.

e He confesseth his sinnes, Confession and amendment prayer his reliefe.

f That ruine gine place to mine owne will, then to the will of God.

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g This example warneth vs not to despaire, be the torment neuer so great: but rather to crie vnto God with sure trust for deliuerance.

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i Partly for feare and partly for pride, they denied all duetie and friendship.

k For I can heare no audience before men, & therefore patiently wait for the helpe of God.

l That is, if they hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest miserie they most reioyce.

o Hee had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.

p Which art the author of my saluation, and this declareth that he prayed with sure hope of deliuerance.

mind wonderfully troubled, that it may plainely appeare how bee did striue mightily against death and desperation.

¶ *To the excellent* musician [a] *Iedutthun, A Psalme of Dauid.*

I Thought, [b] I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumme & spake nothing: I kept silence *euen* from good, [c] & my sorow was more stirred.

3 Mine heart was hote within me, *and* while I was musing, the fire kindled, *and* [d] I spake with my tongue, *saying*,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let me knowe how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man *in his best* state is altogether [e] vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp *riches*, and cannot tell who shall gather them.

7 And nowe Lord, what waite I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the [f] foolish.

9 I should haue bene dumme, and not haue opened my mouth, because [g] thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth [h] makest his [i] beauty to consume: surely euery man *is* vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not silence at my teares, for I am a stranger with thee, *and* a soiourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my strength, [k] before I goe hence and be not.

(*for* [f] mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 [g] Then said I, Loe, I come: *for* in the rolle of the booke it *is* written of me,

8 I desired to doe thy good will, O my God: yea, thy Lawe is within mine heart.

9 I haue declared *thy* righteousnesse in the [h] great Congregation: loe, I wil not refraine my lippes: O Lord, thou knowest.

10 I haue not hid *thy* righteousnesse within mine heart, *but* I haue declared thy [i] trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdrawe not thou thy tender mercie from mee, O Lord: let thy mercy and thy trueth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart [k] failed me.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them bee [l] confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backeward and put to rebuke, that desire mine hurt.

15 Let them be [m] be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee: and let them that loue thy saluation, say alway, [n] The Lord be praised.

17 Though I be poore and needy, the Lorde thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

a This was one of Dauids sweete singers, 1. Chron. 16. 41.
b Albeit he had vexed with Saul so patiently to haue tried Gods loue, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked raged, he thought to haue kept silence, yet his griefe caused him to change his minde.
d He confesseth that he grudged against God, considering the great mass of his sorrowes, & the shortnesse of his life.
e Yet Dauid offended in that he conferred with God in though that he were too fearefull toward his mortall creature.
f Make me not a mocking stocke to the wicked, or compare me not vp with the wicked, where they are put to shame.
g Seeing my iron rod came of thy ordinance, I ought to haue endured it patiently.
h Though thine vpon plagues light not onermore vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that he desireth, as health, force, strength, beautie, and in what soever he hath delite, so that the word of God taketh away all that is desired in this world.
k For his sorowe caused him to thinke that God would destroy him vtterly whereby we see how hard it is for the very Saints to keepe a measure in their wordes, when death and despaire assaile them.

PSAL. XL.

1 *Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde.* 5 *Then doeth hee promise to giue himselfe wholly to Gods seruice, and so declareth how God is truely worshipped.* 14 *Afterwards hegineth thankes and prayseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.*

¶ *To him that excelleth. A Psalme of Dauid.*

I Waited [a] patienly for the Lord, and he inclined vnto me and heard my cry.

2 Hee brought me also out of the [b] horrible pit, out of the myrie clay, and set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth [c] a new song of praise vnto our God: many shall see it & feare and shall trust in the Lord.

4 Blessed *is* the man that maketh the Lorde his trust, and regardeth [d] not the proud, nor such as turne aside to lies.

5 [e] O Lord my God, thou hast made thy wonderfull workes *so* many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake *of them*, *but* they are moe then I am able to expresse.

6 Sacrifice and offering thou didst not desire:

l Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Lawe nothing in respect of the spirituall seruice.
g When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this ende.
h In the Church assembled in the Sanctuary.
i Dauid here numbreth 3. degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.
k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.
l He desireth that Gods mercy may contend for him against the rage of his enemies.
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.
n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them that pity his case,* 9 *And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Ioh. 13.18. After he feelme the great mercies of God gently chastising him, & not suffering his enemies to triumph against him,* 13 *Giueth most heartie thanks to God.*

¶ *To him that excelleth. A Psalme of Dauid.*

BLessed *is* he that [a] iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue: he shalbe blessed vpon the earth, and thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord will strengthen him vpon the [b] bed of sorow: thou hast turned all his [c] bed in his sickenesse.

4 *Therefore* I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euill of me, *saying*, When shall he die, and his name perish?

6 And if hee come to see mee, hee speaketh [e] lies, *but* his heart heapeth iniquitie within him, *and when* he commeth forth, he telleth it.

7 All they [f] hate me, whisper together against me: *euen* against me doe they imagine mine hurt.

8 [f] A mischiefe is light vpon them, & he that lyeth shall no more rise.

9 Yea, my † familiar friend, whom I trusted, which did eate of my bread, [g] hath lifted vp the heele against me.

a Not condemning him as accused, whom God doth visit, knowing that there are diuers causes, why God layeth his hand vpon vs, yea, and a terward he restoreth vs.
b When for sorow and griefe of mind he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed and sent him comfort.
d That is, curse me and cannot haue their cruell hate quenched, but with my shamefull death.
e For pretending to comfort me, he conspireth my death in his heart and braggeth thereof.
f The enemies thought by his sharpe punishments that God was become his mortall enemie.
† *Ebr. the man of my peace.*
g As Dauid left his false hoode, and as it was chiefly accomplished in Christ, Iohn 13.11. so shall his members continually proouue the same.

a This was one of Dauids sweete singers, 1. Chron. 16. 41.
b Albeit he had vexed with Saul so patiently to haue tried Gods loue, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked raged, he thought to haue kept silence, yet his griefe caused him to change his minde.
d He confesseth that he grudged against God, considering the great mass of his sorrowes, & the shortnesse of his life.
e Yet Dauid offended in that he conferred with God in though that he were too fearefull toward his mortall creature.
f Make me not a mocking stocke to the wicked, or compare me not vp with the wicked, where they are put to shame.
g Seeing my iron rod came of thy ordinance, I ought to haue endured it patiently.
h Though thine vpon plagues light not onermore vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that he desireth, as health, force, strength, beautie, and in what soever he hath delite, so that the word of God taketh away all that is desired in this world.
k For his sorowe caused him to thinke that God would destroy him vtterly whereby we see how hard it is for the very Saints to keepe a measure in their wordes, when death and despaire assaile them.

a Though God deferred his help yet he patiently abode, and he was heard.
b He is deliuered not from most but from dangers.
c This is a special occasion to praise God: for Gods benefites are so many occasions for vs to praise his Name.
d To follow their example, which he should needes doe, that trusteth not vnto in the Lord.
e Dauid goeth ouer vnto the kinde of his sickenesse to the consideration of his prouidence ouer all, and confesseth that his counsels towards vs are farre aboue our capacities: we cannot so much as tell them in order.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemie doth not triumph against me.

12 And as for me, thou vpholdest me [h] in mine integrity, & dost set me before thy [i] face for euer.

13 Blessed *be* the Lord God of Israel world without end. [k] So be it, euen so be it.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecuters, he could not be present in the Congregation of Gods people, protesting that although he was separated in bodie from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth that he was not so far ouercome with these sorowes & thoughts 8 But that he continually put his confidence in the Lord.

¶ *To him that excelleth.* A Psalme *to giue instruction,* [a] committed *to the sonnes of Korah.*

AS the Hart brayeth for the riuers of water: so [b] panteth my soule after thee, O God.

2 My soule thirsteth for God, *euen* for the liuing God: when shall I come and appeare *before* the presence of God?

3 [c] My teares haue bene my meate day and night, while they dayly say vnto me, Where is thy God?

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, *and* prayse, *as* a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet with in me? [e] wait on God: for I wil yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, [f] because I remember thee, from the land of Iorden, & Hermonim, *and* from the mount Mizar.

7 *One* [g] deepe calleth *another* deepe by the noise of the water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord [h] wil grant his louing kindnesse in the day, & in the night shall I sing of him, *euen* a prayer vnto the God of my life.

9 I wil say vnto God, *which is* my rocke, Why hast thou forgotten me? why goe I mourning, when the enemie oppresseth *me?*

10 My [i] bones are cut in sunder, while mine enemies reproch me, saying daily vnto me, Where is thy God?

11 [k] Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: *hee is* my present helpe, and my God.

h Meaning either in prosperitie of life, or in the true feare of God against all tentations.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition, he stirreth vp the faithfull to praise God.

a As a treasure to be kept of them which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary state, I die for sorow.
e Though he sustained grieuous assaultes of the flesh to cast him into dispaire, yet his faith grounded on Gods accustomed mercies getteth the victorie.
f That is, when I remember thee in this land of my banishment amongst the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe so ouerwhelmed: whereby he sheweth there is no end of our miserie till God be pacified and send remedy. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doth declare that Dauid did not ouercome at once, to teach vs to be constant, for as much as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might to fully praise God in his holy Congregation.

IVdge [a] me, O God, and defend my cause against the vnmercifull [b] people: deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemie oppresseth *me?*

3 Send thy [c] light and thy trueth: let them leade mee: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then [d] will I goe vnto the altar of God, *euen* vnto the God of my ioy *and* gladnesse: and vpon the harpe will I giue thankes vnto thee, O God my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance.

5 Why art thou cast downe, my soule? and why art thou disquieted with mee? [e] waite on God: for I will yet giue him thanks, *hee is* my present helpe and my God.

stantly to waite on the Lord, though their troubles bee long and

PSAL. XLIIII.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction seeing the same redoundeth to the contempt of his honour.

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

WE haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, *that* thou hast done in their dayes, in the olde time:

2 *How* thou hast driuen out the [b] heathen with thine hand, & planted [c] them: *how* thou hast destroyed the [d] people, and caused [e] them to grow.

3 For they inherited not the lande by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, & the light of thy countenance, because thou didst [f] fauour them.

4 Thou art my King, O God: sende helpe vnto [g] Iaakob.

5 [h] Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 *Therefore* will wee praise God continually, and will confesse thy Name for euer. Selah.

9 But *now* thou art farre off, and puttest vs to [i] confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle ‖ for themselues.

11 * Thou giuest vs [k] as sheepe to bee eaten, and doest scatter vs among the nations.

12 Thou sellest thy people [l] without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My [m] confusion *is* daily before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemie and [n] auenger.

17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale wee falsly concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of ‖ dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the Name of our God, & holden vp our hands to a [p] strange god,

21 Shall not God [q] search this out? for hee knoweth the secrets of the heart.

e Wait on God for a time, for his faithfull seruants relent, but continue great.

a This Psalme sometimes to bee made by some excellent Prophet for the vse of the people, when the Church was in extreame miserie, either at their returne from Babylon, or vnder Antiochus, or in such like afflictions.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods fauour and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they by their forefathers made both our Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by iustiall iudgement.
‖ Or, as their pleasure.
* Rom. 8.36.
k Knowing God to be author of this calamitie, they murmure not, but seeke remedie at his hands, who wounded them.
l As slaues which are solde for a low price, neither looketh thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning the proud and cruell rest vpon Gods but by hard afflictions calleth them to the consideration of the heauenly ioyes. ‖ Or, whales: meaning the bottomles sea of tentations where we see the power of faith, which can be ouercome by no perils.
p They shew that they honoured God aright, because they trusted in him alone. q They take God to witnesse that they were vpright to him and

tyrant. o They boast not of their vertues, but declare that they rest vpon Gods

22 Surely for thy sake are we slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? *and* forgettest our misery and our affliction?

25 For our soule is [f] beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

1 The faithfull make this their conuiction, that the wicked perisshe them not for their sinnes, but for Gods cause, Matth. 9.12. 2 Pet. 4.14.

f There is no hope of recouery, except thou put to thine hand and raise vs vp.

t Which is the only kinde of slauery and

t ly sufficient ransome to deliuer both body and soule from all misery.

PSAL. XLV.

1 *The maiestie of Salomon, his honour, strength, beauty, riches, and power are prayed, and also his mariage with the Egyptian being an heathen woman is blessed,* 10 *If that shee can renounce her people and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdome of Christ and the Church his Spouse now taken of the Gentiles is described.*

To him that excelleth on [a] *Shoshannim a song of* [b] *loue to giue instruction,* committed *to the sonnes of Korah.*

MIne heart will vtter foorth a good matter: I will intreate *in* my workes of the King: my tongue *is as* the pen of a swift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Girde thy sworde vpon *thy* thigh, O most mightie, *to wit*, thy worship and thy glory,

4 And prosper with thy glory: [d] ride vpon the word of trueth & of meekenesse *and* of righteousnesse: so thy right hand shall teach thee terrible things.

5 Thine arrowes *are* sharpe *to pearce* the heart of the Kings enemies: *therefore* the people shall fall vnder thee.

6 Thy [e] throne, O God, *is* for euer and euer: the scepter of thy kingdome, *is* a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednesse, because God, *euen* thy God, hath [f] anoynted thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments *smell* of myrrhe and aloes, *and* cassia, *when thou commest* out of the yuorie palaces, [g] where they haue made thee glad.

9 Kings daughters *were* among thine honourable *wiues*: vpon thy right hand did stande the [h] Queene in a vesture of gold of Ophir.

10 [i] Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shal the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus *with* the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious [l] within: her clothing is of bro idred gold.

14 She shall be brought vnto the King in rayment of needle worke: the virgins *that follow* after her, *and* her companions shall be brought vnto thee.

15 With ioy & gladnes shal they be brought, *and* shall enter into the Kings palace.

16 In stead of thy fathers shall thy [m] children be: thou shalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thanks vnto thee world without end.

a This was a certaine tune or an instrument.

b Or that perfect loue that ought to be betweene the husband and the wife.

c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.

d He alludeth to those that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meekenesse and iustice, not in worldly pompe and vanity.

e Vnder this figure of the kingdome of Iustice is set forth the euerlasting kingdome of Christ.

f With established the kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull in them giue thanks and reioyce for thee.

h Though he had many Kings daughters among his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter, he shewe th that the Church must cast off all carnal affections to obey Christ onely.

k He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfite obedience to the Gospell. ‖ *Or*, *Zor*.

l There is nothing fained, nor hypocriticall, but she is glorious both within and without; and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their ingratitude.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christs king dome, which shall referred to Christ

bee sufficient to enrich all his members. o This must onely be and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his army was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God.* 8 *Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themselues wholly into the hande of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to assuage the rage of the wicked, when they are most busie against the iust.*

To him that excelleth vpon [a] *Alamoth, a song* committed *to the sonnes of Korah.*

GOd *is* our ‖ hope and strength, *and* helpe in [b] troubles, ready to be found.

2 Therefore will not we [c] feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 *Though* the waters thereof [d] rage *and* bee troubled, *and* the mountaines shake at the surges of the same. Selah.

4 *Yet there is* a Riuer, whose streame shall make glad the Citie of God: *euen* the Sanctuary of the Tabernacles of the most High.

5 God *is* in the middes of it: *therefore* shal it not be mooued: God shall helpe it [f] very earely.

6 *When* the nations raged, *and* the kingdomes were moued, *God* † thundered, *and* the earth melted.

7 The Lorde of hostes *is* [g] with vs: the God of Iaakob *is* our refuge. Selah.

8 Come *and* beholde the works of the Lord, [h] what desolations he hath made in the earth.

9 He maketh warre to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, *and* burneth the chariots with fire.

10 Be [i] stil and know that I am God, I wil be exalted among the heathen, *and* I will be exalted in the earth.

11 The Lord of hostes *is* with vs: the God of Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

‖ *Or, protection.*

b In all maner of troubles God sheweth his speedie mercie and power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth.

† *Ebr. gaue his voyce.*

g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies and deliuered his people. i Hee warneth them that persecute the Church to cease their cruelty: for els they shal feele that God is too strong for them against whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercy of God toward the posteriuie of Iaakob:* 9 *And after prophecieth of the kingdome of Christ in the time of the Gospel.*

To him that excelleth. A Psalme committed *to the sonnes of Korah.*

ALl people [a] clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord *is* high, *and* terrible: a great King ouer all the earth:

3 He hath [b] subdued the people vnder vs, and the nations vnder our feete.

4 Hee hath chosen [c] our inheritance for vs: *euen* the glory of Iaakob whom he loued. Selah.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Lawe and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord, with the [d] sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

7 For God *is* the King of all the earth: sing prayses *euery one* that hath [e] vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world *belong* to God: he [f] is greatly to be exalted.

d Hee doeth alude vnto the trumpets, that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious assension into the heauens.
e He requireth that vnderstanding be ioyned with singing, lest the Name of God be prophaned with vaine crying.
f Hee prayseth Gods highnesse, for that he ioyneth the great princes of the world (whom hee calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hande of many Kings is mentioned, for the which thanks are giuen to God, and the state of that city is praysed, that hath God so presently at all times ready to defend them. The Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa, or Ezechiah: for in their times chiefly was the city by sirreine princes assaulted.*

¶ [a] *A song* or *Psalme* committed *to the sonnes of Korah.*

GReat *is* the Lord, and greatly to be prayfed in the [b] Citie of our God, *euen* vpon his holy Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in situation: *it is* the [c] ioy of the whole earth, *and* the City of the great King.

3 In the palaces therof God is knowen for a [d] refuge.

4 For lo, the Kings were [e] gathered, *and* went together.

5 When they saw [f] it, they marueiled: they were astonied, *and* suddenly driuen backe.

6 Feare came there vpon them, *and* sorow, as vpon a woman in trauaile.

7 *As* with an East winde thou breakest the ships [g] of Tarshish, *so were they destroyed.*

8 As we haue [h] heard, so haue we seene in the Citie of the Lord of hostes, in the Citie of our God: God will stablish it for euer. Selah.

9 We wait for thy louing kindnesse, O God, in the middes of thy Temple.

10 O God, according to thy Name, so is thy prayse vnto the [i] worlds ende: thy right hand is full of righteousnesse.

11 Let [k] mount Zion reioyce, *and* the daughters of Iudah bee glad, because of thy iudgements.

12 [l] Compasse about Zion, and goe round about it, *and* tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posterity.

14 For this God *is* our God for euer and euer: he shall be our guide vnto the death.

a Some put this difference betweene a song and Psalme, saying that it is called a song, when there is no instrument but the voyce: and the Psalme, the contrary. The song of the Psalme is whe the instruments begin, and the voice followeth. The Psalme of the song, the contrary.
b Albeit God shew his wonders through all the world, yet he will be chiefly prayfed in his Church.
c Because the word of saluation came thence to all them that should beleeue.
d Except God were the defence thereof, neither situation nor munition could preuaile.
e They conspired and went against Gods people.
f The enemies were afraid at the sight of the City.
g That is, of Cilicia, or of the sea called Mediterraneum.
h To wit, of our fathers, so haue wee prooned: or, God hath perfourmed his promise.
i In all places where thy Name shall be heard of, men shall prayse thee, when they heare of thy marueilous workes.
k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.
l For in this outward defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, whosoever leaneth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life,* 7 *Shewing them not to bee most blessed that are most wealthy, and therefore not to be feared: but contrariwise helpeth vp our minides to consider how all things are ruled by God providence:* 14 *Who as hee iudgeth these worldly wisers to euerlasting torments,* 15 *So hee doeth preserue his, and will reward them in the day of the resurrection.* 2. Thessal. 1. 6.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

HEare [a] this, all *ye* people: giue eare, all ye that dwel in the world,

2 As well low as hie, both rich and poore.

3 My mouth shal speake of wisdome, and the meditation of my heart *is* of knowledge.

4 I will incline mine eare to a parable, *and* vtter my graue matter vpon the harpe.

5 Wherfore should I [b] feare in the euil daies, *when* iniquity shal compasse me about, *as at* mine heeles?

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no means redeeme *his* brother: he cannot giue his ransome to God,

8 (So [d] precious is the redemption of their soules, and the continuance for euer.)

9 That he may liue still for euer, *and* not see the graue.

10 For hee seeth that wise men [f] die, *and* also that the ignorant and foolish perish, and leaue their riches for [g] others.

11 *Yet* they thinke their houses *and* their habitations *shall continue* for euer, *euen* from generation to generation, and ‖ cal *their* lands by their names.

12 But man shall not continue in honour: he is like the [h] beasts *that* die.

13 This their way *vttereth* their foolishnesse: *yet* their posteritie [i] delight in their talke Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue domination ouer them in the [m] morning: for their beautie shall consume, *when they shall goe* from their house to graue.

15 But God shall deliuer my soule from the power of the graue: ‖ for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his house is increased.

17 *For he shall take nothing away, when he dieth, neither shall his pompe descend after him.

18 For while he liued, † he reioyced himselfe: and [n] men wil praise thee, when thou makest much of thy selfe.

19 ‖ [o] He shall enter into the generation of his fathers, [p] *and* they shall not liue for euer.

20 Man *is* in honour, and [q] vnderstandeth not: he is like to the beasts *that* perish.

a He will teach how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.
b Though wickednesse reigne, & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.
c To trust in riches is meere madnesse, seeing they can neither restore life nor prolong it.
d That is, so rare, or not to be found, as nothing was precious in the dayes of Eli, 1. Sam. 3. 1.
e Meaning, it is impossible to liue for euer: all that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.
‖ *Or, labour that their name may be famous in earth.*
h As touching the death of the body.
i They speake and do the same thing that their fathers did.
k As sheepe are gathered into the folde, so shall they bee brought to the graue.
l Because they haue no part of life euerlasting in Christes comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.
‖ *Or, because hee hath receiued me.* * Iob 27. 19. 1. Tim. 6. 7. † *Ebr. he blessed his soule.*
m The flatterers prayse them that liue in delights and pleasures.
‖ *Or, his soule.*
o And not passe the terme appointed for life.
p Both they and their fathers shall liue here but a while, and at length die for euer.
q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites,* 8 *Which do imagine that God will be worshipped with outward ceremonies only, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient,* 21 *Therefore the Prophet doeth reproue this grosse errour, and pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies.* 23 *For hee declareth the worshippe of God to be spirituall, whereof are two principall parts, Inuocation and Thanksgiuing.*

¶ *A Psalme of* [a] *Asaph.*

THe God of gods, *euen* the Lord hath spoken and called the [b] earth from the rising vp of the Sunne vnto the going downe thereof.

a Whosoever the author, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people before heauen and earth.

2 Out of Zion, *which is* the c perfection of beauty, hath God shined.

3 Our God shall come, and shall not keepe silence: d a fire shal deuoure before him, & a mighty tempest shall be moued round about him.

4 He shal cal the heauen aboue, and the earth to iudge his people.

5 Gather my f Saints together vnto me, those that make a couenant with me with g sacrifice.

6 And the heauens shal declare his righteousnesse: for God is iudge himselfe. Selah.

7 Heare, O my people, & I will speake: *heare*, O Israel, & I will testifie vnto thee: *for* I am God, *euen* thy God.

8 I will not h reproue thee for thy sacrifices, or thy burnt offrings, *that haue not bene* continually before me.

9 I will take no bullocke out of thine house, *nor* goates out of thy foldes.

10 i For all the beastes of the forest are mine, *and* the beasts on a thousand mountaines.

11 I know all the foules on the mountaines: and the wild beastes of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that there in is.

13 k Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God praise, and l pay thy vowes vnto the most High,

15 And call vpon me in the day of trouble: *so* will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked said God, m What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest n to be reformed, and hast cast my wordes behind thee?

18 For when thou seest a thiefe, o thou runnest with him, & thou art partaker with the adulterers

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit.

20 Thou p sittest, *and* speakest against thy brother, *and* slandereſt thy mothers sonne.

21 These things hast thou done, and I held my tongue: *therefore* thou thoughtest that I was like thee: *but* I will reproue thee, and q set *them* in order before thee.

22 Oh consider this ye that forget God, lest I teare you in pieces, and there be none that can deliuer *you*.

23 He that offereth r praise, shall glorifie me: and to him, that s disposeth his way *aright*, will I t shew the saluation of God.

c Because God had chosen it to haue his Tabernacle there called vpon & also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for y keeping thereof.
e As well as against hypocrites.
f God in respect of his elect, calleth the whole body holy Saints, and his people.
g Which should know that sacrifices are seales of the couenant between God and his people, and not for religion therein.
h For I passe not for sacrifices, except the vse be there which is to confirme your faith in my promises.
i Though he did delite in sacrifice, yet had he no need of mans help therunto.
k Though mans life for the infirmities thereof hath made of loode, yet God whose life quickneth all the world, hath no nede of such meates.
l Shew thy selfe mindefull of Gods benefits by thanksgiuing.
m Why doest thou sayne to be of my people, & takest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o Here shewe h what are the fruits of them that continue Gods word.
p Iudgement rather or iudgement in a mill, and make thee to reade and acknowledge them whe her thou wilt or no.
r Vnder the which is contained faith and inuocation.
s As God hath appointed, t That is, declare thy selfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first hee desireth God to forgiue his sinnes. 10 And to renew in him his holy Spirit, 13 With promise that he will not bee vnmindfull of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, he requireth that hee would rather increase his graces toward the same.

¶ To him that excelleth. A Psalme of Dauid. when the Prophet Nathan a came vnto him, after he had gone in to Bathsheba.

HAue mercie vpon me, O God, b according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash me c throughly from mine iniquity, and clense me from my sinne.

3 For I d know mine iniquities, & my sinne *is* euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou e speakest, *and* pure when thou iudgest.

5 Behold, I was borne in iniquitie, & in sinne hath my mother conceiued me.

6 Behold, thou f louest trueth in the inward affections: therfore hast thou taught me wisdome in the secret *of mine heart*.

7 Purge me with * hyssope and I shall bee cleane: wash me, and I shalbe whiter then snow.

8 Make me to heare g ioy and gladnesse, *that* the h bones, *which* thou hast broken may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 i Create in me a cleane heart, O God, and renue aright spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with *thy* k free Spirit.

13 *Then* shal I teach thy l wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

14 Deliuer me from m blood, O God, *which art* the God of my saluation, *and* my tongue shall sing ioyfully of thy righteousnesse.

15 n Open thou my lippes, O Lord, and my mouth shall shew foorth thy praise.

16 For thou desireſt no sacrifie, though I would giue it: thou deliteſt not in burnt offring.

17 The sacrifices of God *are* a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Bee fauourable vnto p Zion for thy good pleasurs: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifice of q righteousnesse, *euen* the burnt offering and oblation: then shall they offer calues vpon thine altar.

a To reproue him because he had committed so horrible sinnes, and lyen in the sinne without repentance more then a whole yeere, God would giue him the feeling of his excellent and abundant mercies.
b As his sinnes were manifold and great, so he requireth that
c My sinnes sticke so fast to me, that I haue need of some singular kind of washing.
d My conscience accuseth me, so that I can haue no rest, til I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, & themselues sinners.
f He confesseth that God who louetth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisdom.
* *Leuit. 14. 6.*
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule & body, which by cares & mourning are consumed.
i He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued is as a new creation.
k Which may assure me that I am drawen out of the slauery of sinne.
l He promiseth to endeuor that others by his example may turne to God.
m From the murder of Vriah, & the others that were slaine with him, 2. Sam. 11. 17.
n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.
o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie.
p Hee prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.
q That is, iust and lawfull applied to the right end, which is the exercise of faith and repentance.

PSAL. LII.

2 Dauid describeth the arrogant tyrannie of his adversary Doeg: who by false surmises, caused Abimelech with the rest of the Priests to be slaine. 5 Dauid approphecieth his destruction 6 And encouraged the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Abimelech.

WHy boasteth thou thy selfe in *thy* wicked-nesse, O a man of power? the louing kindnesse of God *endureth* dayly.

2 Thy tongue imagineth b mischiefe, *and is* like a sharpe rasor, that cutteth deceitefully.

3 Thou doest loue euill more then good, *and* lies more then to speake the † trueth. Selah.

4 Thou louest all words that may destroy: O deceitfull tongue!

5 So shal God c destroy thee for euer: he shall take

a O Doeg, which hast credite with the tyrant Saul, and hast power to murther the Saints of God.
b Thy malice moueth thee by crafty flatteries and lies to accuse and destroy the innocents.
c At length hee will
† *Hebr. righteousnesse.*
c Though God forbeare for a time, y recompense thy falsehood.

take thee and plucke thee out of *thy* tabernacle, & d roote thee out of the land of the liuing. Selah.

6 The e righteous also shall see it, f and feare, and shall laugh at him, *saying*,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength ‖ in his malice.

8 But I shalbe like a g greene oliue tree in the house of God: *for* I trusted in the mercie of God for euer and euer.

9 I will alway praise thee, for that thou hast done h *this*, and I will ‖ hope in thy Name, because it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reverence, seeing that he taketh their part against the wicked.
‖ *Or, in his substance.*
g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse. h Executed this vengeance. ‖ *Or, wait vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelty, 5 And punishment of the wicked, when they looked not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

To him that excelleth on a *Mahalath*. A Psalme *of Dauid to giue instruction.*

THe foole hath sayd in his heart, *There is* b no God, they haue corrupted and done abominable wickednesse: *there is* none that doth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and c seeke God.

3 * Euery one is gone back: they are altogether corrupt: there is none that doth good, no not one:

4 Doe not the d workers of iniquitie knowe that they eate vp my people *as* they eate bread? they call not vpon God.

5 There they were afraid for feare, *where* no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kind of note.
b Whereas no regard is had of honestie or dishonestie, or vertue nor vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge & vnderstanding, that tendeth not to seeke God.
* *Rom.3.10.*
d Dauid pronounceth Gods vengeance against cruell gouernours, who having charge to defend & preserue Gods people, doe most cruelly deuoure them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

To him that excelleth on Neginoth. A Psalme *of Dauid, to giue instruction. When the Ziphims came and said vnto Saul,* **Is not Dauid hid among vs?*

SAue me, O God, a by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Beholde, God *is* mine helper: the Lorde *is* with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy e trueth.

6 *Then* I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eie hath g seene *my desire* vpō mine enemies.

* 1.*Sam.*23.19.
a He declareth that when all meanes doe fail'e, God will deliuer euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they neuer so fewe, as he was with Ionathan.
e According to thy faithfull promise for my defence. f For the hypocrites serue God for feare or vpon conditions. g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse and distresse, complaineth of the cruelty of Saul, 13 and of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moone the Lord to pitie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

To him that excelleth on Neginoth. A Psalme *of Dauid to giue instruction.*

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, & answere me: I mourne in my prayer, and make a noyse,

3 For the b voice of the enemie, *and* for the vexation of the wicked, because c they haue brought iniquity vpon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

6 And I said, Oh that I had wings like a doue: then would I e flie away and rest.

7 Behold, I would take my flight farre off, *and* lodge in the wildernesse. Selah.

8 Hee would make haste for my deliuerance f from the stormie wind and tempest.

9 Destroy, O Lord, *and* g diuide their tongues: for I haue seene cruelties and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both h iniquity and mischiefe *are* in the middes of it.

11 Wickednesse *is* in the middes thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame me: for I could haue borne it: neither did mine aduersary exalt himselfe against me: for I would hane hid me from him.

13 But *it was* thou, O man, euen my k companion, my guide and my familiar:

14 Which delited in consulting together, *and* went into the house of God as companions.

15 Let death sease vpon them: let them l goe downe quicke into the graue: for wickednesse *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lord wil saue me.

17 Euening and morning, and at noone wil I pray, m & make a noise, & he wil heare my voice.

18 Hee hath deliuered my soule in peace from the battell *that was* against me: for n many were with me.

19 God shall heare and afflict them, euen hee that reigneth of olde, Selah. because they o haue no changes, therefore they feare not God.

20 He p laid his hand vpon such, as be at peace with him, *and* he brake his couenant.

21 *The words* of his mouth were softer then butter, yet warre *was* in his heart: his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue r halfe their dayes: but I will trust in thee.

a The crueltie of his priuie deceiuers in so much as he is compelled to hide out into vse.
b For the threatenings of Saul and his adherents.
c They haue defamed me as a wicked person, and they haue imagined my destruction.
d There was no part of him that was not affrighted with exceeding feare.
e Feare had driuen him to so great distresse, yet he wished to be hid in some wildernesse, and to be banished from that kingdome, which God had promised that he should enioy.
f From the cruell rage and tyranny of Saul.
g As in the confusion of Babylon, when wicked conspired against God.
h All lawes and good ordenances broken, and euery vice & dissolution reigneth vnder Saul.
i If mine owne enemie had sought mine hurt, I could the better haue auoided him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah Dathan and Abiram.
m Which signifieth a fervent mind & fuerestall to obtaine his petition, which thing made him earnest at all times in prayer.
n Euen the angels of God fought on my side against mine enemies, 2.Kings 6.16.
o But their prosperous estate still continueth.
p I did not prouoke him, but was, which thou wouldest not suffer, he sufferd, yet their life is cutted

a Being chaseth the fury of his enemies large ance.

be at peace with him, yet he made warre against me. ‖ *Or, gifts, to wit, that God should giue thee.* q Though for their bettering them to slip for a time. r Though they sometime liue longer, yet their life is cutted of God, vnquiet, and worse then any death

PSAL. LVI.

1 Dauid being brought to Achish the king of Gath, 1.Sam. 21.12. complaine.h of his enemies, demandeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praise God in his Church.

To him that excelleth. A Psalme *of Dauid on Michtam, concerning the* a *dumbe doue in a farre countrey, when the Philistims tooke him in Gath.*

strange countrey, hee was as a dumbe doue, not seeking reuenge

Be

BE mercifull vnto me, O God, for [b] man would swallow me vp: he fighteth continually *and* vexeth me.

2 Mine enemies would daily swallow me vp, for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, *because* of his [e] word, I trust in God, *and* will not feare what flesh can doe vnto me.

5 Mine owne [d] wordes grieue *me* daily: all their thoughts *are* against me to doe me hurt.

6 [e] They gather together, and keepe themselues close: they marke my steps, because they waite for my soule.

7 [f] They *thinke* they shall escape by iniquity: O God, cast *these* people downe in *thine* anger.

8 Thou hast counted my wandrings: put my [g] teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God *is* with me.

10 I will reioyce in God *because of his* word: in the Lord will I reioyce *because of his* word.

11 In God do I trust: I wil not be afraid what man can doe vnto me.

12 [h] Thy vowes *are* vpon me, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

b He sheweth that it is either man or neuer-that G d helpe him, for all the world is against him and readie to deuoure him.
c He layeth his confidence vpon Gods promise, though he see not present helpe.
d All my counsels haue mill successe, and tuine to mine owne sorow.
e As all the world against one man, and cannot be satisfied, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it and thoughty cause horne the teares, yet can they not blot the teares and blood out of Gods register. h Hauing receiued that which I required, I am bound to pay my vowes of thinkesgiuing, as I promised i As mindfull of his great mercies, and giuing him thankes for the same. k That is, in this life and light of the sunne.

PSAL. LVII.

1 *David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul,* 2 *(alleth most earnestly vnto God with full confidence, that he will performe his promise and take his cause in hand:* 5 *Also that he will shew his glory in the heauen and the earth against his cruell enemies.* 9 *Therefore doeth he render laud and praise.*

To him that excelleth. [a] *Destroy not.* A Psalme *of Dauid on Michtam.* * *When he fled from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadow of thy wings wil I ‖trust, till *these* [b] afflictions ouerpasse.

2 I will call vnto the most high God, *euen* to the God, that performeth *his promise* toward me.

3 He will send from [d] heauen, and saue mee from the reproofe of him that would swalow me. Selah. God will send his mercie, and his trueth.

4 My soule *is* among lyons: I lie *among* the children of men, that are set on fire: whose teeth *are* [e] speares and arrowes, and their tongue a sharpe sword.

5 [f] Exalt thy selfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.

6 They haue layde a net for my steps: [g] my soule is pressed downe: they haue digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I wil sing and giue praise.

8 Awake my [i] tongue, awake viole & harpe: I will awake early.

9 I will praise thee, O Lord, among the people, *and* I will sing vnto thee among the nations.

a This was either the beginning of a certaine song, or the words which David vttered when he stayed his affliction.
* 1.Sam.24.4.
b He, dwell most safely.
c He compareth the afflictions which God layeth vpon his children, to a flame that consumeth & goeth.
d Who leaueth not his workes vnpunisht.
e He would rather deliuer me by a miracle, than that I should be ouercome.
f He meaneth their calumnies and false reports.
g Suffer me not to be destroyed to the contempt of thy Name.
h For very feare, seeing the great danger on all sides.
i That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that such his heart shall praise God, and his tongue shall confesse him, and also that hee will vse other meanes to prouoke himselfe forward to the same.

10 For thy mercie is great vnto the heauens, *and* thy trueth vnto the [k] cloudes.

11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 *He describeth the malice of his enemies, the flatterers of Saul who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement,* 10 *Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

To him that excelleth. Destroy not. A Psalme *of Dauid on Michtam.*

IS it true? O [a] Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischiefe in *your* heart: [b] your handes execute crueltie vpon the earth.

3 The wicked [c] are strangers from the wombe: *euen* frō the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder *that* stoppeth his eare.

5 Which heareth not the voice of the inchanter, though he be most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them [f] melt like the waters, let them passe away: when he shooteth his arrowes, *let them be* as broken.

8 Let them consume like a snaile that melteth, *and like* the vntimely fruit of a woman, *that* hath not seene the sunne.

9 [g] As raw flesh before your pots feele *the fire* of thornes: *so* let him cary them away as with a whirlewind in *his* wrath.

10 The righteous shall [h] reioyce when hee seeth the vengeance: he shall wash his feete in the [i] blood of the wicked.

11 And men shall say, [k] Verily there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder protence of consulting for the common wealth consire my death being an innocent.
b Ye are not ashamed to execute that cruelty publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God, euen from their birth.
d They passe in malice and subtilty the crafty serpent which could preserue himselfe by stopping his eare from the inchanter.
e Take away all occasions & means wherby they hurt.
f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whe. of they brogge
g As flesh is taken rawe out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring the to passe h With a pure affection. i Their punishment and slaughter shall be to great. k Seeing God gouerneth all by his prouidence, he must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 *David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God,* 3 *Declareth his innocencie, and their furie,* 5 *Desiring God to destroy all those that feine of malicious wickednesse.* 11 *Whome though he keepe aliue for a time to exercise his people, yet in the ende he will consume them in his wrath,* 13 *That he may be knowen to be the God of Iaakob to the end of the world.* 16 *For this he singeth prayses to God, assured of his mercies.*

To him that excelleth. Destroy not. A Psalme *of Dauid, on* [a] *Michtam.* * *When Saul sent and they did watch the house to kill him.*

O My God, [b] deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For loe, they haue laide waite for my soule: the mightie men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault *on my part:* arise *therefore* to assist me, and behold.

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, *and* be not [d] merciful vnto al ỳ transgresse maliciously. Selah.

a Reade Psal.16.
* 1.Sam.19.11.
b Though his enemies were euen at hand to destroy him, yet be assured himselfe that God had wayes ynow in his hand to deliuer him.
c For I am innocent to them-wards and haue not offended them.
d Seeing it appertaineth to Gods iudgement to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They goe to and fro in the euening: they barke like [e] dogs, and goe about the citie.

7 Behold, they [f] brag in their talk, *and* swords *are* in their lips: for who, *say they*, doeth heare?

8 But thou, O Lord, shalt haue them in derision, *and* thou shalt laugh at the heathen.

9 [g] He is strong: *but* I will waite vpon thee: for God *is* my defence.

10 My mercifull God will [h] preuent me: God will let me see *my desire* vpon mine enemies.

11 Slay them [i] not, least my people forget it: *but* scatter them abroad by thy power, and put them downe, O Lord, our shield,

12 *For* the sinne of their mouth, & the words of their lips: & let them be [k] taken in their pride, euen for their periurie and lies, *that* they speake.

13 [l] Consume *them* in *thy* wrath: consume *them* that they be no more: and let them knowe that God ruleth in Iaakob, *euen* vnto the ends of the world. Selah.

14 And in the euening they [m] shal goe to and fro, *and* barke like dogs, and goe about the citie.

15 They shall runne here and there for meate: *and* surely they shall not be satisfied, though they tarie all night.

16 But I wil sing of thy [n] power, & will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] Strength, will I sing: for God is my defence, *and* my mercifull God.

e He compareth their cruelte to hungry dogges, shewing that they are neuer wearie in doing euill.
f They boast openly of their wicked deuises, and euery word is as a sword for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me when neede requireth.
i Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miseries and shame they may be as glasses and examples of Godsvengeance.
l When an example of thy vengeance vpon other.
m He mocketh at their vaine enterprises being assured that they shall not bring their purpose to passe.
n Which diddest vse the policie of a weake woman to confound the enemies strength; as 1.Sam. 19. 12.
o Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 *Dauid being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approoue the same.* 11 *After, he prayeth vnto God to finish that that he hath begunne.*

¶ To him that excelleth vpon [a] *Shushan Eduth*, or *Michtam.* A Psalme *of Dauid to teach.* * *When he fought against Aram Naharaim, and against* ‖ *Aram* [b] *Zobah, when Ioab returned and slew twelue thousand Edomites in the salt valley.*

O God thou hast cast vs out, thou hast [c] scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.

3 Thou hast [e] shewed thy people heauy things: thou hast made vs to drinke [f] wine of giddines.

4 *But now* thou hast giuen [f] a banner to them that feare thee, that it may be displayed because of *thy* trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his [g] holinesse: *therefore* I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead *shall be* mine, and Manasseh *shall be* mine: Ephraim also *shalbe* the [h] strength of mine head: [i] Iudah *is* my lawgiuer.

8 Moab *shalbe* my [k] wash pot: ouer Edom

a These were certaine songs after the note whereof this Psalme was sung.
* 2.Sam. 8 1. and 10.1. 1.chron. 18.3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene, which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him to whom God had giuen the iust title of the realme, seemed to haue lost that I shall possesse strong and well peopled.
f In making me King, thou hast performed thy promise, which the force.
g It is so certaine as if it were spoken by an oracle these places, which Saul had left to his children.
h For it was established, Gen. 49. 10.
i Dauid meaneth, that in this tribe his kingdome shalbe
k In most vile subiection.

will I cast out my shoe: [l] Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the [m] strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, *which* haddest cast vs off, and diddest not goe foorth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

PSAL. LXI.

1 *Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard and deliuered.* 7 *And confirmed in his kingdome.* 8 *He promiseth perpetual praises.*

¶ To him that excelleth on Neginoth. A Psalme *of Dauid.*

HEare my cry, O God: giue eare vnto my prayer.

2 From [a] the ends of the earth wil I cry vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is [b] higher then I.

3 For thou hast bene mine hope, *and* a strong tower against the enemie.

4 I wil dwell in thy Tabernacle for euer, *and* my trust shal be vnder the couering of thy wings. Selah.

5 For thou, O God, [c] hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a [d] long life: his yeeres *shall be* as many ages

7 He shall dwell before God for euer: prepare [e] mercie and faithfulnesse, *that* they may preserue him.

8 So will I alway sing praise vnto thy Name in performing daily my vowes.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharpely reprooueth this vanitie, to the intent he might cleaue fast to the Lord.

¶ To the excellent musician * *Ieduthun. A Psalme of Dauid.*

YEt [a] my soule keepeth silence vnto God: of him *commeth* my saluation.

2 [b] Yet he is my strength and my saluation, *and* my defence: *therefore* I shall not much bee mooued.

3 How long wil ye imagine mischiefe against a [c] man? ye shalbe all slaine: *ye shal be* as a bowed wall, *or* as a [d] wall shaken.

4 Yet they consult to cast him downe from his dignity: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 [e] Yet my soule keepe thou silence vnto God: for mine hope *is* in him.

6 Yet is he my strength, and my saluation, *and* my defence: *therefore* I shall not be mooued.

7 In God *is* my saluation and my [f] glory, the rocke of my strength: in God *is* my trust.

8 Trust in him alway, ye people: [g] powre out your hearts before him, *for* God *is* our hope. Selah.

9 Yet the children of men *are* vanitie, the

l For they will dissemble, and feare as though thou were glad.
m He was assured that God would giue him the strongeties of his enemies, wherein they thought themselues sure.

a From the place where I was banished, being driuen out of the city and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doeth more strengthen out faith, than the remembrance of Gods succour in times past.
d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.
e For the stability of my kingdome standeth in thy mercy and truth.

* 1.Chron. 15. 21.
a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promise, beareth his moste patiently.
b It appeareth by the oft repetition of this word, that the Prophet stode manifold temptations, but by resting on God, and by patience he ouercame them all.
c He meaneth himselfe, being the man whom God had appointed to the kingdome.
d Though we seeme to be in honour, yet God will suddenly destroy before he finish vp his iudgements were necessary.
e He admonisheth on the behalfe, that we vtter our griefe to God to obteine remedie.

chiefe

chiefe men *are* lies: to laye them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppresion nor in robberie: [b] be not vaine: if riches encrease set not your heart thereon.

11 God spake [i] once or twise, I haue heard it, that power *belongeth* vnto God,

12 And to thee, O Lord, mercie: for thou [k] rewardest euery one according to his worke.

[b] Giue your selues wholy to God by putting away all things that are contrarie to his Law.
[i] Hee hath plainely borne witnesse of his power, so that none needeth to doubt thereof.
[k] So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 *Dauid after he had beene in great danger by Saul in the desert of Ziph, made this Psalme.* 3 *Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the middes of his miseries,* 9 *Prophesying the destruction of Gods enemies:* 11 *And contrariwise happinesse to all them that trust in the Lord.*

¶ *A Psalme of Dauid, when he was in the* [a] *wildernesse of Iudah.*

O God, thou art my God, earely will I seeke thee: my soule [b] thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus [c] I behold thee *as* in the Sanctuarie, when I behold thy power and thy glorie.

3 For thy louing kindnesse *is* better then life: *therefore* my lips shall praise thee.

4 Thus will I magnifie thee *all* my life, *and* lift vp mine hands in thy name.

5 My soule shall be satisfied, as with [d] marow and fatnesse, and my mouth shall praise *thee* with ioyfull lips,

6 When I remember thee on my bedde, *and when* I thinke vpon thee in the *night* watches.

7 Because thou hast beene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule [e] cleaueth vnto thee: *for* thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 [f] They shall cast him downe with the edge of the sword, *and* they shalbe a portion for foxes.

11 But the king shall reioyce in God, *and* all that [g] sweare by him shall reioyce *in him*: for the mouth of them that speake lyes, shall be stopped.

[a] To wit of Ziph, 1. Sam. 23. 14.
[b] Though he was both hungrie and in great distresse, yet he made God his sufficiencie and above all meate and drinke.
[c] In this miserie I remaine my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuarie.
[d] The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.
[e] Hee assureth himselfe by the Spirit of God to haue the gift of constancie.
[f] Hee prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but bee deuoured with wilde beastes.
[g] All that sweare by God aright, or professe him, shall reioyce in this worthy king.

PSAL. LXIIII.

1 *Dauid prayeth against the furie and false reports of his enemies.* 7 *He declareth their punishment and destruction,* 10 *To the comfort of the iust and the glorie of God.*

¶ *To him that excelleth. A Psalme of Dauid.*

HEare my [a] voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the [b] conspiracie of the wicked, [c] from the rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shot *for* their arrowes [d] bitter words.

4 To shoote at the vpright in secret: they shoote at him suddenly and [e] feare not.

5 They [f] encourage themselues *in* a wicked purpose: they commune together to lay snares priuily, *and* say, Who shall see them?

6 They haue sought out iniquities, *and* haue accomplished that which they sought out, euen euery one [g] *his* secrete *thoughts*, and the depth of *his* heart.

[a] So that he calleth to God with his voice, it is a signe that his prayer was vehement and that his life was in danger.
[b] That is, from their secret malice.
[c] To wit, their outward violence.
[d] False reports and slanders.
[e] To be without feare of God and reuerence of man, is a signe of reprobation.
[f] The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.
[g] There is no way so secret and subtill to doe hurt which they inuent not for his destruction.

7 But God wil shoote an arrow at them suddenly: their strokes shall be *at once*.

8 They shall cause their owne tongue to fall vpon them: *and* whosoeuer shall see them, shall [h] flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 *But* the righteous [i] shall bee glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

[h] To see Gods heauie iudgements against them, and how he hath caught them in their owne snares.
[i] When they shall consider that he will be fauourable to them as he was to his seruant Dauid.

PSAL. LXV.

1 *A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion,* 4 *For the chusing, preseruation, and gouernance of them,* 9 *And for the plentifull blessings powred forth vpon all the earth, but especially toward his Church.*

¶ *To him that excelleth. A Psalme or song of Dauid.*

O God, [a] praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 *Because thou* heaest the prayer, vnto thee shall all [b] flesh come.

3 Wicked deeds [c] haue preuailed against me: *but* thou wilt be merciful vnto our transgressions

4 Blessed *is he, whome* thou chusest, and causest to come *to thee*: he shall dwell in thy courts, *and* we shalbe satisfied with the pleasures of thine House, *euen* of thine holy Temple.

5 O God of our saluation, thou wilt [d] answere vs with fearefull *signes* in *thy* righteousnesse, O *thou* the hope of all the ends of the earth, and of them that are farre off in the [e] Sea.

6 Hee stablisheth the mountaines by his power: *and* is girded about with strength.

7 Hee appeaseth the [f] noyse of the seas, *and* the noyse of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts *of the earth*, shalbe afraid of thy signes: thou shalt make † the East and the West to reioyce.

9 Thou [g] visitest the earth, and watereſt it: thou makest it very rich: the [h] riuer of God is full of water: thou preparest them corne: for so thou appointest [i] it.

10 Thou [k] watereſt abundantly the furrowes thereof: thou causest *the raine* to descend into the valleys thereof: thou makest it soft with showres, *and* blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop *vpon* the pastures of the wildernesse: and the hils shalbe compassed with gladnes.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: *therfore* they shout for ioy, [l] and sing.

[a] Thou giuest dayly new occasion to thy Church to praise thee.
[b] Not onely the Iewes but also the Gentiles in the kingdome of Christ.
[c] He imputeth it to his sinnes and to the sinnes of the people, that God who was accustomed to assist them, withdraweth his succour from them.
[d] Thou wilt declare thy selfe to be the preserner of thy Church in destroying thine enemies, as thou diddest in the red Sea.
[e] As of all barbarous nations and farre off.
[f] He sheweth that there is no part not creature in the world, which is not gouerned by Gods power and prouidence.
† *Ebr. The going foorth of the morning and of the euening.*
[g] To wit, with raine.
[h] That is, Shiloah or the raine.
[i] Thou hast appointed the earth to bring foorth food to mans vse.
[k] By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs who causeth all creatures to serue our necessitie.
[l] That is, the dumme creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 *He prouoketh all men to praise the Lord and to consider his works.* 6 *Hee setteth foorth the power of God to affray the rebels.* 10 *And sheweth how God hath deliuered Israel from great bondage and afflictions.* 13 *Hee promiseth to giue sacrifice.* 16 *And prouoketh all men to heare what God hath done for him and to praise his Name.*

¶ *To him that excelleth. A song or Psalme.*

REioyce in God, [a] all ye *inhabitants* of ¶ earth.

2 Sing forth the glory of his name: make his praise glorious.

3 Say vnto God, How terrible art thou *in* thy workes! through the greatnesse of thy power shall

[a] He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Iudea.

shall thine enemies be [b] in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *euen* sing of thy Name. Selah.

5 [c] Come and behold the workes of God: he is terrible in *his* doings toward [d] the sonnes of men.

6 He hath turned the sea into drie land: they passed through the riuer on foote: there did wee reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not [e] exalt themselues. Selah.

8 Praise our God, yee people, and make the voice of his praise to be heard.

9 Which [f] holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the [g] snare, *and* laid a strait *chaine* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthie *place*.

13 I will goe into thine [h] House with burnt offerings, *and* will pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense: I will prepare bullockes and goate. Selah.

16 [i] Come *and* hearken, all ye that feare God, and I wil tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard *me*, *and* considered the voice of my prayer.

20 Praised *be* God, which hath not put backe my prayer, nor his mercie from me.

b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the slouthfull dalnesse of man, who is cold in the consideration of Gods workes.
d His prouidence is wonderfull in maintaining their estate.
e Hee prooueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like he promiseth that the Gentiles shalbe partakers.
g The condition of the Church is here described, which is to bee led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers
h The duetie of the faithfull is here described which are neuer vnmindfull to render God praise for his benefites. i It is not enough to haue receiued Gods benefites and to be mindfull thereof, but also we are bound to make others to profit thereby and praise God. k If I delight in wickednesse, God will not heare me, but if I confesse it, hee will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to bee lightened with his countenance, 2 To the ende that his way and iudgements may bee knowen throughout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or *song.*

GOd bee mercifull vnto vs, and blesse vs, *and* [a] cause his face to shine among vs, (Selah)

2 That [b] they may know thy way vpon earth, *and* thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 [c] Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 *Then* shall [d] the earth bring foorth her encrease, *and* God, *euen* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth [e] shall feare him.

a That is, moue our hearts with his holy Spirit, that we may feele his fauour towards vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently and giue thankes for the great benefites that they shall receiue vnder the kingdome of Christ. d He sheweth, that where God fauoureth, there shall be abundance of all other things. e When they feele his great benefits both spiritually and corporally towards them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth foorth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sortes declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces, and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or *song of Dauid.*

GOd [a] will arise, *and* his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, *so* shalt thou driue *them* away: *and* as waxe melteth before the fire, *so* shall the wicked perish at the presence of God.

3 [b] But the righteous shalbe glad, *and* reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, *and* sing praises vnto his name: exalt him that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.

5 *He is* a father of the fatherlesse, and a Iudge of the widowes, *euen* God in his holy habitation

6 God [d] maketh the solitarie to dwell in families, *and* deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a [e] drie land.

7 [f] O God, when thou wentest foorth before thy people: when thou wentest through the wildernesse, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: *euen* Sinai *was* moued at the presence of God, *euen* the God of Israel.

9 Thou, O God, sentest a gracious raine *vpon* thine inheritance, and thou didst refresh it when it was wearie.

10 Thy Congregation dwelled therein: *for* thou, O God, hast of thy [g] goodnesse prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] shee that remained in the house, diuided the spoyle.

13 Though ye haue lien among [k] pots, *yet shall ye be as* the wings of a doue that is couered with siluer, and whose feathers *are like* yellow gold.

14 When the Almightie scattered kings [l] in it, it was white as the snow in Salmon.

15 [m] The mountaine of God *is like* the mountaine of Bashan: *it is* an high mountaine, *as* mount Bashan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God *are* twentie thousand thousand Angels, *and* the Lord is among them, *as* in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast [o] led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebellious *hast thou led*, that the Lord God might dwell *there*.

19 Praised *be* the Lord, *euen* the God of our saluation, *which* ladeth vs daily *with benefits*. Selah.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.
b Hee sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.
c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared that all idoles are but vanitie, and that the God of Israel is the only true God d He giueth children to them that be childless, and encreaseth their families.
e Which is hapen of Gods blessings which before they had shed.
f Hee searcheth that Gods fauour peculiarly belongeth to his Church as appeareth by their wonderfull deliuerance out of Egypt.
g God blessed the land of Canaan because he had chosen that place for his Church.
h The fashion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith, and others.
i The prey was so great, that not onely the souldiers, but women also had part thereof.
k Though God suffer his Church for a time to lie in blacke darknesse, yet hee will restore it, and make it most shining and white. l In the land of Canaan, where his Church was m Zion the Church of God, doth excel all worldly things, not in pompe and outward shew, but by the inward grace of God, which therein maineth because God his dwelling there. n Why boast yee of your strength and beautie against this Mountaine of God? o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephe. 4. 8.

20 This *is* our God, *euen* the God that saueth *vs*: and to the Lord God *belong* the p issues of death.

21 Surely God will wound the head of his enemies, *and* the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring *my people* againe from q Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, *&* the tongue of thy dogges *in the blood* of the enemies, *euen* in r it.

24 They haue seene, O God, thy f goings, the goings of my God, *and* my King, *which art* in the Sanctuary.

25 The t singers went before, the players of instruments after: in the middes *were* the maides playing with timbrels.

26 Praise yee God in the assemblies, *and* the Lord, *ye that are* of the fountaine u of Israel.

27 There *was* x little Beniamin *with* their y ruler, *and* the princes of Iudah *with* their assembly, the princes of Zebulun, *and* the princes of Naphtali.

18 Thy GOD hath appointed thy strength: stablish, O God, that *which* thou hast wrought in vs,

29 z Out of thy Temple vpon Ierusalem, *and* Kings shall bring presents vnto thee.

30 Destroy the company of the spearemen, *and* multitude of the mighty bulles with the calues of the people, that a tread vnder feete pieces of siluer: scatter the people that delite in warre.

31 *Then* shall the princes come out b of Egypt: Ethiopia shall haste to stretch her handes vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most hie heauens, *which were from* the beginning: behold, he will send out by his c voice a mighty sound.

34 Ascribe the power to God: *for* his maiesty *is* vpon Israel, and his strength *is* in the cloudes.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is hee that giueth strength and power vnto the people: praised *bee* God.

p In most extreme dangers God hath infinite ways to deliuer his.

q As he deliuered his Church once fro Og of Bashan, and other tyrants, and from the danger of the red Sea, so will he still doe as oft as necessity requireth.

r That is, in the blood of that great slaughter, where dogges shall lappe blood.

f That is, how thou, which art chiefe King goest out with thy people to warre, and giest them the victory.

t He describeth the order of the people, when they went to the Temple to give thankes for the victory.

u Which come of the Patriarke Iacob.

x Beniamin is called little, because he was the youngest sonne of Iacob.

y Who was some chiefe ruler of the tribe.

z Declare one of thine holy palace thy power for the defence of thy Church Ierusalem.

a He desireth that the pride of the mighty may bee destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe thought themselues aboue all men.

b Hee prophesieth that the Gentiles shall come to the true knowledge and worship of God.

c By his terrible thunders hee will make himselfe to bee knowen the God of all the world.

d In shewing searefull iudgements against thine enemies for the saluation of thy people.

e Hee alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX.

1 The complaintes, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious cruelti of the enemies, 22 And their punishment also, 26 Where Iudas and such traitours are accursed. 30 Hee gathereth courage in his affliction, and offereth prayses vnto God. 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally, hee doeth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that excelleth vpon a Shoshannim.
A Psalme *of Dauid.*

SAue mee, O God: for the b waters are entred euen to *my* soule.

2 I sticke fast in the deepe myre, where no c stay *is*: I am come into deepe waters, and the streames runne ouer me.

3 I am weary of crying: my throate is drie: mine d eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the haires of mine head: they that would destroy me, *and* are mine enemies e falsly, are mighty, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for h me: let not those that seeke thee, be confounded through mee, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of mee, and the drunkards sang *of me.*

13 But Lorde, *I make* my prayer vnto thee in an m acceptable time, *euen* in the multitude of thy mercie: O God, heare me in the truth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto mee according to the multitude of thy tender mercies.

17 And o hide not thy selfe from thy seruant, for I am in trouble: make haste *and* heare mee.

18 Draw neere vnto my soule *and* redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine p aduersaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked *for some* to haue pitie *on me*, but there was none: and for comforters, but I found none.

21 For they gaue mee gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperity *their* ruine.

23 Let their eyes be blinded that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their t habitation be voide, *and* let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: and they adde vnto the sorowe of them, whome thou hast wounded.

27 Laye u iniquity vpon their iniquitie, and

a Of Shoshannim, made Psa 45.

b David signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmitie nor stablenesse to settle my feete.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

e Condemning me guiltlesse.

f They judged me poore innocent as a theefe, and gaue my goods to others as though I had stolen them.

g Though I be guilty to thee-ward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithful fall from thee.

i When I sawe thine enemies pretend thy Name only in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprooue them and defend thy glory.

k My zeale mooued me to lament and pray for my saluation.

l The more hee sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer much trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n Hee sheweth a liuely faith in that that hee assureth himselfe, that God is fauourable to him when he seemeth to be angry: and at hand, when he seemeth to bee farre off.

o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many woolues.

q Hee sheweth that it is in vaine to put our trust in men in our great necessities, but increaseth our sorrowes, then diminisheth them, Iob 19. 9.

r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes bee turned, Romanes 11. 9.

s Take both iudgement and power from them.

t Punish not onely them but their posteritie, which shall bee like vnto them.

u By their continuance and increasing in their sinnes, let it be knowen that they bee of the reprobate.

that our comfort o ely dependeth of God: for man rather sorrowes, then diminisheth them, Iob 19. 9.

* Acts 1. 20.

let them not come into thy righteousnesse.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thankesgiuing.

31 *This* also shall please the Lord better then a [y] yong bullocke that hath hornes and hoofes.

32 The humble shall see *this*, *and* they that seeke God shalbe glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his [z] prisoners.

34 Let heauen and earth praise him: the seas and all that mooueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The [a] seed also of his seruants shall inherite it: and they that loue his name shal dwell therein.

x They which seemed by their profession to haue bene written in thy booke, yet by their fruits prouue the contrary, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefites.
z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.
a Vnder the temporall promise of the land of Canaan he comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 Hee prayeth to bee right speedily deliuered 2 Hee desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ *To him that excelleth.* A Psalme *of Dauid, to put in* [a] *remembrance.*

O *God, [b] *haste thee* to deliuer me: make haste to help me, O Lord.

2 Let them be [c] confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke that desire mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.

4 *But* let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.

5 Now I am [e] poore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.
*Psal. 40. 13.
b He teacheth vs to bee earnest in praier: though God seeme to stays for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction and he the neerer to his deliuerance.
d Hereby we are on our owne necke experience, and bold ought not to mocke at others in their misery, least the same fall.
e Because hee had felt Gods helpe before, hee groundeth only seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, established by the worde of promise, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the cruelty of his enemies, 17 And desireth God to continue his graces toward him, 22 Promising to be mindfull and thankefull for the same.

IN * [a] thee, O Lord, I trust: let mee neuer bee ashamed.

2 Rescue mee and deliuer mee in thy [b] righteousnesse: incline thine eare vnto me and saue me.

3 Bee thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euil and cruel man.

5 For thou art mine hope, O Lord God, *euen* my [e] trust from my youth.

6 Vpon thee haue I been stayed from the wombe: thou art he that took me out of my mothers bowels: my prayse shall be alwayes of thee.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.

*Psal 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commaundement: therefore shew some signe, whereby I shall be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengthened only preserue him hath preserued him, well they in authority as the common people, yet being assured of thy fauour, I remained stedfast.

8 Let my mouth be filled with thy praise, *and* with thy glory euery day.

9 Cast me not off in the time of [g] age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsel together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer *him*.

12 Go not farre from me, O God: [i] my God, haste thee to helpe me.

13 Let them be confounded *and* consumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.

14 But I wil waite continually, and wil praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, *and* thy saluation: [k] for I know not the number.

16 I will [l] go forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes,

18 [m] Yea euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that shall come.

19 And thy [n] righteousnes, O God, *I will exalt* on high: for thou hast done great things: [o] O God, who is like vnto thee!

20 Which hast shewed me great troubles and [p] aduersities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take me vp from the depth of the earth.

21 Thou wilt encrease mine honour, and returne *and* comfort me.

22 Therefore will I praise thee *for* thy [q] faithfulnesse, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioice when I sing vnto thee, and my [r] soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

g Thou thou fiddest helpe me in my youth, when I had more strength, helpe me now in much the more in mine old age and weaknesse.
h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him.
k Because the benefits towards me are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.
n Thy full performance of thy promise.
o His faith beateth through all tentations, and by this exclamation he praiseth the power of God.
p As he confesseth that God is the only author of his deliuerances, so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q He confesseth that hee had performed his promise.
r For there is no true praising of God, except it come from the heart: and therefore he promiseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome shall bee righteousnesse, peace, and felicitie, 10 Vnto whome all Kings and nations shall doe homage, 17 Whose name and power shall endure for euer, and in whome all nations shall bee blessed.

¶ A Psalme [a] *of Salomon.*

GIue thy [b] iudgement to the King, O God, and thy righteousnesse to the Kings [c] sonne.

2 *Then* shal he iudge thy people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines, and the hilles shal bring peace to the people by iustice.

4 Hee shall [e] iudge the poore of the people: hee shall saue the children of the needie, and shall subdue the oppressor.

5 They shall [f] feare thee as long as the sunne shall bee enriched with thy blessings.

that his long tariance was well recompensed, when God performed his promise.
a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren are the fruitfull.
e Hee sheweth where committed to Kings: to wit, to defend the innocent and suppresse the wicked.
f The people shall imbrace thy true religion, when thou giuest a King that rule according to thy word.

and

and moone endureth, from generation to generation.

6 He shall come g downe like the raine vpon the mowen grasse, *and* as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace *shall bee* so long as the moone endureth.

8 His dominion shalbe also from h sea to sea, and from the riuer vnto the ends of the land.

9 They that dwel in the wildernes, shal kneele before him, and his enemies shall licke the dust.

10 The kings of i Tarshish and of the yles shal bring presents: the kings k of Sheba and Seba shal bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shalbe merciful to the poore and needy, and shall preserue the soules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and l deare shall their blood bee in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the m golde of Sheba: they shall also pray for him continually, *and* dayly blesse him.

16 An handfull of corne shall be *sowen* in the earth, *euen* in the top of the mountaines, *and* the n fruit thereof shall shake like *the trees* of Lebanon: and the *children* shall flourish out of the citie like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the sunne: all nations shal blesse o him, and be blessed in him.

18 Blessed *be* the Lord God, *euen* the God of Israel which onely doth p wondrous things.

19 And blessed *be* his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE q prayers of Dauid the sonne of Ishai.

g As this is true in all godly kings, so it is chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red sea to the sea called Syricum, and from Euphrates forward, meaning that Christes kingdome should be large and vniuersall.

i Of Cilicia, and of all other countreys beyond the sea, which he meaneth by the Illes.

k That is, of Arabia the rich country, where not Sheba was a part bordering vpon Ethiopia.

l Though tyrants care not to shed blood, yet this godly king shall preserue his subiects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a king shalbe most great plenie, both of foode, and also of the increase of mankinde.

o They shall pray to God for his continuance, & know that God doth prosper them for his sake.

p Hee confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 forasmuch as the wicked vanish away, 24 and the godly enter into life euerlasting, 28 in hope whereof he resigneth himselfe into Gods hands.

¶ *A Psalme* committed to *Asaph.*

YEt a God is good to Israel: *euen* to the pure in heart.

2 As for me, my feete were almost gone: my steps had well neere slipt.

3 For I fretted at the foolish, *when* I saw the prosperitie of the wicked.

4 For there are b no bonds in their death, but they are lustie *and* strong,

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 c Therefore pride *is* as a chaine vnto them, *and* crueltie couereth them *as* a garment.

7 Their eyes stand out for fatnes: † they haue more then heart can wish.

8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therfore his e people turne hither: for waters of a full *cup* are wrung out to them.

11 And they f say, How doth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, *and* increase in riches.

13 Certainely I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly I haue beene punished, and chastened *euery* morning.

15 If I say, g I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to know this, *but* it was too painefull for me,

17 Vntill I went into the h Sanctuarie of God: *then* vnderstood I their end.

18 Surely thou hast set them in slipperie places, *and* casteſt them downe into desolation.

19 How suddenly are they destroyed, perished *and* horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raiseſt vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines:

22 So foolish was I & ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in n heauen *but thee*? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: *but* God *is* the strength of mine heart, and my o portion for euer.

27 For loe, they that withdraw themselues from thee, shall perish: thou destroyest all them that p goe a whoring from thee.

28 As for me, it is good for me q to draw neere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy workes.

a As it were beyond hope and despaire hee burſteth forth into this affiction, being assured that God would continue his fauour towards such as were godly in deede, and not hypocrites.

b The wicked in this life liue at pleasure, and are not drawen to death like priests were, that is, by violence which is double miserie.

c They glorie in their pride, as some doe in their chaines, and in crueltie, as some in their apparell.

† *Or, they passe the desires of the heart.*

d They blaspheme God, and feare not his power, & raile vpon men, because they estreme themselues aboue all others.

e Not onely the reprobate, but also the people of God sometimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh mooueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Vntill I entred into the schoole and learned by thy word & holy Spirit, that thou orderest all things most wisely and iustly.

i By thy searefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doth hee declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer mee, to preserue mee.

n Hee sought neither helpe nor comfort of any saue of God onely.

o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and only contentment.

p That is, forsake thee to seeke others.

q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 vnder the name of Zion, and the temple destroyed: 11 and trusting in the might and free mercies of God, 20 by his couenant, 21 they require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, 23 and the confusion of his proud enemies.

¶ A Psalme *to giue instruction*, committed *to Asaph.*

O God, a why hast thou put vs away for euer? *why* is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy congregation, *which* thou hast possessed of olde, *and* on the b rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroy euery enemie that doeth euill to the Sanctuarie.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinnes.

b Which is the ‖ *Or, sceptre.*

4 Thine aduersaries roare in the mids of thy Congregation, *and* [c] set vp their banners for signes

5 *He that* [d] *lifted* the axes vpon the thicke trees, was renowmed as one that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, *and rased it* to the ground, *and* haue defiled the dwelling place of thy Name.

8 They said in their [e] hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, how long shall the aduersaries reproch *thee*? shall the enemie blasphemе thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? *draw it* out of thy bosome, *and* [g] consume them.

12 Euen God *is* my king of olde, working saluation [h] in the mids of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the [i] dragons in the waters.

14 Thou brakest the head of [k] Liuiathan in pieces, *and* gauest him to be [l] meat for the people in wildernesse.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The [m] day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, *that* the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy [n] turtle doue vnto the beast, *and* forget not the Congregation of the poore for euer.

20 Consider *thy* couenant: for [o] the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppressed returne ashamed, *but* let the poore and needie praise thy Name.

22 Arise, O God: maintein thine [p] owne cause: remember thy dayly reproch by the foolish man.

23 Forget not the voice of thine enemies: *for* the tumult of them that rise against thee, ‖ ascendeth continually.

c They haue destroyed thy true religion, and spred their banners in signe of defiance.
d He commendeth the temple for the costly matter, the excellent workemanship and beautie thereof, which notwithstanding the enemies did destroy.
e They encouraged one another to cruelties, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lament that they haue no Prophet among them to shew them how long their miseries should endure.
g They ioyne their deliuerance with Gods glorie and power, knowing that the punishment of the enemy should be their deliuerance.
h Meaning in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meat refresheth the bodie.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gatheretheth that he will take care chiefly for his children.
n He meaneth the Church of God, which is exposed as a pray to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambitio
p He sheweth that God cannot suffer his Church to bee op-
pressed, except he lose his owne right. ‖ *Or, increaseth more and more.*

PSAL. LXXV.

1 The faithfull doe praise the Name of the Lord, 2 which shall come to iudge at the time appointed, 8 when the wicked shalbe put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abased, and the righteous shalbe exalted to honour.

¶ To him that excelleth [a] *Destroy not. A Psalme, or song* committed *to Asaph.*

WE will praise thee, O God, wee will praise *thee*, for thy Name *is* nere: *therefore* [b] they will declare thy wondrous workes.

2 [c] When I shal take a conuenient time, I wil iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: *but* I will establish the pillars [d] of it. Selah.

4 I said vnto the foolish, Bee not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.

6 For to come to preferment *is* neither from the East, nor from the West, nor from the South,

7 But God *is* the iudge: he maketh lowe, and he maketh high.

8 For in the hand of the Lord *is* a [f] cup, and the wine is red: it is ful mixt, and he powreth out of the same: surely all the wicked of the earth shal wring out *and* drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: *but* the hornes of the [g] righteous shall be exalted.

a Reade Psalme 57. 1.
b Hee declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shal feele his power at hand to helpe them.
c When I see my time (sayth God) to helpe your miseries, I will come and set all things in good order.
d Though all things be
to ruine, yet I can restore and
fe me them.
e The Prophet warneth the wicked that they would not set themselues against Gods people, doing that God at his time doth vpon them that rule wickedly.
f Gods wrath is compared to a cup of strong and dulcane wine, whereof the wicked are made to drinke, that by drinking till they come to the very dregs, they may
terly destroyed. g The godly shall better prosper by their
then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Sanacherib: 11 and exhorteth the faithfull to bee thankefull for the same.

¶ To him that excelleth on Neginoth. A Psalme or song committed *to Asaph.*

GOd is [a] knowen in Iudah: his Name *is* great in Israel.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright & puissant, then [c] the mountaines of pray.

5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the charet and horse are cast asleepe.

7 Thou, *euen* thou art to be feared: and who shall stand in thy [e] sight, when thou art angrie!

8 Thou diddest cause *thy* iudgement to bee heard from heauen: *therefore* the earth feared, and was still,

9 When thou, O God, arose to iudgement, to [f] helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe and performe vnto the Lord your God, all *ye* that be [h] round about him: let them bring presents vnto him that ought to be feared.

12 He shall [i] cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth the Gods power iudicially seene in preserving his people, and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdome full of extortion & rapine to the mountaines that are full of raueniug beasts.
d God hath taken their hearts and strength from them, although their hands were cut off.
e God with a looke is able to destroy all the power and abilitie of the enemies, were they neuer so many, or mightie.
f To reuenge the wrongs done to thy Church.
g For the end shal
passe: also thou shalt bridle their rage, that they shall not
h To wit, the Leuites that dwell about the Tabernacle, or the
he doth dwell. i The Ebrew word signifieth to vintage, or
ning that he shal make the counsels & enterprises of wicked tyra

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations, 6 whereby hee was driuen to this ende to consider his former conuersation, 11 and the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

¶ For the excellent Musician * *Iedu thun. A Psalme* committed *to Asaph.*

MY [a] voice *came* to God, when I cried: my voice *came* to God: and he heard me.

2 In

d Though all
to ruine, yet I can
restore and
fe me them.
e The Prophet
warneth the wicked
that they
would not set
themselues against
Gods people, doing
that God at his
time doth vpon
them that rule
wickedly.
f Gods wrath is
compared to a cup
of strong and dul-
cane wine, where-
with the wi-
cked are made to
drinke, that by
drinking till they
come to the very
dregs, they may
a He declareth the
Gods power iu-
nidentally seene in
preserving his peo-
ple, and destroying
his enemies.
b Which after-
ward was called
Ierusalem.
c He compareth
the kingdome full
of extortion & ra-
pine to the moun-
taines that are full
of raueniug beasts.
d God hath taken
their hearts and
strength from
them, although
their hands were
cut off.
e God with a
looke is able to
destroy all the
power and abili-
tie of the ene-
mies, were they
neuer so many,
or mightie.
f To reuenge the
wrongs done to
thy Church.
g For the end shal
passe: also thou
shalt bridle their
rage, that they
shall not
h To wit, the Leuites
that dwell about the
Tabernacle, or the
people among whom
he doth dwell.
i The Ebrew word
signifieth to vintage,
or gather grapes, ta-
ning that he shal make
the counsels & enterprises
of wicked tyrants
foolish and vaine.

4 Psal. 30. and 6.
1. Chron. 16. 41.
a The Prophet
teacheth vs by his
example to flee vn-
to God for helpe
in our vexation.

UMI

2 In the day of my trouble I sought the Lord: || my sore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish.

4 Thou keepest mine eyes c waking: I was astonied, and could not speake.

5 *Then* I considered the dayes of olde: *and* the yeeres of ancient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirit searched e diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his f mercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercy in displeasure? Selah.

10 And I said, This is my g death: *yet I remembred* the yeeres of the right hand of the most High.

11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, *saying*,

13 Thy way, O God, *is* h in the Sanctuary: who is so great a i God as *our* God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with *thine* arme, *euen* the sonnes of Iaakob & Ioseph. Selah.

16 The k waters saw thee, O God: the waters saw thee, *and* were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a l sound: yea, the thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightned the worlde: the earth trembled and shooke.

19 Thy way *is* in the sea, and thy paths in the great waters, & thy footesteps are not m knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

a Heere the hand was stretched out.
b He sheweth that he was most patiently abide, although God deliuer vs not out of our troubles at the first case.
c Meaning, that his sinewes were as watch men that keepe his eyes from sleeping.
d Of thankesgiuing, which he was accustomed to sing in my prosperitie.
e Search the causes why I was chastened, and when my sorowes should haue an end.
f As if he should say, It is impossible: whereby he comforteth himselfe to patience.
g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I cheere heart again.
h That is in heauen, whereunto we must ascend by faith, if we will know the wayes of God.
i He considereth all thing worship any thing saue the onely true God, whose glory appeareth through the world.
k He declareth wherein the power of God was declared, when he deliuered the Israelites through the red sea.
l That is, thunder and lightned.
m For when thou haddest brought ouer thy people, the waters returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14.28, 29.

PSAL. LXXVIII.

1 Hee sheweth how God of his mercy chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his Couenant with their ancestors, 17 But also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few words the effect of the whole history of the Bible.

¶ A Psalme *to giue instruction*, committed *to Asaph.*

HEare my b doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I wil open my mouth in a parable: I wil declare high sentences of old.

3 Which we haue heard and knowen, and our c fathers haue told vs.

4 We wil not hide them from their children, *but* to the generation to come wee will shew the prayses of the Lord, his power also, and his wonderfull workes that he hath done:

5 How he established a d testimony in Iaakob, and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

6 That the e posteritie might know it, *and* the children, which should be borne, should stand vp, and declare it to their children:

7 That they might f set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their g fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of h Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the Couenant of God, but refused to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did marueilous things in the sight of their i fathers in the lande of Egypt: *euen* in the field of Zoan.

13 * He diuided the Sea, & led them through: he made also the waters to stand as an heape.

14 * In the day time also hee led them with a cloude, and all the night with a light of fire.

15 * He claue the rocks in the wilderness, and gaue them drinke as of the great depths.

16 * He brought floods also out of the stonie rocke, so that he made the waters to descend like the riuers.

17 Yet they k sinned still against him, and prouoked the Highest in the wilderness,

18 And tempted God in their hearts in l requiring meat for their lust.

19 * They spake against God also, saying, Can God m prepare a table in the wilderness?

20 * Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard, and was angry, and the * fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and n trusted not in his helpe.

23 Yet he had commanded the o clouds aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he sent them meate enough.

26 Hee caused the p East winde to passe in the heauen: and through his power he brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered fowle as the sand of the sea.

28 And he made it fall in the middes of their campe, *euen* round about their habitations.

29 So they did eate, and were well filled: for he gaue them their desire.

30 They were not turned from their q lust, *but* the meate *was* yet in their mouthes,

31 When the wrath of God came euen vpon them,

a Heere Psal. 32.
b The Prophet vseth the name of a teacher called to teach people his, and the doctrine his as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2.16. and 16.25.
c Which were the prayses of God shewed by the testimonie of Moses, hee meaneth the Law, which they were commanded to teach their children, Deut. 6.7.
e Hee sheweth wherein the children should be like their fathers: that is, in maintaining Gods pure Religion.
f Hee sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits, and in obedience.
g Though these fathers were the seede of Abraham and the chosen people, yet hee sheweth by their rebellion prouocation, falshood, and hypocrisie, that the children ought not to follow their examples.
h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithful to God, and by their multitude and authoritie had corrupt all others.
i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.
* Exod. 14.21.
* Exod. 14.24.
* Exod. 17.6. numb. 20.11. psal. 105.41.
* 2 Cor. 10.4. wisd. 11.4.
k Their wicked malice could be ouercome by no benefites, which were great and many.
l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God.
* Numb. 11.1.
m Thus when we giue place to sin, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust.
* Exod. 17.6. numb. 20.11. psal. 105.41. 1. cor. 10.4.
* Numb. 11.1.
n That is, in his fatherly prouidence, whereby he careth for his, and prouideth sufficiently.
o So that they had that, which was necessary and sufficient: but their lust made them to coueting that which they knew God had denied them.
* John 6.31. 1. cor. 10.3.
p God vsed the meanes of the winde, to teach them that all elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

them, and slew [e] the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they [f] sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily.

34 And when he [t] slew them, they sought him, and they returned, and sought God early.

35 And they remembred that God *was* their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull, [x] forgate *their* iniquity, and destroyed *them* not, but oftimes called backe his anger, & did not stirre vp all his wrath.

39 For hee remembred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea, they [y] returned, and tempted God, and [z] limited the Holy one of Israel.

42 They [a] remembred not his hand, *nor* the day when he deliuered them from the enemie,

43 *Nor* him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent [b] a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He [c] gaue also their fruites vnto the caterpiller, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of [d] euill Angels.

50 He made a way to his anger: he spared not their soule from death, *but* gaue their life to the pestilence,

51 And smote al the first borne in Egypt, *euen* the [e] beginning of *their* strength in the tabernacles of [f] Ham.

52 But hee made his people to goe out like sheepe, & led them in the wildernes like a flocke.

53 Yea, hee caried them out safely, and they [g] feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his [h] Sanctuary: *euen* to this Mountaine, *which* his right hand purchased.

55 [*] He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, & made the tribes of Israel to dwel in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe, and dealt [i] falsly like their fathers: they turned like a deceitfull bow.

58 And they [k] prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard *this* and was wroth, and greatly abhorred Israel,

60 So that he [l] forsooke the habitation of Shilo, *euen* the Tabernacle where he dwelt among men,

61 And deliuered his [m] power into captiuity, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sworde, and was angry with his inheritance.

63 The fire [n] deuoured their chosen men, and their maides were not [o] praised.

64 Their Priests fell by the sworde, and their [p] widowes lamented not.

65 But the Lord awaked as one out of sleepe, *and* as a strong man that after *his* [q] wine cryeth out,

66 And smote his enemies in the hinder *parts*, *and* put them to a perpetuall shame.

67 Yet hee refused the tabernacle of [r] Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, *and* mount Zion which he loued.

69 And he [s] built his Sanctuary as an high *palace*, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with young brought he him to feed his people in Iaakob, and his inheritance in Israel.

72 So [t] he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

[e] Though others were not spared, yet chiefly they suffred, which trusted in their strength against God.
[f] Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.
[t] Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
[u] Whatsoever commeth not from the pure fountaine of the heart, is hypocrisie.
[x] Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffred not their sins to ouercome his mercie.
[y] That is, they tempted him oftimes.
[z] As they all doe that measure the power of God by their capacitie.
[a] The forgetfulnesse of Gods benefits is the roote of rebellion and all vice.
[b] This worde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts.
[c] He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.
[d] So called either of the effect, that is, of ponishing the wicked: or els because they were wicked spirits, whom God permitted to vexe men.
[e] The first borne are so called, as Gen 49.3.
[f] That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.
[g] That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.
[h] Meaning Canaan which God had consecrated to himselfe, and appointed to his people.
[*] *Iosh.* 11.6. *and* 13.6.
[i] Nothing more displeaseth God in the children then when they continue in that wickednesse, which their fathers had begun.
[k] By serving God otherwise then he had appointed.

[l] For this [illegible] the Philistines take the Arke which was the signe of his presence, from among them.
[m] The Arke is called his power and beautie, because thereby he defended his people, and hereby appeared among them.
[n] They were suddenly destroyed, 1. Sam. 4. 10.
[o] They had no marriage songs: that is, they were not married.
[p] Either they were slaine before or taken prisoners of their enemies, and so were forbidden.
[q] Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken, therefore he answering their beastly iudgement, saieth, he will awake, and take sudden vengeance.
[r] Shewing that hee spared Israelites, though hee punished their enemies.
[s] By building the Tabernacle, hee declareth that the signes of his fauour were among them.
[t] He sheweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 *The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies,* 8 *and confessing their sinnes, flee to Gods mercies with full hope of deliuerance,* 10 *because their calamities were ioyned with the contempt of his Name,* 13 *for the which they promise to bee thankefull.*

¶ *A Psalme committed to Asaph.*

O God, [a] the heathen are come into thine inheritance: thine holy Temple haue they defiled, *and* made Ierusalem heapes *of stones.*

2 The [b] dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: *and* the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to [c] burie them.

4 We are a reproch to our [d] neighbours, *euen* a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy ielousie [e] burne like fire?

6 [*] Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the [f] former iniquities, *but* [g] make haste, *and* let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our [h] saluation, for the glorie

[a] The people cry vnto God against the barbarous tyrannie of the Babylonians, who [illegible] God [illegible] Temple, defiled his religion, & murdered his people.
[b] The Prophet sheweth to what extremities God suffereth sometimes his Church to fall, the excessie their sinnes before his face to his hand to deliuer them.
[c] Their friends & kinsfolkes durst not bury them, for feare of their enemies.
[d] Whose of some came of Abraham, but were degenerate, reuered others were ope[illegible] enemies to thy religion, but they both laughed at our miseries.
[e] Wilt thou vtterly consume vs for our sinnes, before thou take vs to mercy? * *Iere.* 10.25.
[f] Which wee and our fathers haue committed.
[g] And stay not till we haue recompensed for our sinnes.
[h] Seeing we haue none other Sauiour, neither can we helpe our selues, and also by our [illegible] thy Name shalbe prayed: therefore, O Lord, helpe vs.

glory of thy Name, and deliuer vs, and be merciſull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let him be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let the ſighing of the [i] priſoners come before thee: according to thy mighty arme preſerue [k] the children of death,

12 And render to our neighbours ſeuen folde in their boſome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and ſheepe of thy paſture ſhall prayſe thee for euer: and from generation to generation [l] we will ſet forth thy prayſe.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miſeries of his Church, 8 Deſiring him to conſider their firſt eſtate, when his fauour ſhined toward them, to the intent that he might finiſh that worke which he had begun.*

¶ *To him that excelleth on Shoſhannim Eduth A Pſalme* committed *to Aſaph.*

HEare [a] O thou ſhepheard of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhew *thy* brightneſſe, thou that ſitteſt betweene the [b] Cherubims.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre vp thy ſtrength, and come to helpe vs.

3 [c] Turne vs againe, O God, and cauſe thy face to ſhine that we may be ſaued.

4 O Lord God of hoſtes, how long wilt thou be [d] angry againſt the prayer of thy people?

5 Thou haſt fedde them with the bread of teares, and giuen them teares to drink with great meaſure.

6 Thou haſt made vs a [e] ſtriſe vnto our neighbours, and our enemies laugh *at vs* among themſelues.

7 [f] Turne vs againe, O God of hoſtes: cauſe thy face to ſhine, and we ſhalbe ſaued.

8 Thou haſt brought a [g] vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roume for it, & diddeſt cauſe it to take roote, and it filled the land.

10 The mountaines were couered with the ſhadowe of it, and the boughts thereof *were like* the † goodly cedars.

11 Shee ſtretched out her branches vnto the Sea, and her boughes vnto the [h] Riuer.

12 Why haſt thou *then* broken downe her hedges, ſo that all they, which paſſe by the way haue plucked her?

13 The wilde [i] bore out of the wood hath deſtroyed it, and the wilde beaſts of the field haue eaten it vp.

14 Returne we beſeech thee, O God of hoſtes: looke downe [k] from heauen and behold and viſite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, *which* thou madeſt [l] ſtrong for thy ſelfe.

16 It is burnt with fire *and* cut downe: *and* they periſh at the [m] rebuke of thy countenance.

17 Let thine hand bee vpon the [n] man of thy right hand, *and* vpon the ſonne of man, *whom* thou madeſt ſtrong for thine owne ſelfe.

18 So will not we goe backe from thee: [o] reuiue thou vs, and we ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoſtes: cauſe thy face to ſhine and we ſhalbe ſaued.

PSAL. LXXXI.

1 *An exhortation to prayſe God both in heart and voyce for his benefites, 8 And to worſhip him onely. 11 God condemneth their ingratitude, 12 And ſheweth what great benefites they haue loſt through their owne malice.*

¶ *To him that excelleth vpon* [a] *Gittith.* A Pſalme committed *to Aſaph.*

SIng [b] ioyfully vnto God our ſtrength: ſing loude vnto the God of Iaakob.

2 Take the ſong and bring forth the timbrel, the pleaſant harpe with the viole.

3 Blowe the trumpet in the [c] newe moone, *euen* in the time appointed, at our feaſt day.

4 For this is the ſtatute of Iſrael, *and* a Law of the God of Iaakob.

5 Hee ſet this in [d] Ioſeph for a teſtimonie, when hee came out of the land of Egypt, *where* I heard a language, that [e] I vnderſtoode not.

6 I haue withdrawen his ſhoulder from the burden, *and* his hands haue left the [f] pots.

7 Thou calledſt in affliction and I deliuered thee, *and* [g] anſwered thee in the ſecrete of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.

8 [h] Heare, O my people, & I will proteſt vnto thee: O Iſrael, if thou wilt hearken vnto me,

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange god,

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt;) open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Iſrael would none of me.

12 So I gaue them vp vnto the hardneſſe of their heart, *and* they haue walked in their owne counſels.

13 [k] Oh that my people had hearkened vnto me, *and* Iſrael had walked in my wayes!

14 I would ſoone haue humbled their enemies and turned mine hand [l] againſt their aduerſaries.

15 The haters of the Lord ſhould haue bene ſubiect vnto him, and their time [m] ſhould haue endured for euer.

16 And *God* would haue fedde them with the [n] fatte of wheate, and with hony out of the rocke would I haue ſufficed thee.

a This Pſalme was made as a prayer for to deſire God to be merciſull to the ten tribes.
b Moone their hearts, that they may returne to worſhip God aright: that is, in the place where thou haſt appointed.
c Forgiue thy whole people, and all thy tribes together.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall ſtriſe and warre againſt vs.
f Because that repentance onely remoueth of God, they muſt in ſtantly and oft times call to God for it in a meane, whereby they ſhalbe heard.
g Meaning that of thy mercie thou haſt made vs a moſt deare poſſeſſion to dwell and we through our ſinnes deſerude open for wild beaſts to deuoure vs, declare vpon thy loue, and finiſh the worke that thou haſt begun.
h Of Colors of God.
i Towir, Euphrates.
k That is, as well they that haue our religion, as they that haue our perſons.
l They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to ſuccour them from heauen. l So that no power can preuaile againſt it, & which as a yong bud thou raiſeſt vp againe as out of the burnt ſtoke. m Onely when thou art angry, and not with the ſword of the enemie.
n That is, vpon this vine or people, whom thou haſt planted with thy right hand, that they ſhould be as one man or one body.

o For none can call vpon God, but ſuch as are raiſed vp as it were from death to life, and regenerate by the holy Spirit.

a An inſtrument of muſike brought from Geth.
b It ſeemeth that this Pſalme was appointed for ſolemne feaſtes and aſſemblies of the people to whom for a time theſe ceremonies were ordeined, but now vnder the Goſpel are abolißhed.
c Vnder this feaſt he comprehendeth all other ſolemne dayes.
d That is, in Iſrael: for Ioſephs familie was counted the chiefe before that Iudah was preferred.
e God ſpeaketh in the perſon of the people, becauſe he was their leader.
f If they were neuer able to giue ſufficient thanks to God for this deliuerance from corporall bondage, how much more are we indetted to him for our ſpirituall deliuerance from the tyrannie of Satan and ſinne?
g By a ſtrange and wonderfull facion.
‖ *Or, contention, Exod.* 17.7.
h He condemneth all aſſemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the
i not their mouthes out. k God by
l heare with fruite.
ken conenant with
m That is, with

same. i God accuſeth their incredulitie, becauſe they opened to receiue Gods benefites in ſuch abundance as he powreth them his word calleth all, but his ſecret election appointeth who ſhall l If their ſinnes had not letted. m If the Iſraelites had not broken God he would haue giuen them victorie againſt their enemies, moſt fine wheate and abundance of honie.

PSAL. LXXXII.

1 *The Prophet declaring God to bee preſent among the Iudges and Magiſtrates, 2 Reproueth their parcialitie, 3 And exhorteth them to doe iuſtice, 5 But ſeeing none amendement, 8 Hee deſireth God to undertake the matter, and execute iuſtice himſelfe.*

¶ *A Pſalme* committed *to Aſaph.*

GOd ſtandeth in the aſſemblie of [a] gods: hee iudgeth among gods.

2 How long will ye iudge vniuſtly, and accept the perſons of the [b] wicked? Selah.

3 Doe right to the poore and fatherleſſe: doe iuſtice to the poore and needy.

4 Deliuer the poore and [c] needie: ſaue *them*

a The Prophet ſheweth that it princes and iudges do not their duetie, God whoſe authoritie is aboue them, wi I take vengeance on them.
b For thieues and murderers find fauour in iudgement, when the
ly cannot be heard. c Not onely when they crie for helpe, but when their cauſe
cauſe of the God.
requireth ayde and ſupport.

from the hand of the wicked.

5 They knowe not and vnderstand nothing: they walke in darkenesse, *albeit* all the [d] foundations of the earth be mooued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 [e] But ye shall die as a man, and yee princes shall fall like others.

8 O God, arise, *therefore* iudge thou the earth: for thou shalt inherite [f] all nations.

d That is, all things are out of order either by their tyranie, or carelesse negligence.

e No tale of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.

f Therefore not

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be striken with the stormie tempest of Gods wrath, 18 That they may knowe that the Lord is most High vpon the earth.

¶ *A song, or Psalme* committed *to Asaph.*

KEepe [a] not thou silence, O God: bee not still and cease not, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy [c] secret ones.

4 They haue said, Come and let vs [d] cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together [e] in heart, *and* haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of ‖ Tyrus:

8 Asshur also is ioyned with them: they haue bene an arme to the children [g] of Lot Selah

9 Doe thou to them as vnto the [h] Midianites: as to Sisera *and* as to Iabin at the riuer of Kishon.

10 They perished at Endor, *and* were [i] dung for the earth.

11 Make them *euen* their princes like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which haue sayd, Let vs take for our possession the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, *and* as the stubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy stormie.

16 Fill their faces with shame, that they may [m] seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may [n] knowe that thou, which art called Iehouah, art alone, *euen* the most High ouer all the earth.

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in in the daies of Iehoshaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secrete ones: for hee hideth them in the secret of his tabernacle, and preseruetth them from all dangers.

d They were not content to take the Church as prisoner, but sought vtterly to destroy it.

e By all secret meanes.

f They thought to haue subuerted thy counsel, wherein the perpetuitie of the Church was established.

‖ *Or, Zor.*

g The wickednesse of the Ammonites and Moabites is described in that they prouoked these other nations to fight against the Israelites their brethren.

h By these examples they were confirmed that God would not suffer his people to be vtterly destroyed, Iudge. 7. 21. and 4. 15.

i Troden vnder feete as myre. * *Iudges 7. 25. and 1. 21.* k That is, Indea: for where his Church is, there dwelleth he among them. l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and led with all windes. m That is, bee compelled by thy plagues to confesse thy power. n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Desireth most ardently to come againe to the tabernacle of the Lord and the assemblie of the Saints to praise God 4 Pronouncing them blessed that may so doe. 6 Then he prayseth the courage of the people, that passe through the wilderness to assemble themselues in Zion. 10 Finally with praise of his mastie and confidence of Gods goodnesse hee endeth the Psalme.

¶ *To him that excelleth vpon Gittith. A Psalme* committed *to the sonnes of Korah.*

O [a] Lord of hostes, how amiable *are* thy Tabernacles!

2 My soule longeth, yea, and fainteth for the [b] courts of the Lord: *for* mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparowe hath found *her* an house, and the swallow a nest for her, where she may lay her yong: *euen* by thine [c] altars, O Lord of hosts, my King *and* my God.

4 Blessed *are* they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed *is* the man whose [d] strength *is* in thee, *and* in whose heart *are thy* wayes.

6 They going through the vale of [e] Baca, make welles therein: the raine also couereth the pooles.

7 They goe from [f] strength to strength, *till euery one* appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Beholde, O God, our shield, and looke vpon the face of thine [g] Anointed.

10 For [h] a day in thy courts is better then a thousand *other where*: I had rather bee a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and shielde *vnto vs*: the Lord will giue grace and glory, and no [i] good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed *is* the man that trusteth in thee.

a Dauid complaineth that he cannot haue access to the Church of God to make profession of his faith, and to profite in religion.

b For none but the Priests could enter into the Sanctuarie, and the rest of thy people into the courts.

c So that the poore birdes haue more libertie then I.

d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to make his life.

e That is, of mulberie trees, which was a barren place so that they which passed through, must digge pits for waters signifying that no lets can hinder them that are fully bent to come to Christ, neither Church, neither yet that God will euer faile them.

f They are neuer wearie, but increase in strength and courage till they come to Gods house.

g That is, for Christs sake, whose figure I represent.

h Hee would wish to line but one day rather in Gods Church then a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrawe not his rods from his Church after their returne from Babylon: first they put him in minde of their deliuerance, to the intent that hee should not leaue the worke of his grace vnperfite. 5 Next they complaine of their long affliction. 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfite felicitie.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

LOrde, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, *and* [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lord, and graunt vs thy [e] saluation.

8 I will hearken what the Lord God wil say: for he will speake [f] peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.

b Thou hast hitherto tried them that they shal not come into iudgement.

c Not onely in withdrawing thy rod but in forgiuing of sinnes, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercies, so now being oppressed by the long continuance of ende, they pray vnto God that he would

ding to his nature he would be merciful vnto them e He confesseth that our saluation consisteth onely of Gods mercie. f Hee will sende all prosperitie to his Church, when he hath sufficiently corrected them, also by his punishments the faithfull shall learne to beware that they returne not to like offences.

feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete, righteousnesse and peace shall kisse *one another*.

11 g Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliurrance: sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ *A prayer of Dauid.*

INcline a thine eare, O Lord, *and* heare me: for I am poore and needie.

2 Preserue thou my soule, for I am b merciful: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I c cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and d mercifull, and of great kindnesse vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my praier, and e hearken to the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou heareſt me.

8 Among the gods there is none like thee, O Lord, and there f is none *that can doe* like thy workes.

9 All nations whom thou hast made, shall come and g worship before thee, O Lord, and shal glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 h Teach me thy way, O Lord, *and* I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward me, & thou hast deliuered my soule from i the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaid.

17 Shew a token of *thy* goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the conditions of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be numbred among the members thereof.

¶ *A Psalme or song committed to the sonnes of Korah.*

GOd layd his a foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that knowe mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.

5 And of Zion it shall be saide, e Many are borne in her: and he, *euen* the most High shall stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 Aswell the singers as the players on instruments *shall praise thee*: all my g springs *are* in thee.

was borne in the Church: e Out of all quarters they shall come into the Church, and be counted as citizens. f When he calleth by his word them into the Church, whom he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sicknesse, persecutions and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and striueth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

¶ *A song or Psalme of * Heman the Ezrahite to giue instruction*, committed *to the sonnes of Korah for him that excelleth vpon Malath* a *Leannoth.*

O Lord God of my saluation, I cry day *and* night b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, *and* am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine d hand.

6 Thou hast laid me in the lowest pit, in darknesse, *and* in the deepe.

7 Thine indignation lieth vpon me: and thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance farre from mee, *and* made me to be abhorred of them: g I am shut vp, and cannot get foorth.

9 h Mine eye is sorowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew i a miracle to the dead? or shall the dead rise *and* praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? *or* thy faithfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteousnesse in the land k of obliuion?

13 But vnto thee haue I cried, O Lorde, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, *and* hidest thy face from me?

15 I am afflicted and at the point of death:

h Mine eyes and face declare my sorowes. i He sheweth that time is more conuenient for God to helpe, when men call vnto him in their danger, then to tary till they be dead, and then raise them vp againe. k That is, in the graue, where onely the bodie lyeth without all sense and remembrance.

a God did chuse that place among the hilles to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise.
c That is, Egypt and these other countreys shall come to the knowledge of God.
d It shall be said of him that is regenerate and come to the Church, that he is as one that

* 1. King. 4. 31. *Psalme 53.*

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.
b Though many cry in their sorowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the authour of his saluation.
c For he that is dead, is free from all cares and business of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth, and partly trieth his.
g I see none end of my sorowes.

I from *my* youth I suffer thy terrours, doubting *of my life.*

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, *and* compassed me together.

18 My louers and friends hast thou put away from me, *and* mine acquaintance † hid themselues.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnesse of God. 23 For his testament and couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid. 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

I Will [a] sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I [b] said, Mercy shall be set vp for euer: thy trueth shalt thou [c] stablish in the very heauens.

3 [d] I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauen shall praise thy wonderous worke: yea, thy trueth in the [f] Congregation of the Saints.

6 For who is equall to the Lord in the heauen? *and who* is like the Lord among the [g] sonnes of the gods?

7 God is very terrible in the assembly of the [h] Saints, and to be reuerenced aboue all *that are* about him.

8 O Lord God of hostes, who is like vnto thee, *which art* a mighty Lorde, and thy trueth [ii] about thee!

9 [i] Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: [k] Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mighty arme: strong is thine hand, *and* high is thy right hand.

14 [l] Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed [ii] the people that can [m] reioyce *in thee*: they shall walke in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the [o] glory of their strength, and by thy fauour our hornes shalbe exalted.

18 For our [p] shield *appertaineth* to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine Holy one, and saydest, I haue layd helpe vpon one that is [r] mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine Holy oyle haue I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I wil [s] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercie *shall be* with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shall cry vnto me, Thou art my [y] Father, my God and the rocke of my saluation.

27 Also I wil make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my Couenant shall stande fast with him.

29 His seede also will I make to endure [z] for euer, and his throne as the dayes of heauen.

30 *But* if his children forsake my Lawe, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my Commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 [a] Yet my louing kindnesse will I not take from him, neither will I falsifie my trueth.

34 My Couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue sworne once by mine holines, † that I will not faile Dauid, *saying*,

36 His seede shall endure for euer, and his throne *shalbe* as the Sunne before me.

37 He shall be established for euermore as the moone, and *as* a faithfull [c] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine anointed.

39 Thou hast [d] broken the Couenant of thy seruant, *and* prophaned his [e] crowne, *casting it* on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stande in the battell.

44 Thou hast caused his dignity to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortened, *and* couered him with shame. Selah.

46 [g] Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

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11 I am ever in great dangers and sorowes, as though my life should vtterly be cut off every moment.

† *Ebr. were in darknesse.*

a Though the horrible confusion of things might cause them to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely beleeued in heart.

c As thine inuisible heauen is not subject to any alteration and changes so shall the trueth of thy promise be vnchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

f That is, in the heauens

g Meaning, the Angels.

h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he ettsoone deliuer it, when the dangers be great.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.

l For hereby hee iudgeth the world, and sheweth himselfe a mercifull Father and faithfull protector vnto his.

m Reioyce in their conscience that God is their Father.

n They shall be preserued by thy Fatherly providence.

o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.

s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.

t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate.

x He shall enjoy the land round about.

y His excellent dignitie shall appeare here in that he shall be named the Sonne of God, and the first borne, wherein he is a figure of Christ.

z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, till he had accomplished this promise in Christ.

* 1. Sam. 7. 14.

a Though the faithfull answere not in all points to their profession, yet God will not breake his Couenant with them.

b For God in performing hath respect to his mercie, and not to mans power in performing.

† *Ebr. If I lie vnto Dauid: which is a manner of oth.*

c As long as the Sunne and moone endure, they shall be witnesses vnto vs of his promise.

d Because of the horrible confusion of things, the Prophet complaineth to God as though he sawe not the performance of his promise. And thus disclosing his cares to God, he resisteth doubt and impatiencie.

e By this he meaneth the horrible dissipation and rending of the kingdome which was vnder Ieroboam: or els by the Spirit of prophecie Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.

f He sheweth that the kingdome fell before it came to perfection or was ripe.

g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, *which* thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mightie people.

51 For [k] thine enemies haue reproched *thee*, O Lord, because they haue reproched the [l] footesteps of thine Annointed.

52 Praised *be* the Lord for euermore. So bee it, euen so be it.

h Seeing mans life is short, and thou hast created man to bestowe thy benefites vpon him, except thou haste to help, death will preuent thee.
i He meaneth that Gods enemies did not onely slander him inwardly his bosome, but also reuiled him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They laugh at vs, which patiently waite for the comming of thy Christ.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neither admonished by the brentie of their life, 7 nor by his plagues to bee thankefull, 12 therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posteritie for euer.*

¶ *A prayer of Moses, the* [a] *man of God.*

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and *before* thou hadst formed the earth, and the worlde, euen from euerlasting to euerlasting that art *our* God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight *are* as yesterday when it is past, and *as* a watch in the night.

5 Thou hast [f] ouerflowed them, they are *as* a sleepe, in the morning he groweth like the grasse:

6 In the morning it florisheth and groweth, *but* in the euening it is out downe and withereth.

7 For we [g] are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue [h] spent our yeeres as a thought.

10 The time of our life *is* threescore yeeres and ten, and if they be of strength, [i] fourescore yeeres: yet their strength *is* but labour and sorowe: for it is cut off quickely, and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach vs so to number our dayes, that we may apply *our* hearts vnto [l] wisedome.

13 Returne (O Lord, [m] how long?) and bee ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, *and according* to the yeeres that we haue seene euill.

16 [n] Let thy worke bee seene toward thy seruants, and thy glory vpon their [o] children.

17 And let the [p] beautie of the Lord our God be vpon vs, & [q] direct thou [r] worke of our hands vpon vs, euen direct the worke of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house & defence vnto vs in all our troubles & trauels now this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundation of the world were layd.
d Moses by lamenting the frailtie and shortnesse of mans life moueth God to pitie.
e Though man think his life long, which is in deede most short, yet, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away sudderly as with a flood.
g Thou calleth vs by thy iudgements to consider the shortnesse of our life, and for our sinnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, for so much as our sinnes daily prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the brentie be miserable, much more, if thy wrath be vpon it, as they which feare thee, only know.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioy.
m Meaning, wilt thou be angry? ‖ Or, take comfort in thy seruants.
n Euen thy mercy which is thy chiefest worke.
o As Gods promises appertained as well to their posteritie, as to them, so Moses prayeth for the posteritie.
p Meaning that it was obserued, when he ceaseth to do good in his Church.
q For except thou guide vs with thine holy holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 *Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all temptations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glory.*

WHo so dwelleth in the [a] secrete of the most High, shall abide in the shadowe of the Almightie.

2 [b] I will say vnto the Lorde, O my hope, and my foretresse: *hee is* my God, in him will I trust.

3 Surely he will deliuer thee from the [c] snare of the hunter, *and* from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] trueth shall be thy shield and buckler.

5 [e] Thou shalt not be afraid of the feare of the night, *nor* of the arrowe that flyeth by day:

6 *Nor* of the pestilence that walketh in the darkenesse: *nor* of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, *but* it shall not come neere thee.

8 Doubtlesse with thine [f] eyes shalt thou behold and see the reward of the wicked.

9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the [h] yong lyon and the dragon shalt thou treade vnder feete.

14 [i] Because he hath loued me, therefore wil I deliuer him: I will exalt him because hee hath knowen my Name.

15 He shal call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shal perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods helpe is more readie for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.
d That is, his faithfull keeping of promise to helpe thee is thy necessitie.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shall haue some experience of Gods iudgements against the wicked, euen in this life, but fully they shall see it at that day, when all things shall be reuealed.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.
h Thou shalt not onely bee preserued from all euill, but ouercome it whether it bee secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
k For hee is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 *This Psalme was made to bee sung on the Sabbath, to stirre vp the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicity of the iust, planted in the house of God to praise the Lord.*

¶ *A Psalme* or *song for the* [a] *Sabbath day.*

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High.

2 To declare thy louing kindenesse in the [b] morning, and thy trueth in the night,

3 Vpon an [c] instrument of tenne strings, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy [d] workes, *and* I wil reioyce in the workes of thine hands.

5 O Lord, how glorious are thy works! *and* thy thoughts are very deepe.

6 An [e] vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.
b For Gods mercie and fidelitie in his promises toward his, binde them to praise him continually both day and night.
c These instruments were then permitted, but at the Sabbath day not Gods workes.

Christes comming abolished.
d Hee sheweth what is the vse of the Sabbath day: to wit, to meditate Gods works.
e That is, the wicked consider not his iudgements against them, and therefore most iustly perish.

foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art [f] most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shalbe destroyed.

10 [g] But thou shalt exalt mine horne, like the vnicornes, *and* I shall bee anoynted with fresh oyle.

11 Mine eyes also shall see *my desire* against mine enemies: and mine eares shall heare *my wish* against the wicked, that rise vp against me.

12 The righteous shall [h] flourish like a palme tree, *and* shall grow like a cedar in Lebanon.

13 Such as bee planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring foorth fruite in *their* age: they shall be fat and flourishing,

15 To declare that the Lorde my rocke is righteous, and that none iniquitie *is* in him.

f Thy iudgements are most constant against the wicked, and passe our reach.
g Thou wilt strengthen them with all power, & blesse them with all felicitie.
h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon
i The children of God shall haue a power aboue nature, and their age shall bring forth most fresh imites.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the world, and beateth downe all people which lifts them vp against his maiestie, 5 and prouoketh to consider his promises.

THe Lord [a] reigneth, *and* is clothed with maiestie: the Lord is clothed, *and* girded with power: the world also shal be established, that it can not be mooued.

2 Thy [b] throne is established of olde: thou art from euerlasting.

3 [c] The floods haue lifted vp, O Lorde: the floods haue lifted vp their voice: the floods lift vp their waues.

4 The waues of the sea *are* marueilous through the noise of many waters, *yet* the Lorde on high is more mightie.

5 Thy [d] testimonies are very sure: holinesse becommeth thine House, O Lord, for euer.

a As God by his power and wisedome hath made and gouerneth the world: so most the same be our defence against all enemies and dangers.
b Wherein thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power and wisedome in creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 whom the Lord will destroy.

O Lord God [a] the auenger, O God the auenger, shew thy selfe [b] clearely.

2 Exalt thy selfe, O Iudge of the world, *and* render a reward to the proud.

3 Lord, how long shal the wicked, how long shall the wicked [c] triumph?

4 They prate *and* speake fiercely: all the workers of iniquitie vaunt themselues.

5 They [d] smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murther the fatherlesse.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand, yee vnwise among the people: and ye fooles, when will ye be wise?

9 Hee that [f] planted the eare, shall hee not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the [g] nations, shall he not correct? hee that teacheth man knowledge, *shall he not know?*

11 The Lorde knoweth the thoughts of man, that they are vanitie.

12 Blessed *is* the man whom thou [h] chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For [i] iudgement shal returne to iustice, and all the vpright in heart *shall follow* after it.

16 Who will rise vp with me against the wicked? *or* who will take my part against the workers of iniquitie?

17 If the Lord had not [k] holpen me, my soule had almost dwelt in silence.

18 When I sayd, [l] My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie [n] fellowship with thee, which forgeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And hee will recompense them their wickednes, and [o] destroy them in their owne malice, *yea*, the Lord our God shall destroy them.

a Whose office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to punish the wicked.
c That is, bragge of their cruelti & oppression: or esteeme themselues aboue all other.
d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God, to take our cause in hand.
e He sheweth that they are desperate in malice, forasmuch as they fea ed not God, but gaue themselues wholly to doe wickedly. f Hee sheweth that it is impossible, but God should heare, see and vnderstand their wickednesse. g If God punish whole nations for their sinnes, it is meere folly for one man, or els a few to thinke that God will spare them.

h God hath care ouer his, and chastiseth them for their weale, that they should not perish for euer with the wicked.
i God will reduce the state & gouernement of things to their right vse, and then the godly shall follow him cheerefully.
k He compliseth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and disturbe, I euer found thy present helpe.
n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God
o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God 4 for the gouernment of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let vs sing [a] aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord *is* a great God, and a great King aboue all [b] gods.

4 In whose hande *are* the deepe places of the earth, and the [c] heights of the mountaines *are* his.

5 To whom the Sea *belongeth*: for hee made it, and his hands formed the dry land.

6 Come, let vs [d] worship and fal downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voice,

8 [f] Harden not your heart, as ‖ in Meribah, *and* as in the day of ‖ Massah in the wilderneste.

9 Where your fathers * tempted me, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with *this* generation, & sayd, They are a people that g erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, *saying*, Surely they shall not enter into my [h] rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefely in the sacrifice of praise & thanksgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these three words he signifieth one thing: meaning, that they must wholly giue themselues to seruе God.
e That is, the flocke whom he gouerneth with his owne hand. He sheweth wherein they are Gods flocke: that is, if they heare his voice. f By the contemning of Gods word, *of the place was so called.* ‖ *Or, tentation. reade Exodus 17.7.* Exod. 17.2.num.13.21. g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God for his mercies. And this specially ought to be referred to the kingdome of Christ*

SIng [a] vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, *and* praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord [c] made the heauens.

6 [d] Strength and glory *are* before him: power and beautie *are* in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and [e] power.

8 Giue vnto the Lord the glory of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: surely the world shall be stable, *and* not mooue, *and* he shall iudge the people [h] in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he cõmeth to iudge the earth: he wil iudge the world with righteousnesse, and the people in his truth.

a The Prophet foreseeth that the Kingdome shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.
b Seeing he will reuealle himselfe to all nations contrary to their own expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.
c Not, counties.
d Then the idoles, or whatsoever made not the heauens, are not God.
e God cannot be honoured, but by his strength and glory: the signes whereof appeare in his Sanctuary.
f As by experience ye see that it is onely due vnto him.
g By offering vp your soules wholy vnto God, declare that you worship him with the Iewes of Gods promise.
h He shall regenerate them anew with his Spirit, and restore them to the image of God.
i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioycing and thankesgiuing.*

THe [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenesse *are* round about him: righteousnesse and iudgement *are* the foundation of his throne.

3 There shal goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was [d] afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnesse, and all the people see his glory.

7 [e] Confounded be all they that serue grauen images, *and* that glory in idoles: worship him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, O Lord, art most High aboue all the earth: thou art much exalted aboue all gods.

10 Yee that [h] loue the Lord, hate euill: hee preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy

a He sheweth that where God reigneth, there is all felicitie, and spirituall ioy.
b For the Gospel shall not be onely preached in Iudea, but through all yles & countreys.
c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not the wicked to true obedience, but maketh them to turne away from God.
e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.
f Let all that which is esteemed in the world, fall downe before him.
g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.
h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.
i Though Gods deliuerance appeare not sud-denly, yet it is sowen and layd vp in store for them.

for the vpright in heart.

12 Reioyce yee righteous in the Lorde, and giue thankes for his holy [k] remembrance.

PSAL. XCVIII.

1 *An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.*

¶ A Psalme.

SIng [a] vnto the Lord a new song: for he hath done marueilous things: * his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declareth his [c] saluation: his righteousnesse hath he reueiled in the sight of the nations.

3 He hath [d] remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loud vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, *euen* vpon the harpe with a singing voice.

6 With [e] shalmes and sound of trumpets sing loud before the Lord the king.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousnes shal he iudge the world, and the people with equitie.

k Be mindfull of his benefits, and onely trust in his defence.
a That is, some song newly made in token of their wonderfull deliuerance by Christ.
* *Isa.59.16.*
b He preseruth his Church miraculously.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise.
e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 *He commendeth the power, equitie, and excellencie of the kingdome of God by Christ over the Iewes and Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.*

THe Lord reigneth, let the [a] people tremble: he sitteth *betweene* the * Cherubims, let the earth be mooued.

2 The Lord *is* great in Zion, and he is high aboue all the people.

3 They shall [b] praise thy great and fearefull Name (*for* it is holy)

4 And the kings power, that loueth iudgement: *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fal downe before his [c] footestoole: *for* he is holy.

6 Moses and Aaron *were* among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, *and* the Law *that* hee gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

promise.
e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 *He exhorteth all to serue the Lord, 3 who hath chosen vs and preserued vs, 4 and to enter into his assemblies to praise his Name.*

¶ A Psalme of praise.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
* *Exod.25.22.*
b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.
c That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spirituall presence, wherefoever his Church is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whom God made his
a He prophesieth that Gods benefit in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion to praise his mercy and reioyce.

3 Knowe ye that euen the Lord is God: he hath [b] made vs, and not we our selues: *we are* his people, and the sheepe of his pasture.

4 [c] Enter into his gates with praise, *and* into his courts with reioycing: praise him *and* blesse his Name.

5 For the Lord is good: his mercie *is* [d] euerlasting, and his trueth *is* from generation to generation.

b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheepe and people.
c He sheweth that God will not be worshipped, but by that meanes which he hath appointed.
d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernement hee will obserue in his house and kingdome. 5 He will punish and correct, by rooting foorth the wicked, 6 and cherishing the godly persons.

¶ *A Psalme of Dauid.*

I Will [a] sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfit way, [b] till thou commest to me: I will walke in the vprightnesse of mine heart in the middes of mine house.

3 I wil set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from mee: I will know none euill.

5 Him that priuily [d] slandereth his neighbour, will I destroy: him that hath a proud looke and hie heart, I cannot *suffer*.

9 Mine eyes *shalbe* vnto the [e] faithfull of the land, that they may dwell with me: he that walketh in a perfit way, he shall serue me.

7 There shal no deceitfull person dwell within mine house: hee that telleth lies, shall not remaine in my sight.

8 [f] Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be merciful and iust.
b Though as yet thou deferest to place me in the Kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse being a priuate man.
c He sheweth that magistrates doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he will punish all. e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good. f Magistrates must immediatly punish vice, lest it grow to further inconuenience: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 and the stability of the Church.

¶ *A prayer [a] of the afflicted, when he shall be in distresse, and powre foorth his meditation before the Lord.*

O Lord, heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are [c] consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten, and withereth like grasse, because I forgate [d] to eate my bread.

5 For the voice of my groning my bones doe cleaue to my skinne.

6 I am like a [e] pelicane of the wildernesse: I am an owle of the deserts.

7 I watch and am as a sparow alone vpon the house toppe.

8 Mine enemies reuile me daily, *and* they that rage against me, haue [f] sworne against me.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must liuely feele that, which we desire, and stedfastly beleeue to obtaine.
c These excessiue kinds of speech shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorowes were so great, that I passed not for mine ordinarie food. e Euer mourning and solitarie, casting out fearefull cries. f Haue conspired my death.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes *are* like a shadowe that fadeth, and I am withered like grasse.

12 But thou O Lord, doest [i] remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise *and* haue mercie vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy seruants delite in the [l] stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory,

16 When the Lord shall build vp Zion, *and* shall appeare [m] in his glory,

17 *And* shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be [n] created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the [o] children of death:

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem,

22 When the people shall be gathered [p] together, and the kingdomes to serue the Lord.

23 He [q] abated my strength in the way, *and* shortened my dayes.

24 *And* I said, O my God, take me not away in the mids of my dayes: thy yeeres *endure* from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens *are* the worke of thine hands.

26 [r] They shall perish, but thou shalt endure: euen they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shal be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shal continue, and their seede shall stand [s] fast in thy sight.

g I haue not spitten out of my mourning to make my refection.
h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we be frailes, yet by promise is sure, and the remembrance thereof shall confirme vs for euer.
k That is, the fourtie yeares, which by the Prophet Ieremie thou didest appoint. Iere. 29. 10.
l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pitie it.
m That is, when he shall haue drawen his Church out of the dirtiest of death.
n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue beene dead, which by deliuerance was as it were created anew.
o Who now in their banishment could looke for nothing but death.
p He sheweth that Gods Name is neuer more preached, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ, which was promised. q The Church lament that they see not the time of Christ, much more man shall perish: but the Church by reason of Gods promise endureth for euer. r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. s Seeing thou hast chosen thy Church out of the world, and inuited in to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father toward his children. 14 The frailtie of mans life. 20 An exhortation to man, and Angels to praise the Lord.

¶ A Psalme *of Dauid.*

MY soule, [a] praise thou the Lord, and all that is within me, *praise* his holy Name.

2 My soule, praise thou the Lord, and forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions,

a He waketh his dulnesse to praise, God shewing that both vnderstanding and affections, mind and heart are too little to set forth his praise.
b This is the beginning & chiefest of all benefits: remission of sinne. c For before that we haue remission of our sinnes, we are as dead men in the graue.

5 Which

5 Which satisfieth thy mouth with good things: and thy d youth is renued like the eagles.
6 The Lorde executeth righteousnesse and iudgement to all that are oppressed.
7 He made his wayes knowen vnto e Moses, *and* his workes vnto the children of Israel.
8 The Lord is full of compassion and mercie, slow to anger and of great kindnesse.
9 He will not alway f chide, neither keepe *his anger* for euer.
10 He hath not g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.
12 As farre as h the East is from the West: so farre hath he remooued our sinnes from vs.
13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.
14 For he knoweth whereof we be made: hee remembreth that we are but dust.
15 The dayes of i man are as grasse: as a flowre of the field, so flourisheth he.
16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.
17 But the louing kindnes of the Lord *endureth* for euer and euer vpon them that feare him, and his k righteousnesse vpon childrens children,
18 Vnto them that keepe his l couenant, and thinke vpon his commandements to doe them.
19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.
20 Praise the Lord, ye m his Angels, that excell in strength, that doe his commandement in obeying the voice of his word.
21 Praise the Lord all ye his hosts, ye his seruants that doe his pleasure.
22 Praise the Lord all ye his works, in all places of his dominion: my soule, prayse thou the Lord.

d As the eagle, when her beake waxeth weak, sheddeth blood, and is renewed in strength, even so God maketh lowly men his strength to his Church aboue all mans expectation.
e As to his chiefe minister and next to his people.
f He sweeth first his seuere iudgement, but so soone as the sinner is humbled, he receiuth him to mercie.
g We haue prooued by continuall experience, that his mercie hath euer preuailed against our offences.
h As great as the world is, so full is it of figures of Gods mercie toward a faithfull, when hee hath remooued their sinnes.
i Heer declareth the man hath nothing in himselfe to moue God to mercy, but only the confession of his infirmitie and miserie.
k His iust and faithfull keeping his promise.
l To whome he giueth grace to serue him, and to obey his word.
m Intimat that we, which naturally are slow to praise God, exhort the Angels, which willingly doe it, we stire vp our selues to consider our duty, and awake out of our sluggishnesse.

PSAL. CIIII.

1 *An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.*

MY soule, praise thou the Lord: O Lorde my God, thou art exceeding great, thou art a clothed with glory and honour,
2 Which couereth himselfe with light, as with a garment, *and* spreadeth the heauens like a curtaine
3 Which layeth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh vpon the wings of the winde.
4 Which b maketh the spirits his messengers, *and* a flaming fire his ministers.
5 Hee set the earth vpon her foundations, so that it shall neuer mooue.
6 Thou couredst it with the c deepe as with a garment: the d waters would stand aboue the mountaines.
7 *But* at thy rebuke they flee: at the voice of thy thunder they haste away.
8 *And* the mountaines ascend, *and* the valleys descend to the place which thou hast established for them.

a O The Prophet sheweth that we need not to enter into the heauens to find God, for so much as all the order of nature, with the properties and placing of the elements, are euident by mineans to see his maiestie in.
b As the Prophet here sheweth that all visible powers are ready to serue God, so the Apostle in the Heb. 1. 7. beholdeth in this ghst how the very Angels also are obedient to his commandement.
c Thou makest the sea to be an ornament vnto the earth.
d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

9 *But* thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.
10 Hee sendeth the springs into the valleys, which runne betweene the mountaines.
11 They shall giue drinke to all the e beasts of the field, and the wild asses shall quench their thirst.
12 By these f springs shall the foules of the heauen dwell, and sing among the branches.
13 Hee watereth the mountaines from his g chambers, *and* the earth is filled with the fruite of thy workes.
14 Hee causeth grasse to grow for the cattell, and herbe for the vse of h man, that he may bring foorth bread out of the earth,
15 And wine *that* maketh glad the heart of man, *and* oyle to make the face to shine, and bread *that* strengthneth mans heart.
16 The high trees are satisfied, *euen* the cedars of Lebanon, which he hath planted,
17 That the birds may make their nests there: the storke dwelleth in the firre trees.
18 The high mountaines *are* for the ‖ goates: the rockes *are* a refuge for the conies.
19 He appointed the i moone for certaine seasons: k the sunne knoweth his going downe.
20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creepe foorth.
21 The lyons roare after their pray, and seeke their meate l at God.
22 *When* the Sunne riseth, they retire, and couch in their dennes.
23 m *Then* goeth man forth to his worke, and to his labour vntill the euening.
24 O Lord, how n manifold are thy workes! in wisdome hast thou made them all: the earth is full of thy riches.
25 *So is* this sea great and wide: *for* therein *are* things creeping innumerable, both small beasts and great.
26 There goe the ships, *yea* that ‖ Liuiathan, whom thou hast made to play therein.
27 o All these wait vpon thee, that thou mayst giue them food in due season.
28 Thou giuest it to them, *and* they gather it: thou openest thine hand, *and* they are filled with good things.
29 *But if* thou p hide thy face, they are troubled: *if* thou take away their breath, they dye and returne to their dust.
30 *Againe if* thou q send forth thy spirit, they are created, & thou renuest the face of the earth.
31 Glory be to the Lord for euer: let the Lord reioyce in his workes.
32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they r smoke.
33 I will sing vnto the Lord *all* my life: I will praise my God, while I liue.
34 Let my words be acceptable vnto him: I will reioyce in the Lord.
35 Let the sinners bee s consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Praise ye the Lord.

e If God prouide for the very beasts, much more will he extend his prouident care to man.
f There is no part of the world so barren where most euident signes of Gods blessings appeare not.
g From the clouds.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine and oyle or ointment.
‖ *Or, does, yoes, and such like.*
i As to separate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his course, either farre or neere, it noteth sommer, winter and other seasons.
l That is, they onely finde meate according to Gods prouidence, who careth euen for the bruite beasts.
m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fierceneſse of beasts.
n He confesseth that no tongue is able to expresse Gods workes nor minde to comprehend them.
‖ *Or, whale.*
o God is a most nourishing Father, who prouideth for all creatures their daily food.
p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creatour.
r Gods mercifull face giueth strength vnto the earth, but his seuere countenance burneth the mountaines.
s Who iniect the world, and to cause God that he cannot reioyce in his workes.

PSAL. CV.

1 *Hee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceasith to doe them good, euen for his promise sake.*

Praise

PRaise the Lord, *and* call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing prayses vnto him, *and* talke of all his wonderous workes.

3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that he hath done, his wonders, and the [d] iudgements of his mouth,

6 Yee seede of Abraham his seruant, yee children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements *are* through all the earth.

8 Hee hath alway remembred his couenant, *and* promise, that he made to a thousand generations,

9 *Euen* that which he [e] made with Abraham, and his oath vnto Izhak:

10 And *since* hath confirmed it to Iaakob for a law, *and* to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, *yea* very fewe and strangers in the land,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 *Yet* suffered he no man to do them wrong, but reproued [g] Kings for their sakes, *saying*,

15 Touch not mine [h] anoynted, and doe my [i] Prophets no harme.

16 Moreouer, hee called a famine vpon the land, *and* vtterly brake the [k] staffe of bread.

17 *But* he sent a man before them: Ioseph was sold for a slaue.

18 They held his feete in the stockes, *and* hee was laide in yrons,

19 Vntill [l] his appointed time came, *and* the counsell of the Lord had tryed him.

20 The king sent and loosed him: *euen* the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That he should bind his [m] princes vnto his will, and teach his Ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours:

25 [n] He turned their heart to hate his people, and to deale craftily with his seruants.

26 *Then* sent he Moses his seruant, *and* Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darknesse, and made it darke: and they were not [o] disobedient vnto his commission.

29 *Hee turned their waters into blood, and slew their fish.

30 *Their land brought foorth frogs, *euen* in their kings chambers.

31 Hee [p] spake, and there came swarmes of flies *and* lice in al their quarters.

32 He gaue them [q] haile for raine, *and* flames of fire in their land.

33 Hee smote their vines also and their figge trees, and brake downe the trees in their coastes.

34 [r] He spake and the grashoppers came, and caterpillars innumerable,

35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.

36 * He smote also all the first borne in their land, *euen* the beginning of all their strength.

37 Hee brought them foorth also with siluer and golde, and there was [s] none feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke and the waters flowed out, *and* ranne in the drie places *like* a riuer.

42 For he remembred his holy [x] promise to Abraham his seruant,

43 And hee brought foorth his people with [y] ioy, *and* his chosen with gladnesse,

44 And gaue them the lands of the heathen, & they tooke the labours of the people in possession

45 That they might [z] keepe his statutes, and obserue his Lawes. Prayse yee the Lord.

a For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues mindful by thanksgiuing.
b By the strength and face, he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby so liuely declared, as if he should haue declared it by mouth.
e The promise which God made to Abraham to be his God, and the God of his seede after him, he renued and repeated it againe to his seede after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the King of Getar, Gene. 12. 17. and 20. 3.
h Those whom I haue sanctified to be my people.
i Meaning the old fathers, to whom God shewed himselfe plainely, and who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie as God had appointed, and till he had tryed sufficiently his patience.
m That the very princes of the countrey should be at Ioseph's commandement and learne wisedome at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron.
* Exod 7.20. * Exod 8 6. p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake. q It was strange to see raine in Egypt, much more it was searefull to see hayle.

r He sheweth that all creatures are armed against man, when God in his iudgement is in his commandement that the gaffers destroyed the land.
* Exod. 12. 29.
s When they enemies felt Gods plagues his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites, then with their loue.
u Not for necessitie, but for fainting of their faith.
x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.
y When the people God preserueth his beld.

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to bee brought againe into the land of Gods mercifull visitation. 8 And after the manifold maruels of God wrought in their deliuerance foorth of Egypt, and the great ingratitude of the people rebewsed, 47 They doe pray and desire to bee gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ Prayse ye the Lord.

PRaise [a] ye the Lord because he is good, for his mercie *endureth* for euer.

2 Who can expresse the noble actes of the Lord, *or* shew foorth all his prayse?

3 Blessed *are* they that [b] keepe iudgement, and doe righteousnesse at all times.

4 Remember me, O Lord, with the [c] fauour of thy people: visite me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of the people, and glorie with thine inheritance.

6 Wee haue [d] sinned with our fathers: wee haue committed iniquitie, *and* done wickedly.

7 Our fathers vnderstoode not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red Sea.

8 Neuertheleſse he [e] saued them for his Names sake, that he might make his power to beknowen.

9 And he rebuked the red Sea, and it was dryed vp, and he led them in the deepe, as in the wildernesse.

10 And he saued them from [f] aduersaries hand, and deliuered them from the hand of the enemie.

11 * And the waters couered their oppressors: not one of them was left.

12 Then [g] beleeued they his words, *and* sang prayse vnto him.

13 But incontinently they forgate his workes: they waited not for his [g] counsell,

a The Prophet exhorteth the people to prayse God for his benefits past, that thereby their minds may be strengthened against all present troubles and despaire.
b He sheweth that it is not enough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be reckoned into the number of thine.
d By earnest confession of all of their owne, as of their fathers sinnes, they show that they had hope that God according to his promise would pitie them.
e The inestimable goodnesse of God appeared in this, that hee would change the order of nature, rather than his people should not be deliuered, although they were wicked. *Exod. 14. 27. f The wonderfull workes of God caused them to beleeue for a time, and to prayse him.
g They would preuent his wisedome and prouidence.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but hee sent [b] leannesse into their soule.

16 They enuied Moses also in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and [i] swallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the lande of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had [l] not Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy *them*.

24 Also they contemned that [m] pleasant land, *and* beleeued not his word,

25 But murmured in their tents, *and* hearkened not vnto the voice of the Lord.

26 Therefore [n] hee lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seede among the nations, and to scatter them throughout the countreies.

28 They ioyned themselues also vnto [o] Baalpeor, and did eate the offrings of the [p] dead.

29 Thus they [q] prouoked *him* vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stoode vp, and executed iudgement, and the plagne was staied.

31 * And it was [s] imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of * Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirite, so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, *euen* the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stayned with their owne workes, and went [x] a whoring with their owne inuentions.

40 Therfore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many [y] a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet hee saw when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lorde our God, and [a] gather vs from among ȳ heathen, that we may praise thine holy Name, and glory in thy prayse.

48 Blessed *be* the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

dispersed, and giue vs constancie vnder the crosse, that with one consent we may all prayse thee.

PSAL. CVII.

1 The Prophet exhorteth all these that are redeemed by the Lord, and gathered vnto him, to giue thanks 9 for this mercifull prouidence of God, gouerning all things at his good pleasure, 20 sending good and euill, prosperitie and aduersitie to bring men vnto him. 41 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

PRaise [a] the Lord, because he is good: for his mercie *endureth* for euer.

2 Let them, [b] which haue beene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the lands, from the East and from the West, from the North and from the ‖ South.

4 *When* they wandred in the desert *and* wilderness out of the way, *and* found no citie to dwell in,

5 [c] Both hungry *and* thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, *and* he deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkenesse and in the shadow of death, being bound in miserie and yron,

11 Because they [d] rebelled against the words of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauinesse, *then* they fell downe and there was no helper.

13 Then they [e] cryed vnto the Lorde in their trouble, & he deliuered them from their distresse.

14 He brought them out of darknesse, and *out of* the shadow of death, and brake their bandes asunder.

15 Let them *therefore* confesse before the Lorde his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the [f] gates of brasse, and brast the barres of yron asunder.

17 [g] Fooles by reason of their transgression,

couerie, but all things are brought to despaire, then God mightie power. g They that haue no feare of God, by his sharpe rodder are brought to call vpon him, and so finde mercy.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercome and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he alteretb his punishment, and forgineth vs

a Gather thy Church, which is one conse. t wee may

a This notable sentence w s in the beginning w sed, as the foote or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ *Or, from the sea: meaning the red sea, which is on the South part of the land*

c Hee sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered to bee mindfull of so great a benefite.

d Then the ue way to obey God, is to followe his expresse commandement: also hereby all are exhorted to descende into themselues, forasmuch as none are punished but for their sinnes.

e Hee sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

f When there seemeth to mans iudgement no remedie, chiefly sheweth his

x Then true chastitie is to onely vnto God.

and

and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deathes doore.

19 Then they cry vnto the Lord in their trouble, *and* he deliuereth them from their distresse.

20 [h] He sendeth his worde and healeth them, and deliuereth them from their [i] graues.

21 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of [k] praise, and declare his workes with reioycing.

23 They that goe downe to the [l] sea in ships, *and* occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormy winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, *and* descend to the deepe, so that their soule [m] melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry vnto the Lord in their trouble, *and* he bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that the waues thereof are still.

30 When they are [o] quieted, they are glad, and he bringeth them vnto the hauen, where they would be.

31 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the [p] Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wildernesse, and the springs of waters into drinesse,

34 *And* a fruitfull land into ‖ barrennesse for the wickednesse of them that dwell therein.

35 *Againe* he [q] turneth [r] wildernes into pooles of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in,

37 And sow the fieldes, and plant vineyards, which bring forth fruitfull [r] increase.

38 For he blesseth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 [s] Againe *men* are diminished, and brought low by oppression, euill and sorow.

40 He powreth [t] contempt vpon princes, and causeth them to erre in desert places out of [y] way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The [u] righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here contemed, is, 1 That Dauid giueth himselfe with heart and voice to praise the Lord, 7 and assureth himselfe of the promise of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet he alone will in the end cast downe our enemies.

A song or *Psalme of Dauid.*

O God, mine heart *is* [a] prepared, so *is* ‖ my tongue: I will sing and giue praise.

2 Awake viole and harpe: I wil awake early.

3 I will praise thee, O Lord, among the [b] people, and I will sing vnto thee among the nations.

4 For thy mercie is great aboue the heauens, and thy trueth vnto the clouds.

5 [c] Exalt thy selfe, O God, aboue the heauens, and *let* thy glory *be* vpon all the earth,

6 That thy beloued may be deliuered: [d] helpe with thy right hand and heare me.

7 God hath spoken in his [e] holinesse: *therefore* I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead *shalbe* mine, *and* Manasseh *shalbe* mine: Ephraim also *shalbe* the strength of mine head: Iuda *is* my lawgiuer.

9 [f] Moab *shalbe* my washpot: ouer Edom will I cast out my shoe: vpon Palestina wil I triumph.

10 Who will leade mee into the strong citie? who will bring me vnto Edom?

11 [f] Wilt not thou, O God, *which* haddest forsaken vs, and diddest not goe foorth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall treade downe our enemies.

a This exceeding affection declareth that he is free from hypocrisie, and that sluggishnesse slayeth him not. ‖ *Or, my glory, because it chiefly setteth forth the glory of God.*

b He prophesieth of the calling of the Gentiles for except they were called they could not heare the goodnesse of God.

c Let all the world see thy indgement, in that that thou art God onely, and so confesse that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admoniseth vs to be earnest in prayer, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shew him selfe constant, and holy in his promise, so that doth nations following.

f See of this Psalme vs.

PSAL. CIX.

1 Dauid being falsely accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth he promise to giue praises vnto God.

To him that excelleth. A Psalme of Dauid.

HOld not thy tongue, O God of my [a] praise.

2 For the mouth of the wicked, and the mouth *full* of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shall be iudged, let him be condemned, & let his [d] prayer be turned into sinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds & beg and seeke *bread, comming out* of their places destroied.

11 Let [f] the extortioner catch all that he hath, and let the strangers spoyle his labour.

12 Let there bee none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posteritie be destroyed, *and* in the generation following, let their name be put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 *But* let them alway be before the Lord, that he may cut off their memoriall from the earth.

lawfull gotten goods, are by Gods iust indgement deprived of all. ‖ Thus sheth the Lorde to the third and fourth generation the wicked their wicked children.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.

b To declare that I had none other refuge, but thee, in whome my conscience was at rest.

c Whether it were Doeg or Saul, or some familiar friend that had betraied him, he praieth not of priuate affection, but moued by Gods spirite, that God would take vengeance vpon him.

d As to the elect all things turne to their profit: so to the reprobate, even those things that are good, turne to their damnation.

e This was directly accomplished in Iudas, Acts 1.20.

f He declareth that the curse of God lieth vpon the extortioner, who thinking to enrich their children by their vn-

g Thus punishe of the parents in

16 Because [h] he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17 As he loued cursing, so shall it come vnto him, *and* as hee loued not blessing, so shall it bee farre from him.

18 As he clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith hee shall be alway girded.

20 Let this bee the reward of mine aduersarie [k] from the Lord, and of them that speake euill against my soule.

21 But thou, O Lord my God, deale with mee according vnto thy [l] Name: deliuer mee, (for thy mercie is good)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like a shadow that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my flesh [n] hath lost *all* fatnesse.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: [o] saue me according to thy mercie.

27 And they shall knowe that this is thine hand, *and that* thou, Lord, hast done it.

28 *Though* they [p] curse, yet thou wilt blesse: they shal arise, and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I wil giue thanks vnto [q] Lord greatly with my [q] mouth, and praise him among the multitude.

31 For hee will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule.

were of litle power, but with the iudges & princes of the world

PSAL. CX.

1 Dauid prophesieth of the power and euerlasting kingdome giuen to Christ, 4 and of his Priesthood, which should put an end to the Priesthood of Leui.

¶ *A Psalme of Dauid.*

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of [b] Zion: be thou ruler in the mids of thine enemies.

3 Thy people *shall come* willingly at the time *of assembling* [c] thine armie in holy beautie: the youth of thy wombe *shalbe* as the morning dew.

4 The Lord sware, & wil not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.

5 The Lord *that is* at thy right hand, shall wound kings in the day of his wrath.

6 He shalbe iudge among the heathen: he shal fil *all* with dead bodies, *and* smite the [e] head ouer great countreys.

7 He shall [f] drinke of the brooke in the way: therefore shall he lift vp *his* head.

a Iesus Christ in the two and twentie of Matth. verse 44 giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto David, but to himselfe.
b And thence it shall stretch thorow all the world: and this power daily standeth in the preaching of his word.
c By the word thy people shall be assembled into thy Church, whose increase shall be so abundant and wonderfull, as the dreps of the dew.
d As Melchi zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king saue onely in Christ, Heb. 7. 16.
e No power shalbe able to resist him.
f Vnder this similitude of a mastiue, that is so greedie to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lord for his mercifull works toward his Church, 10 and declareth wherein true wisdome and right knowledge consisteth.

¶ *Praise ye the Lord.*

I Will [a] praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord *are* [b] great, & ought to be sought out of all them that loue them.

3 His worke *is* beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderful workes to be had in remembrance: the Lord *is* merciful and full of compassion.

5 He hath giuen [c] a || portion vnto them that feare him: he wil euer be mindful of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The [d] workes of his hands *are* trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull *is* his Name.

10 [e] The beginning of wisedome *is* the feare of the Lord: all they that obserue [f] them, haue good vnderstanding: his praise endureth for euer.

in effect doth hee declare himselfe iust and true in the gouernement of the same.
e They onely are wise, that feare God and none haue vnderstanding, but they that obey his word.
f To wit his commandements, as verse 7.

a The Prophet declareth that he will praise God both priuately & openly, & that from the heart, as he that consecrateth himselfe wholly and onely vnto God.
b He sheweth that Gods workes are a sufficient cause wherefore wee should praise him, but chiefly his benefits toward his Church.
c God hath giuen to his people all that was necessarie for them, and will do stil euen for his couenants sake, & in this sense the Ebrew word is taken, Pro. 30. 8. and 31. 15.
|| *Or, pray, and feede.*
d As God promised to take the care of his Church: so hee hath fulfilled the same.
e The godly shall haue abundance, and contentment, because their heart is satisfied in God onely.
f The faithfull in all their aduersities know that all shall goe well with them: for God wil be mercifull and iust.
d Hee sheweth what is the fruit of mercy to lend freely, and not for gaine, and so to measure his doings, that he may be able to helpe
The godly pitch re requireth, and as
The blessings of

PSAL. CXII.

1 Hee praiseth the felicitie of them that feare God, 10 and condemne the cursed state of the contemners of God.

¶ *Praise ye the Lord.*

BLessed *is* the man that [a] feareth the Lord, *and* delighteth greatly in his commandements.

2 His seed shalbe mightie vpon earth: the generation of the righteous shalbe blessed.

3 [b] Riches and treasures *shalbe* in his house, and his righteousnesse endureth for euer.

4 Vnto the [c] righteous ariseth light in darknes: *he is* merciful and ful of compassion & righteous.

5 A good man *is* mercifull, and [d] lendeth, *and* will measure his affaires by iudgement.

6 Surely he shal neuer be moued: *but* the righteous shalbe had in euerlasting remembrance.

7 He wil not be afraid of euill tidings: *for* his heart is fixed, *and* beleeueth in the Lord.

8 His heart is stablished: *therefore* he wil not feare, vntill he see *his desire* vpon his enemies.

9 Hee hath [e] distributed *and* giuen to the poore: his righteousnesse remaineth for euer: his [f] horne shalbe exalted with glorie.

10 The wicked shall see it, and be angrie: hee shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

where neede requireth, and not to bestow all on himselfe.
e not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power and prosperous estate.
g God vpon his children shall cause the wicked to die for enuie.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delight onely in the word of God.
b The godly shall haue abundance, and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities know that all shall goe well with them: for God wil be mercifull and iust.
d Hee sheweth what is the fruit of mercy to lend freely, and not for gaine, and so to measure his doings, that he may be able to helpe
The godly pitch re requireth, and as
The blessings of

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 in that that contrarie to the course of nature hee worketh in his Church.

¶ *Praise ye the Lord.*

PRayse, O yee seruants of the Lord, [a] praise the Name of the Lord.

2 Blessed bee the Name of the Lord from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The

a By this often repetition he stirreth vp our cold dulnes to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

4 The Lord is high aboue all [b] nations, *and* his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high,

6 Who abaseth himselfe to behold *things* in the heauen and in the earth!

7 Hee raiseth the needie out of the dust, *and* lifteth vp the [c] poore out of the dung,

8 That he may set him with the princes, *euen* with the princes of his people.

9 He maketh the barren woman to dwel with a family, *and* a ioyfull mother of children. Praise yee the Lord.

b If Gods glorie shine therow all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?
c By preferring the poore to high honour, and giving the barren children, hee sheweth not only by miracles but also by ordinarie means, that God worketh not onely in his Church by ordinarie meanes,

PSAL. CXIIII.

1 *How the Israelites were deliuered foorth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth, preseruth his miraculously.*

WHen * Israel went out of Egypt, *and* the house of Iaakob from the [a] barbarous people,

2 Iudah was [b] his sanctification, *and* Israel his dominion.

3 The sea saw it, and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, *and* the hils as lambes.

5 What ailed thee, O sea, that thou fleddest? O Iorden, *why* wast thou turned backe?

6 Ye mountaines, *why* leaped ye like rammes, *and yee* hils as lambes?

7 The [d] earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which [e] turneth the rocke into water-pooles, *and* the flint into a fountaine of water.

*Exod. 13. 3.
a That is, from them that were of a strange language.
b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.
d Ought then his people to be insensible, when they see his power and maiestie?
e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 *A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 trusting most constantly that God will preserue them in their neede, seeing that hee hath adopted and receiued them to his fauour, 18 promising finally that they will not be vnmindfull of so great a benefit, if it would pleast God to heare their prayer, and deliuer them by his omnipotent power.*

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, *and* for thy trueths sake.

2 Wherefore shall the heathen say, [b] Where is now their God?

3 But our God *is* in heauen: he doth whatsoeuer he [c] will.

4 Their idoles *are* [d] siluer and golde, *euen* the worke of mens hands.

5 They haue a mouth, and speake not: they haue eyes, and see not.

6 They haue eares, and heare not: they haue noses, and smell not.

7 They haue [e] hands, & touch not: they haue feete, and walke not: neither make they a sound with their throat.

8 They that make them are [f] like vnto them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* hee is their helpe, and their shield.

a Because God promised to deliuer them, not for their sakes, but for his Name, Isa. 48. 11. therefore they ground their prayer vpon this promise.
b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.
c No impediments can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing nitie it is to aske he why they should be esteemed.
e He sheweth what great vanitie of them, which not onely haue no helpe in them, but lacke sense and reason.
f As much without sense, as blockes and stones.

10 O house of Aaron trust ye in the Lord: *for* he is their helpe, and their shield.

11 Ye that feare the Lord, trust in the Lord: *for* he is their helper, and their shield.

12 The Lord hath bene mindfull of vs: he will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.

13 Hee will blesse them that feare the Lord both small and great.

14 The Lord will increase *his graces* toward you, *euen* toward you, and toward your children.

15 Ye are blessed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that [l] goe downe into the *place of* silence.

18 But wee will praise the Lord from henceforth and for euer. Praise ye the Lord.

g For they were appointed by God as instructors and teachers of faith and religion for others to learne.
h That is, he will continue his graces toward his people.
i And therefore doeth still gouerne and continue all things therein.
k And they declare enough his sufficiencie, in that the world doeth not need him in nothing, but to shew his liberlie toward men.
l Though the dead set forth Gods glorie, yet not in the Congregation.

PSAL. CXVI.

1 *Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 and protesteth that hee will bee thankefull for the same.*

I [a] Loue the Lord, because hee hath heard my voice *and* my prayers.

2 For he hath inclined his eare vnto me, when I did call *vpon him* [b] in my dayes.

3 *When* the snares of death compassed mee, and the griefes of the graue caught mee: *when* I found trouble and sorrow,

4 Then I called vpon the Name of the Lord, *saying*, I beseech thee, O Lord, deliuer my soule.

5 The Lord *is* [c] mercifull and righteous, and our God *is* full of compassion.

6 The Lord preserueth the simple: I was in miserie, and he saued me.

7 Returne vnto thy rest, O [d] my soule: for the Lord hath beene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, *and* my feete from falling.

9 I shall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I speake: *for* I was sore troubled.

11 I said in my [g] feare, All men are liars.

12 What shall I render vnto the Lord for all his benefits toward me?

13 I will [h] take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, *euen* now in the presence of all his people.

15 Precious in the sight of the Lord *is* the [i] death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, *and* the sonne of thine handmaide: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, *euen* now in the presence of all his people,

19 In the courts of the Lords house, *euen* in the mids of thee, O Ierusalem. Praise ye the Lord.

a He graueth that no plaine is so great, as to seek Gods helpe in vain in the extremitie, neither that any thing more strength vp our loue toward him.
b That is, in the extremie time to seeke helpe, which was when he was in distresse.
c Hee sheweth foorth the loue of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe those that are destitute of aid and counsell.
d Which was vnquieted before, now rest vpon the Lord, for hee hath beene beneficiall towards thee.
e The Lord will preserue me, and saue my life.
f I felt all these things, and therefore was inforced by faith to confesse them. 2. Cor. 4. 13.
g In my great distresse I thought God would not regard mee, which is but lies and vanitie, yet I ouercame this temptation, and felt the contrarie.
h In the Loue they vsed to make a banket, where in signe of thankes both displayed their [illegible] that we all

they gaue solemne thankes to God, and to take the cup and drinke giuing.
i I perceiue that God hath a care ouer his, so that hee death, and taketh an account.
k I wil thanke him for his benefits, for that we all payment, to confesse that wee owe all to God.

PSAL. CXVII.

1 *He exhorteth the Gentiles to praise God, because hee hath accomplished a well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.*

ALl nations, praise ye the Lord: all ye people, praise him.

2 For his louing kindnes is great toward vs, and the [a] trueth of the Lord *endureth* for euer. Praise ye the Lord.

PSAL. CXVIII.

1 *David reiected of Saul and of the people, at the time appointed obtained the kingdome.* 4 *For the which hee biddeth all them that feare the Lord, to be thankefull. And vnder his person in all that was (hee is) lively set foorth, who should bee of his people reiected.*

PRaise [a] ye the Lorde, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercy *endureth* for euer.

3 Let the house of Aaron now say, That his mercy *endureth* for euer.

4 Let them that feare the Lorde, now say, That his mercy *endureth* for euer.

5 I called vpon the Lord in [b] trouble, & the Lord heard me, *and set me* at large.

6 The Lord *is* with mee: *therefore* I will not feare what [c] man can doe vnto me.

7 The Lorde *is* with mee among them that helpe me: therefore shal I see *my desire* vpon mine enemie.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lorde I shall destroy them.

12 They came about mee like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord shall I destroy them.

13 [e] Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is* my strength and [f] song: for he hath bene my deliuerance.

15 The [g] voyce of ioy and deliuerance *shalbe* in the tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened mee sore, but he hath not deliuered me.

19 Open ye vnto me the [i] gates of righteousnes, *that* I may goe into them, & praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard mee, and hast bene my deliuerance.

22 * The stone, *which* the builders [k] refused, is the head of the corner.

23 This was the Lords doing, *and* it is marueilous in our eyes.

24 This is the [l] day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed *be he*, that commeth in the Name of the Lord: [n] wee haue blessed you out of the house of the Lord.

27 The Lord [o] is mighty & hath giuen vs [o] light: binde the sacrifice with cordes vnto the hornes of the Altar.

28 Thou art my God, and I will praise thee, *euen* my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy *endureth* for euer.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word.* 123 *Also he sheweth wherein the true seruice of God standeth: that is, when wee serue him according to his word, and not after our owne fantasies.*

ALEPH.

BLessed *are* [a] those that are vpright in *their* way, *and* walke in the Law of the Lord.

2 Blessed *are* they that keepe his testimonies, *and* seeke him with their whole heart.

3 Surely they worke [b] none iniquitie, *but* walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright [d] heart, when I shall learne the [e] iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not [f] ouer long.

a Because God by ouerthrowing Dauid King, shewed his mercie toward his afflicted Church, the Prophet doeth not onely him selfe thanke God, but exhorteth all the people to doe the same.

b Wee are here taught, that the more that troubles vp posseth vs, the more ought we to be fiuent in prayer.

c Being exalted to this dignitie, he affirmed himselfe to haue more mercie to be his enemie. Yet he dealeth not, but God would maintaine him, because he had placed him.

d Also sheweth that he had trusted in man, if he had put his confidence in man, to haue beene preiudiced to the Lord, and therefore he put his trust in God onely.

e He meaneth Saul the chiefe enemie.

f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauor, therefore he will praise him.

g He promiseth both to render praise vnto God, and to exhort others to doe the same, because that is the portion the Church receiueth.

h So shall all, that are both farre and neere, see his mightie power.

i Here with the Queene of the Tabernacle, he appointed her may declare his thankfull minde.

l Matth. 16. matth. 21. 42. *actes* 4. 11. *rom.* 9. 33. 1. *peter* 2. 6, 7. k Though Saul and his chiefe powers re used mee to be King, yet God hath preferred mee aboue them. l When in God hath shewed chiefly his mercie, by appointing mee King, and deliuering his Church.

m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.

n Which are the Priests, and haue the charge thereof, as Num. 6. 23.

o Because he hath restored vs from darknesse to light, we will offer sacrifices and praises vnto him.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holinesse, but they whose conversation is without hypocrisie.

b For they are ruled by Gods Spirit, and imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde.

d For true religion standeth in seruing God without hypocrisie.

e That is, thy precepts, which containe perfect righteousnesse.

f He refuseth not to be tried by tentations, but he feareth to faint, if Gods succour not his infirmitie in time.

BETH.

9 Wherewith shall [a] a young man redresse his way: in taking heede *thereto* according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue [b] hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lips haue I declared all the iudgments of thy mouth.

14 I haue had as great [c] delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, *and* I wil not forget thy word.

a Because youth is most given to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, & leaueth worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may [a] liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a [b] stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

a Hee sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and mindes.

b Seeing mans life in this worlde is but a passage, what should become of him, if thy word were not his guide?

21 Thou [c] hast destroyed the proude: cursed are they that doe erre from thy commandements.

22 Remooue from mee shame and contempt: for I haue kept thy testimonies.

23 [d] Princes also did sit, *and* speake against me: *but* thy seruant did meditate in thy statutes.

24 Also thy testimonies *are* my delite, *and* my counsellers.

D A L E T H.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.

26 I haue [b] declared my wayes, and thou hadest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, & I wil meditate in thy wonderous works.

28 My soule melteth for heauinesse: raise mee vp according vnto thy [c] worde.

29 Take from mee the [d] way of lying, and graunt me graciously thy Lawe.

30 I haue chosen the way of trueth, *and* thy iudgements haue I laide *before me*.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commaundements, when thou [e] shalt inlarge mine heart.

H E.

33 Teach [a] mee, O Lord, the way of thy statutes, and I will keepe it vnto the ende.

34 Giue mee vnderstanding, and I will keepe thy Law, yea, I wil keep it with *my* whole [b] heart.

35 Direct me in the path of thy commaundements: for therein is my delite.

36 Incline mine heart vnto thy testimonies: and not to [c] couetousnesse.

37 Turne away mine [d] eyes from regarding vanitie, *and* quicken me in thy way.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements *are* good.

40 Beholde, I desire thy commaundements: [f] quicken me in thy righteousnesse,

V A V.

41 And let thy [a] louing kindnesse come vnto mee, O Lord, *and* thy saluation according to thy promise.

42 So shal I [b] make answere vnto my blasphemers: for I trust in thy word.

43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shal I alway keepe thy Law for euer and euer.

45 And I wil [c] walke at liberty: for I seeke thy precepts.

46 I wil speake also of thy testimonies before [d] Kings, and will not be ashamed.

47 And my delite shall be in thy Commandements, which I haue loued:

48 Mine handes also will I lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy statutes.

Z A I N.

49 Remember [a] the promise *made* to thy seruant, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

51 The [b] proude haue had me exceedingly in derision: *yet* haue I not declined from thy Law.

52 I remembred thy [c] iudgements of olde, O Lord, and haue bene comforted.

53 [d] Feare is come vpon mee for the wicked, that forsake thy Law.

54 Thy statutes haue beene my songs in the house of my [e] pilgrimage.

55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Law.

56 [g] This I had because I kept thy precepts.

c In all ages thou hast plagued all such which maliciously and contemptuously depart from thy trueth.
d When the powers of the worlde gaue false sentence against mee, thy worde was a guide and counseller to teach mee what to doe, and to comfort me.

a That is, it is almost brought to the graue, & without thy worde I cannot liue.
b I haue confessed mine offences, and now depend wholy on thee.
c If God did not maintaine vs by his worde, our life would drop away like water.
d Instruct me in thy worde, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that wee can neither chuse good, cleaue to Gods worde, nor runne forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

a He sheweth that he cannot follow to the ende, except God teach him oft times, and leade him forward.
b Not onely in outward conuersion, but also with inward affection.
c He by meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning, all his sences.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious worde.
f Giue mee strength to continue in thy word euen to the ende.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods word hee assureth himselfe to bee able to confute the slanders of his aduersaries.
c They, that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are euer in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of princes.

a Though he feele Gods hand still to lie vpon him, yet he rellieth on his promise, and comforte himselfe therein.
b Meaning the wicked, which contemne Gods word, and make his Religion vnder foote.
c That is, the examples, wherein thou declarest thy selfe to be Iudge of the world.
d That is, vehement zeale to thy glory, and indignation against the wicked.
e In the course of this life and banishment.
f Euen when other sleepe.
g That is, all these benefits.

a I am perswaded that to keepe thy Law is as hard and great gaine for me.
b He sheweth that none can indeuour the word of God, except he confesse his owne imperfections and errors.
c They haue gone about to draw me into their company.
d Not only in mutuall conferences, but also with aide and succour.
e For the knowledge of Gods word is a sure token of his loue.

a Hauing proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So learnes faith that before the Lord touched him he was like a calfe vnrouled: so that the vse of Gods rodde is to call vs home to God.
c Their heart is indurate and hardened, pufed vp with prosperitie that he was destroyed.

a Because God leaueth not his worke that he hath begun, he desireth a new grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he satisfieth to others, that he forsaketh not them that trust in him.
† *Or in truth.*

C H E T H.

57 O Lord, *that art* my [a] portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with *my* whole heart: be mercifull vnto mee according to thy promise.

59 I haue considered my [b] wayes, and turned my feet into thy testimonies.

60 I made haste and delayed not to keepe thy commandements.

61 The bands of the wicked haue [c] robbed me: *but* I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am [d] companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

T E T H.

65 O Lord, thou hast dealt [a] graciously with thy seruant according vnto thy word.

66 Teach me good iudgment and knowledge: for I haue beleeued thy commandements.

67 Before I was [b] afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: *but* I wil keepe thy precepts with *my* whole heart.

70 [c] Their heart is fat as grease: *but* my delight is in thy Law.

71 It is [d] good for me that I haue beene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto mee then thousands of golde and siluer.

I O D.

73 Thine hands haue [a] made me and fashioned me: giue me vnderstanding *therefore*, that I may learne thy commandements.

74 So they that [b] feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.

76 I pray thee that thy mercy may comfort me according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto me, that I may [c] liue: for thy Law *is* my delight.

78 Let the proud bee ashamed: for they haue dealt

a Hee declareth, that when hee felt not Gods mercies, hee was as dead.

a Hee declareth, that he was rebellious, as man by nature is.

a Hee declareth, that he was rebellious, as man by nature is.

a Hee declareth, that he was rebellious, as man by nature is

dealt wickedly *and* falsly with me: *but* I meditate in thy precepts.

79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluation: *yet* I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a [b] bottell in the smoke: *yet* doe I not forget thy statutes.

84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue [d] digged pittes for mee, which is not after thy Law.

86 All thy commaundements *are* true: they persecute me falsly: [e] helpe me.

87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnesse: so shal I keepe the testimony of thy mouth.

f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy trueth *is* from generation to generation: thou hast layd the foundation of the earth, and it abideth.

91 They [b] continue *euen* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy Law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am [c] thine, saue mee: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: *but* I will consider thy testimonies.

96 I [d] haue seene an end of all perfection: *but* thy commandement *is* exceeding large.

he seeketh to vnderstand his word. d There is nothing so perfect but hath an end: onely Gods word lasteth for euer.

MEM.

97 Oh how loue I thy Lawe! [a] it is my meditation continually.

98 By thy cõmandements thou hast made me wiser thẽ mine enemies: for they are euer with me.

99 I haue had more [b] vnderstanding then al my teachers: for thy testimonies *are* my meditation.

100 I vnderstoode more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euil way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for [c] thou diddest teach me.

103 How sweete are thy promises vnto my mouth! *yea*, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshoode.

God doth inwardly instruct vs with his spirit, wee feele his mercy.

NVN.

105 Thy worde *is* a [a] lanterne vnto my feete, and a light vnto my path.

106 I haue [b] sworne and wil performe it, that

b So all the faithfull ought to bind themselues to God by promise, to stirre vp their zeale to imbrace Gods word.

I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the [c] free offrings of my mouth, and teach mee thy iudgements.

109 My [d] soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue layd a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken *as* an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes away, *euen* vnto the end.

SAMECH.

113 I hate [a] vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 [b] Away from me, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 [c] Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit *is* vaine.

119 Thou hast taken away all the wicked of the earth *like* [e] drosse: therefore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee and I am afraid of thy iudgements.

e Which infected thy people, as drosse doth the mettell. f They not onely teach me obedience, but cause me to feare, considering mine own weakenesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 [a] Answere for thy seruant in that, which is good, *and* let not the proud oppresse me.

123 Mine eyes haue failed *in waiting* for thy saluation, and for thy iust promise.

124 Deale with thy [b] seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee *therefore* vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee, Lord, to worke: *for* they haue destroyed thy Lawe.

127 Therefore loue I thy commaundements aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

to confusion, and Gods word to vtter contempt then it is Gods remedy. d That is, whatsoeuer dissenteth from the puritie of

PE.

129 Thy testimonies *are* [a] wonderfull: therefore doth my soule keepe them.

130 The entrance into thy [b] wordes sheweth light, *and* giueth vnderstanding to the simple.

131 I opened my mouth and [c] panted, because I loued thy commandements.

132 Looke vpon mee and bee mercifull vnto mé, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steppes in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

c That is, my prayers & thanksgiuing which sacrifice Hosea calleth the calues of the lippes, Chap. 14 verse 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.
b And hinder me not to keepe the Law of the Lord.
c Hee desireth Gods continuall assistance, least he should faint in this race, whee he had begun.
d The craftie practises of them that contemne thy Lawe, shall be brought to nought.
Thy iudgements doe mine own weakenesse.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so he would cõtinue his fauor toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, to help and send thy word.

a Containing high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple idiots, that submit themselues to God haue their eyes opened and their minds illuminated, so soone as they begin to reade Gods word.
c My zeale toward thy word was so great.

136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Law.

d Hee sheweth what ought to be the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust *are* thy iudgements.

138 Thou hast commaunded [a] iustice by thy testimonies and trueth especially.

139 * My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

140 Thy word is proued [b] most pure, and thy seruant loueth it.

141 I am [c] small and despised: *yet* doe I not forget thy precepts.

142 Thy righteousnesse *is* an euerlasting righteousnesse, and the Law *is* trueth.

143 Trouble and anguish are come vpon me: *yet are* thy commandements my delite.

144 The righteousnesse of thy testimonies *is* euerlasting: grant mee vnderstanding, and I shall [d] liue.

a We cannot confesse God to be righteous except we liue vprightly and truely, as he hath commanded. * *Psal.69.9. Iohn 2.17.*
b Golde hath neede to be fined, but thy word is perfection it selfe.
c This is the true trial, to praise God in aduersitie.
d So that the life of man without the knowledge of God is death.

KOPH.

145 I haue [a] cried with *my* whole heart: heare me, O Lord, *and* I will keepe thy statutes.

146 I called vpon thee: saue mee, and I will keepe thy testimonies.

147 I preuented the morning light, and cryed: *for* I waited on thy word.

148 Mine eyes [b] preuent the *night* watches to meditate in thy word.

149 Heare my voice according to thy louing kindnesse: O Lord, quicken me according to thy ‖ iudgement.

150 They draw neere, that follow after [c] malice, *and* are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements *are* true.

152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more ea nest in the studie of Gods word, then they that kept the watch were in their charge.
‖ *Or, custome.*
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer mee: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer me: quicken me according vnto thy [a] word.

155 Saluation *is* far from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken me according to thy [b] iudgement.

157 My persecutours & mine oppressours *are* many: *yet* do I not swarue from thy testimonies.

158 I saw the transgressours and was [c] grieued, because they keept not thy word.

159 Consider, O Lorde, howe I [d] loue thy precepts: quicken mee according to thy louing kindenesse.

160 The [e] beginning of thy word is trueth, & all the iudgements of thy righteousnesse *endure* for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation
c My zeale consumed me, when I saw their malice and contempt of thy glory.
d It is a sure signe of our adoption, when we loue the Law of God.
e Since thou first promised, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue [a] persecuted mee without cause: but mine heart stoode in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falsehoode and abhorre it, *but* thy Law doe I loue.

164 [b] Seuen times a day doe I praise thee, because of thy righteous iudgements.

165 They that [c] loue thy Law, shal haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue [d] trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: [e] for all my wayes *are* before thee.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee whom I feare then men.
b That is, often and sundry times.
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.

TAV.

169 Let my complaint come before thee, O Lord, *and* giue mee vnderstanding [a] according vnto thy word.

170 Let my supplication come before thee, *and* deliuer me according to thy promise.

171 My lippes shal [b] speake praise, when thou hast [c] taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law *is* my delite.

175 Let my soule liue, and it shall praise thee, and thy [d] iudgements shall helpe me.

176 I haue [e] gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

d He sheweth that we must first haue faith before we can worship and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.
a As thou hast promised to be the schoolemaster vnto all them that depend vpon thee.
b The word signifieth to powre forth continually.
c All his prayer, and desire is no profit in the word of God.
d That is, thy prouidence care over me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kind of wickedness and contention.*

M ¶ *A song of* [a] *degrees.* 27

I Called vnto the Lord in my [b] trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doeth *thy* [c] deceitfull tongue bring vnto thee? or what doeth it auaile thee?

4 *It is as* the [d] sharpe arrowes of a mightie man, and *as* the coales of Iuniper.

5 Woe is to me that I remaine in [e] Meshech, *and* dwell in the tents of [f] Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 *I seeke* [g] peace, and when I speake *thereof* they are *bent* to warre.

a That is, of lifting vp the mind and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnesse sake yet it is a great griefe to the flesh to heare euill for well doing.
c He assureth himselfe that God would turne deceit to their owne destruction.
d He sheweth that there is nothing so sharpe to pierce, nor so hot to set on fire, as a slanderous tongue. e These were people of Arabia, which came of Iaphet, Genesis 10.2. f That is, of the Ishmaelites. g Hee declareth what he meaneth by Meshech and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and were hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for the helpe of God, 7 Who onely doeth maintaine, preserue and prosper his Church.*

¶ *A song of degrees.*

I Will lift mine eyes ‖ vnto the mountaines, from whence my helpe shall come.

2 Mine helpe *commeth* from the Lord, which hath made the [a] heauen and the earth.

3 He will not suffer thy foote to slippe: *for* he that keepeth thee, will not [b] slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord *is* thy keeper: the Lord *is* thy shadow at thy right hand.

6 The sunne shal not [c] smite thee by day, nor the moone by night.

‖ *Or, about the mountaines: meaning, that there is nothing in this world, whereon he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also in particular, euery member thereof. c Neither heat nor cold, nor any incommoditie shall be able to destroy Gods Church, albeit for a time they may molest it.

7 The

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.

8 The Lord shal preserue thy [d] going out, and thy comming in from hencefoorth and for euer.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thankes, 8 And prayeth for the prosperitie of the Church

¶ A song of degrees, or Psalme *of Dauid.*

I [a] Reioyced when they said to me, We wil goe into the house of the Lord.

2 Our [b] feete shal stand in thy gates, O Ierusalem.

3 Ierusalem *is* builded as a city, that is [c] compact together in it selfe:

4 Whereunto [d] the Tribes, *euen* the Tribes of the Lord goe vp *according* to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, *euen* the thrones of the house of [e] Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy [f] walles, *and* prosperitie within thy palaces.

8 For my [g] brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

[a] Whosoever shall enter-prise, shall haue good successe.

[b] Which were wont to wander to and fro, as the Arke mououed.

[c] By the artificiall ioyning and beauties of the houses, he meaneth the concord and loue that was betweene the citizens.

[d] All the tribes according to Gods couenant shall come and pray there.

[e] In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.

[f] The fauour of God prosper there both within and without.

[g] Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldings and contemners of God.

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of [a] seruants *looke* vnto the hand of their masters, *and* as the eyes of a maiden vnto the hand of her mistresse: so our eyes *waste* vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue [b] suffered too much contempt.

4 Our soule is filled too ful of the mocking of the wealthy, & of the despitefulnes of the proud.

[a] He compareth the condition of the godly, to seruants that are destitute of all helpe, affirming that when all other helpes fail, God is euer at hand and like himselfe.

[b] He declareth that when the faithfull are so full, that they can no more endure the abuse, if with hunger oppressions, and scornings of the wicked, there is alway helpe y desires they call for it.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.

¶ A song of degrees, or Psalme *of Dauid.*

IF the Lord had not [a] bene one our side, (may Israel now say)

2 If the Lord had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp [b] quicke, when their wrath was kindled against vs.

4 Then the [c] waters had drowned vs, *and* the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised *be* the Lord, which hath not giuen vs *as* a praye vnto their teeth.

7 Our soule is escaped, euen as a birde out of the [d] snare of the foulers: the snare is broken, and we are deliuered.

8 Our help *is* in the Name of the Lord, which hath made heauen and earth.

[a] He sheweth that God was ready to helpe at neede, and y there was none other way to be saued, but by his onely meanes.

[b] So vnsh'n were we to resist.

[c] He vseth most proper similitudes to expresse y great danger that the Church was in, and out of the which God miraculously deliuered them.

[d] For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

THey that trust in the Lord, *shall be* as mount Zion, *which* cannot be [a] remoued, *but* remaineth for euer.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.

3 For the [b] rod of the wicked shal not rest on the lot of the righteous, lest the righteous put foorth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 [c] But these that turne aside by their crooked *wayes*, them shal the Lord leade with the workers of iniquitie: *but* peace *shalbe* vpon Israel.

[a] Though the world be subiect to mutinies, yet the people of God shall stand sure and be defended by Gods prouidence.

[b] Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.

[c] He desireth God to purge his Church from hypocrites, and such as haue no zeale of the truth.

PSAL. CXXVI. 27

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foretspoken by Ieremie, Chap 25.12 and 29.10.

¶ A song of Degrees, or Psalme *of Dauid.*

WHen the Lord brought againe the captiuitie of Zion, wee were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then saide they among the [c] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, *whereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sow in teares, shall reape in ioy.

6 They went weeping, and caried [e] precious seede: *but* they shall returne with ioy, and bring their sheaues.

[a] Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

[b] He sheweth how the godly ought to reioyce when God gatheereth his Church or deliuereth it.

[c] If the infidels confesse Gods wonderful worke, the faithfull can neuer shew them selues sufficiently thankefull.

[d] It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness and barren places.

[e] That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtured, is an especiall grace and gift of God.

¶ A song of degrees, or Psalme, *of Salomon.*

EXcept the Lord [a] build the house, they labour in vaine that builde it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to rise earely, *and* to lie downe late, *and* eate the bread [d] of sorow: *but* he will surely giue [e] rest to his beloued.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.

4 As *are* the arrowes in the hand of the strong man, so *are* the [f] children of youth.

5 Blessed *is* the man that hath his quiuer full of them: *for* they [g] shall not bee ashamed, when they speake with *their* enemies in the gate.

[a] That is, gouerne and dispose all things perteining to the family.

[b] The publike estate of the commonwealth.

[c] Which watch and ward, and are also magistrates, and rulers of the citie.

[d] Either that which is gotten by hard labour, or eaten with griefe of minde.

[e] Not exempting them from labour, but making their labours comfortable, and as it were a iest.

[f] That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.

[g] Such children shall be able to stoppe their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 *Wosheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his ways.*

¶ *A song of degrees.*

BLesled *is* euery one that feareth the Lord, and walketh in his [a] ways.

2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife *shalbe* as the fruitfull vine on the sides of thine house, *and* thy [c] children like the oliue plants round about thy table.

4 Lo, surely thus shal the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall [d] blesse thee, and thou shalt see the wealth of [e] Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, *and* peace vpon Israel.

a God approueth not our life, except it be reformed according to his word.
b The world esteemeth them happy, which liue in wealth and idlenesse: but the holy Ghost approueth them best, that liue of the meane profit of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporall things shall be granted. e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admoniseth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it shall be deliuered.* 6 *And the enemies for all their glorious show, shall suddenly be destroyed.*

¶ *A song of degrees.*

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 [c] They *shall be* as the grasse on the house tops, which withereth afore it commeth foorth.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 [d] Neither they which goe by, say, The blessing of the Lord *be* vpon you, *or*, We blesse you in the Name of the Lord.

a The Church now afflicted, ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in iuse it hath euer bene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his as oxen out of the plough.
c The enemies that lift themselues most high, and as it were approch neere to the Sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries doe cry vnto God, and are heard.* 3 *They confesse their sinnes, and flee vnto Gods mercie.*

¶ *A song of degrees.*

OVt of the [a] deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voice of my prayers.

3 If thou, O Lord, straightly markest iniquities, O Lord, [b] who shall stand?

4 But mercie *is* with thee, that thou [c] mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule *waiteth* on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord *is* [d] mercie, and with him *is* great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distresse and sorow.
b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.
c Because of nature thou art merciful: therefore the faithfull reuerence thee.
d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

¶ *A song of degrees* or Psalme *of Dauid.*

LOrd, [a] mine heart is not hautie, neither are mine eies lofty, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is [c] wained.

3 Let Israel waite on the Lord from henceforth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.
b Which passe the measure and limits of his vocation.
c He was voyde of ambition and wicked desires.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretaken, Deut. 12.5.*

¶ *A song of degrees.* 28

LOrd, remember Dauid with all his [a] affliction.

2 Who sware vnto the Lord, *and* vowed vnto the mightie *God* of Iaakob, *saying*,

3 I [b] will not enter into the Tabernacle of mine house, nor come vpon my pallet *or* bed,

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber:

5 Vntill I find out a place for the [c] Lord, an habitation for the mightie *God* of Iaakob.

6 Lo, we heard of it in [d] Ephrathah, *and* found it in the fields of the forest.

7 We will enter into his Tabernacles, *and* worship before his footestoole.

8 Arise, O Lord, *to come* into thy [e] rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with [f] righteousnesse, and let thy Saints reioyce.

10 For thy [g] seruant Dauids sake refuse not the face of thine Anointed.

11 The Lord hath sworne in trueth vnto Dauid, and he wil not shrinke from it, *saying*, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for [h] euer.

13 For the Lord hath chosen Zion, *and* loued to dwell in it, *saying*,

14 This is my rest for euer: here will I dwell, for I haue a [i] delight therein.

15 I will surely blesse her vitailes, *and* will satisfie her poore with bread,

16 And wil cloth her Priests with [k] saluation, and her Saints shall shout for ioy.

17 There will I make the [l] horne of Dauid to bud: *for* I haue ordained a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficulties he came to the kingdome, & with how great zeale and care he went about to build the Temple.
b Because the chiefe charge of the king was to set fourth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessary, before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common brute was that the Arke should remaine in Ephrathah that is, in Bethlehem a plentifull place: but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest and compassed about onely with hilles.
e That is, Ierusalem, because that afterward his Arke should remoue to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.
g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people it may be granted. h Because this can not be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme containeth the commendation of brotherly amitie among the seruants of God.*

¶ *A song of degrees* or Psalme *of Dauid.*

BEhold, how good and how comely a thing it is, brethren to dwell euen [a] together.

a He sheweth how great a blessing it is to be at one among the seruants of God, by the commoditie of brotherly loue.

a Because the greatest part were shed king a temple by these similitudes.

2 *It is* like to the precious [b] ointment vpon the head, that runneth downe vpon the beard, *euen* vnto Aarons beard, which went downe on the border of his garments:

3 *And* as the deaw of [c] Hermon which falleth vpo the mountaines of Zion: for [d] there the Lord appointed the blessing *and* life for euer.

b The ointment is a figure of the graces which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull country about Ierusalem.
d Where there is such concord.

PSAL. CXXXIIII.

1 *Hee exhorteth the Leuites watching in the Temple, to praise the Lord.*

¶ *A song of degrees.*

BEhold, praise ye the Lord, all yee [a] seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your [b] hands to the Sanctuary, and praise the Lord.

3 The Lord, that hath [c] made heauen & earth, blesse thee out of Zion.

And therefore hath all power, blesse thee with his Fatherly loue. Thus the Leuites vsed to praise the Lord, and blesse the people.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thanks.
c Dwelling in Zion.

PSAL. CXXXV.

1 *Hee exhorteth all the faithfull, of what estate soeuer they bee, to praise God for his marueilous workes,* 12 *And specially for his graces toward his people, wherein he hath declared his Maiestie,* 15 *To the confusion of all idolaters and their idoles.*

¶ *Praise ye the Lord.*

PRaise the name of the Lord: ye seruants of the Lord, praise *him.*

2 Yee that stand in the [a] House of the Lord, *and* in the [b] courts of the House of our God.

3 Praise yee the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath [c] chosen Iaakob to himselfe, *and* Israel for his chiefe treasure.

5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.

6 Whatsoeuer pleased the Lord, that [d] did he in heauen & in earth, in the sea, and in al the depths.

7 Hee bringeth vp the clouds from the ends of the earth, and maketh the *lightnings with the raine: hee draweth foorth the winde out of his treasures.

8 *He smote the first borne of Egypt, both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 *Hee smote many nations, and slew mighty Kings:

11 *As* Sihon King of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And [e] gaue their land for an inheritance, *euen* an inheritance vnto Israel his people.

13 Thy Name, O Lord, *endureth* for euer: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will [f] iudge his people, and be pacified toward his seruants.

15 The [g] idoles of the heathen *are* siluer and gold, *euen* the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *so are* all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised *be* the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thanks.
c Dwelling in Zion.
a Ye Leuites that serue in his Sanctuary.
b Meaning, the people: for the people & Leuites had three courts, which were places of the Temple appoyntedly.
c That is, hath freely loued the posterity of Abraham.
d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power which he confirmeth by examples.
* Iob 10.13.
* Exod 14.29.
* Numb 21.24.34.
e He sheweth what hurt the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne and deliuer his people.
g By shewing what punishment God vseth to the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance cometh not by idoles, but by the mighty power of God, Reade Psal. 115. verse 4.

PSAL. CXXXVI.

1 *A most earnest exhortation to give thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.*

PRaise ye the Lord, because he is good: for his [a] mercy *endureth* for euer.

2 Praise ye the God of gods: for his mercie *endureth* for euer:

3 Praise ye the Lord of lords: for his mercie *endureth* for euer:

4 Which onely doeth great wonders: for his mercy *endureth* for euer:

5 Which by *his* wisedome made the heauens: for his mercy *endureth* for euer:

6 Which hath stretched out the earth vpon the waters: for his [b] mercy *endureth* for euer:

7 Which made great lights: for his mercy *endureth* for euer:

8 *As* the Sunne to rule the day: for his mercy *endureth* for euer:

9 The Moone and the starres to gouerne the night: for his mercy *endureth* for euer:

10 Which smote Egypt with their first borne, (for his mercy *endureth* for euer)

11 And [c] brought out Israel from among them: for his mercy *endureth* for euer:

12 With a mighty hand and [d] stretched out arme: for his mercy *endureth* for euer:

13 Which diuided the red Sea in two parts: for his mercy *endureth* for euer:

14 And made Israel to passe through the mids of it: for his mercy *endureth* for euer:

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercy *endureth* for euer:

16 Which led his people thorow the [e] wildernesse: for his mercy *endureth* for euer:

17 Which smote great Kings: for his mercie *endureth* for euer:

18 And slew [f] mighty Kings: for his mercy *endureth* for euer:

19 *As* Sihon king of the Amorites: for his mercy *endureth* for euer:

20 And Og the king of Bashan: for his mercy *endureth* for euer:

21 And gaue their land for an heritage: for his mercy *endureth* for euer:

22 *Euen* an heritage vnto Israel his seruant: for his mercy *endureth* for euer:

23 Which remembred vs in our [g] base estate: for his mercy *endureth* for euer:

24 And hath rescued vs from our oppressours: for his mercy *endureth* for euer:

25 Which giueth food to all [h] flesh: for his mercy *endureth* for euer:

26 [i] Praise ye the God of heauen, for his mercy *endureth* for euer.

a By this repetition he sheweth that the least of Gods benefits bind vs to thanksgiuing: but chiefly his mercy, which is principally declared towards his Church.
b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefit of God, as 2. Chr 7.6. & 20.21. meaning, that God was not onely merciful to their fathers, but also continued the same to their posteritie.
c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church, from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could do.
e Where for the space of fourty yeeres he shewed infinite and most strange wonders:
f Declaring hereby that no power nor authority was so deere vnto him, as the loue of his Church.
g In our greatest affliction & slauery, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beasts, much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 *The people of God in their banishment, seeing Gods true Religion decay, liued in great anguish and sorow of heart: the which griefe the Chaldeans did so little pitie,* 3 *That they rather increased the same daily with taunts, reproches and blasphemies against God.* 7 *Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them.* 8 *And moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.*

BY the riuers of Babel we [a] sate, and there wee wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes

a That is wee abode a long time: and albeit that the country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of God.

in the mids [b] thereof.

3 Then they that led vs captiues, [c] required of vs songs and mirth, when we had hanged vp *our harpes saying*, Sing vs *one* of the songs of Zion.

4 How shall wee sing, *said we*, a song of the Lord in a strange land?

5 [d] If I forget thee, O Ierusalem, let my right hand forget *to play*.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: *yea*, if I preferre not Ierusalem to my [e] chiefe ioy.

7 Remember the children of [f] Edom, O Lord, in the [g] day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed *shall he be* that rewardeth thee, as thou hast serued vs.

9 [h] Blessed *shall he be* that taketh and dasheth thy children against the stones.

b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorrow of the Church is most grieuous vnto them, and is such as they cannot but remember and lament.
e The decay of Gods Religion in their country was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 35.13. and Ieremiah 49.7. verse prophesied: and Obadiah, verse 10. sheweth that the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst vastie Ierusalem. h He alludeth to Isaiahs prophesie, Chap 13 and 16 verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 That it is known to forren Princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as hee hath had heretofore.

¶ A Psalme *of Dauid.*

I Wil praise thee with my whole heart: *euen* before the [a] gods wil I praise thee.

2 I wil worship toward thine holy [b] Temple and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou heardest mee, *and* hast [c] encreased strength in my soule.

4 All the [d] Kings of the earth shal praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord *is* great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth [e] afarre off.

7 Though I walke in the middes of trouble, *yet* wilt thou reuiue me: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord wil [f] performe *his worke* toward mee: O Lord, thy mercy *endureth* for euer: forsake not the workes of thy hands.

a Euen in the presence of Angels and of them that haue authority among men.
b Both the Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit and trueth Iohn 4.23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shew mercy to his, and to iudge the wicked though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his graces to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which hee confesseth by the creation of man. 14 After declaring his zeale and feare of God, hee protesteth to bee enemie to all them that contemne God.

¶ *To him that excelleth. A Psalme of Dauid.*

O Lord, thou hast tried me and knowen *me*.

2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre off.

3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my [c] tongue, *but* loe, thou knowest it wholly, O Lord.

5 Thou holdest me straite behind and before, and layest thine [d] hand vpon me.

6 *Thy* knowledge is too wonderfull for mee: it is so high that I cannot *attaine* vnto it.

7 Whither shall I goe from thy [e] Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there, if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the vttermost parts of the sea:

10 Yet thither shall thine [f] hand leade me, and thy right hand hold me.

11 If I say, Yet the darkenes shal hide me, euen the night *shalbe* [g] light about me.

12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

13 For thou hast [h] possessed my reines: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret *place*, *and* fashioned [k] beneath in the earth.

16 Thine eyes did see me, when I was without forme: [l] for in thy booke were all things written, *which* in continuance were fashioned, when there was none of them *before*.

17 Howe [m] deare therefore are thy thoughts vnto me. O God! how great is the sum of them!

18 If I should count them, they are moe then the sand: when I awake, [n] I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, *to whom I say*, Depart ye from me:

20 Which speake wickedly of thee, *and* being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.

23 Try mee, O God, and knowe mine heart: proue me and know my thoughts,

24 And consider if there be any [p] way of wickednes in me, and lead me in the [q] way for euer.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid frō God, though he seeme to bee farre off.
b So that they are euidently knowen to thee. c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way, but where thou appointest me.
e From thy power and knowledge.
f Thy power doth so fast hold me, that I can escape by no meanes from thee.
g Though darknesse be no hindrance to mine sight, yet is it to thine eyes as well as the light.
h Thou hast made me in all parts, and therefore must needs know me.
i Considering thy wonderful works in forming me, I cannot but praise thee and feare thy mighty power.
k That is, in my mothers wombe, which he compareth to the inward parts of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent dexterities of thy wisdome in the creation of man?
n I continually find new occasion to meditate in thy wisdome, and to praise thee.
o He teacheth vs boldly to detest all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious meaning, that though hee were subiect to sinne, yet washee not giuen to wickednesse, and to prouoke God by rebellion. q That he continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the cruelty, falshood and iniuries of his enemies, 8 Against the which hee prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore hee prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

¶ *To him that excelleth. A Psalme of Dauid.*

DEliuer me, O Lord, from the euill man: [illegible] me from the [a] cruell man:

2 Which imagine euil things in *their* [b] heart, *and* make warre continually.

3 They haue sharpened their tongues like a serpent: [c] adders poyson *is* vnder their lips. Selah.

4 Keepe [d] me, O Lord, from the hands of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue layde a snare for me, and spred a nette with cordes in my pathway, *and* set grenues for me. Selah.

6 *Therefore* I sayd vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.

7 O Lord

a Which persecuteth me of malice and without cause.
b That is, by their false counsels and lies they kindle the hatred of the wicked against me.
c He shewed what weapons the wicked vse, when power and force fail them.
d He declareth what is the necessitie of the godly, when they are oppressed by the worldlings.

7 O Lord God the strength of my saluation, thou shaft couered mine head in the day of battel.
8 Let not the wicked haue his desire, O Lord: f performe not his wicked thought, *lest* they bee proud. Selah.
9 *As for* g the chiefe of them that compasse mee about, let the mischiefe of their owne lippes come vpon them.
10 Let coles fall vpō them: let h him cast them into the fire, & into ‡ deepe pits, that they rise not.
11 *For* the backbiter shall not bee established vpon the earth: euil shall i hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, *and* iudge the poore.
13 Surely the righteous shall praise thy Name, *and* the iust shall k dwell in thy presence.

a He calleth to God with lively faith, being assured of his mercies, because he had before time proued, that God helped him mer in his danger.
‡ For g in Gods hand to ouerthrow the counsels vnderstandings of the wicked.
g It seemeth that he aimeth to Saul.
h To wit, God: for Dauid saw that they were reprobates, & that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that hee shall not escape.
k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ *A Psalme of Dauid.*

O Lord, I a call vpon thee: haste thee vnto me: heare my voice when I cry vnto thee.
2 Let my prayer be directed in thy sight *as* incense, *and* the b lifting vp of mine handes *as* an euening sacrifice.
3 Set a watch, O Lord, before my mouth, *and* keepe the c doore of my lips.
4 Incline not mine heart to euil, that I should commit wicked works with them that worke iniquitie: and let me not eate of their d delicates.
5 Let the righteous smite me: *for that is* a benefit: and let e him reproue me, *and it shalbe* a precious oyle that shall not breake mine head: for within a while I shal euen f pray in their miseries.
6 When their iudges shalbe cast downe in stonie places, they shall g heare my wordes, for they are sweete.
7 Our bones lie scattered at the h graues mouth, as he that heweth *wood* or diggeth in the earth.
8 But mine eies *looke* vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.
9 Keepe mee from the snare, *which* they haue layd for me, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into i his nets k together whiles I escape.

a He sheweth that there is none other refuge in our necessities, but onely to be vnto God for ch eer of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer alluding to the sacrifices which were by Gods commandement offered in the olde Law.
c He desireth God to keepe his thoughts & wayes of her from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a loyaing heart.
f By patience I shal see the wicked so sharpely handled, that I shall for pitie pray for them.
g The people, which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously delivered out of many deaths, as 2. Cor. 1. 9, 10.
i Into Gods nets, whereby hee catcheth the wicked in their owne malice.
k That none of them escape.

PSAL. CXLII.

a The Prophet neither astonied with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme *of Dauid, to giue instruction,* and *a prayer when he was in the cave.*

I Cryed vnto the Lord with my voyce: with my voyce I b prayed vnto the Lord.
2 I powred out my meditation before him, *and* declared mine affliction in his presence.
3 Though my spirit † was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.
4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, *and* ‖ none cared for my soule.
5 *Then* cryed I vnto thee, O Lord, *and* sayd, Thou art mine b hope, *and* my portion in the land of the liuing.
6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.
7 Bring my soule out of c prison, that I may praise thy Name: *then* shall the righteous d come about me, when thou art beneficiall vnto me.

b Euil patience and infinite prayers do condemn wicked rage, which in their troubles either despaire and murmure against God, or els seek e to others then to God, to haue redresse in their miseries.

† *Her was folden or wrapped in mee meaning, as a thing, that could haue no vsse.*
‖ *Or, sought for my soule.*
b Though all meanes failed him yet he knew that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had bene in a most strait prison.
d Either to reioyce at my woonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. 8 He desireth to be restored to grace, 10 To bee gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare of God.

¶ *A Psalme of Dauid.*

HEare my prayer, O Lord, *and* hearken vnto my supplication: answere me in thy a trueth, *and* in thy b righteousnesse.
2 (And enter not into iudgement with thy seruant: for in thy c sight shall none that liueth, be iustified)
3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: hee hath layd me in the darknesse, as they that haue bene dead d long agoe:
4 And my spirit was in perplexitie in me, *and* mine e heart within me was amased.
5 *Yet* doe I remember the time f past: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.
6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.
7 Heare mee speedily, O Lord, *for* my spirit faileth: hide not thy face from me, else I shall be like vnto them that goe downe into the pit.
8 Let mee heare thy louing kindnesse in the g morning, for in thee is my trust: h shew me the way, that I should walke in, for I lift vp my soule vnto thee.
9 Deliuer mee, O Lord, from mine enemies: *for* i I hid me with thee.
10 k Teach me to l doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousnesse.
11 Quicken me, O Lord, for thy Names sake, *and* for thy righteousnesse bring my soule out of trouble.
12 And for thy mercie m slay mine enemies, and destroy all them that oppresse my soule: for I am thy n seruant.

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.
b That is, according to thy free goodnesse, whereby thou defendest thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies, he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true physician to heale him: and that he is able to raise him to life, though he were dead long agoe, and turned to ashes.
e So that only by faith, and by the grace of Gods Spirit he was vphelden.
f To wit, thy great benefits of olde, and the manifold examples of thy fauour toward thee.
g That is, speedily and in due season.
h Lead me in these great cares and dangers, that I might be defended and obedience of God's will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.
i That is, iustly and aright: for in so doing as we declinne from Gods will, we fall into errour.
m Which shalbe a signe of thy Fatherly kindnesse toward me.
n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 Hee prayseth the Lord with great affection and humility for his kingdome restored, and for his victories obtained, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayses, 15 And declareth wherein the felicitie of an people consisteth.

M ¶ A Psalme *of Dauid.* 30

BLesse *d be* the Lord my strength, which [a] teacheth mine hands to fight, *and* my fingers to battell.

2 *He is* my goodnesse and my fortresse, my towre and † my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lord, what is man that thou [c] regardest him! *or* the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes *are* like a shadow, that vanisheth.

5 [d] Bowe thine heauens, O Lord, and come downe: touch the mountains & they shal smoke.

6 [e] Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer mee, and take mee out of the great [f] waters, *and* from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand *is* a right hand [g] of falsehood.

9 I will sing a [h] new song vnto thee, O God, *and* sing vnto thee vpon a viole, *and* an instrument of ten strings.

10 *It is he* that giueth deliuerance vnto kings, *and* rescueth Dauid his [i] seruant from the hurtful sword.

11 Rescue mee, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand *is* a right hand of falsehood.

12 That our [k] sonnes *may be* as ♁ plants growing vp in their youth, & our daughters as the corner *stones*, grauen after the similitude of a palace:

13 That our [l] corners *may be* full *and* abounding with diuers sorts, *and* that our sheepe may bring foorth thousands and ten thousand in our streetes:

14 That our [m] oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed *are* the people, that be [n] so, *yea* blessed *are* the people, whose God is the Lord.

a Who of a poore shepheard hath made me a valiant warriour & mighty conqueror.
† *Heb. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with my worder.*
b He confesseth that neither by his owne authoritie power or policie his kingdome was quiet, but by the secret grace of God.
c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, & that he bestoweth them vpon vs of his free mercy.
d He desireth God to continue his graces, and to send helpe for the present necessitie.
e By these manner of speeches hee sheweth that al the lets in the world cannot hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumultes of them that should be my people, but are corrupt in their iudgement and enterprises, as thoughtheyy were strangers.
g For thoughtheyy shake handes, yet they keepe not promise.
h That is, a new and excellent song, as thy great benefites deserue.
i Though wicked kings be called Gods seruants, as Cyrus Isa. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory.
k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits.
l That the very corners of our houses may bee full of store for the great abundance of thy blessings.
m He attributeth not onely the great commodities but euen the least also to Gods fauour.
n And if God giue not to all his children all these blessings, yet hee recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid florished 1 Wherein he describeth the wonderfull prouidence of God, as well in gouerning man, as in preserving all the rest of his creatures. 17 He prayseth God for his iustice and mercie, 18 But specially for his louing kindenesse toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to praise him for euer.

¶ A Psalme *of Dauid of praise.*

O My God *and* King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 [b] Great *is* the Lord, and most worthy to be prayised, and his greatnesse *is* incomprehensible.

4 Generation shal praise thy works vnto [c] generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy [d] fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 *The Lord is gracious, and [e] mercifull, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies *are* ouer all his workes.

10 All thy works praise thee, O Lord, and thy Saints blesse thee.

11 [f] They shew the glory of thy kingdome, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy *kingdome *is* an euerlasting kingdom, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all [h] that fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of *thy* good pleasure.

17 The Lord *is* [k] righteous in all his wayes, and holy in all his workes.

18 The Lord *is* neere vnto all that call vpon him: *yea*, to all that call vpon him in [l] trueth.

19 He will fulfill the [m] desire of them that feare him: he also wil heare their cry, & wil saue them.

20 The Lord preserueth al them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all [n] flesh shal blesse his holy Name for euer and euer.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praysing him for the same.
b Hereby hee declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.
c Forasmuch as the ende of mans creation, and of his preseruation in this life is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.
d Of thy terrible iudgements against the wicked.
* Exod. 34. 6.
e He desireth after what sort God sheweth himselfe to al his creatures, though our sinnes haue prouoked his vengeance against all to vs, mercifull not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.
f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.
g He sheweth that all things are out of order but onely where God reigneth.
* Luke 1. 33 Act. 7. 14.
h Who being in miserie and affliction would sinke and fall away, if God did not vphold them, and therefore they ought to remember him that reigneth in them, as well in man, as in beast.
i He prouideth God, not onely for that he is benefitial to all his creatures, but also in that he iustly punisheth the wicked, and mercifully exercisseth his by the crosse giuing them strength and deliuering them.
l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, wauering and murmuring.
m For they will aske or wish for nothing but according to his will, 1. Iohn 5. 14.
n That is, all men shall be bound to praise him,

PSAL. CXLVI.

1 Dauid declareth his great zeale that hee hath to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.

¶ *Praise ye the Lord.*

PRaise thou the Lord, O my [a] soule.

2 I will praise the Lord during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in [b] princes, *nor* in the sonne of man, for there is none helpe in him.

4 His breath departeth, *and* hee returneth to his earth: then his [c] thoughts perish.

5 Blessed *is* he, that hath the God of Iaakob for his helpe, whose hope *is* in the Lord his God,

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth *his* fidelitie for euer.

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the

a He stireth vp himselfe and all his affections to praise God.
b That God may haue the whole praise: whereby he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.
c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.
d He encourageth the godly to trust onely in the Lord. both for that his power is able to deliuer them from all danger, and for his promise sake his will is most readie to doe it.
e While faith and patience for a while beeteyeth; but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

Lord raiseth vp the crooked: the Lorde f loueth the righteous.

9 The Lord keepeth the g strangers: he relieueth the fatherles and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God *endureth* from generation to generation. Praise ye the Lord.

f Though he visite them by afflictions, losses, temptations, sorrow, and such like, yet his fatherly loue and pitie neuer faileth them, yea rather to be the ayre signes of his loue.

g Meaning, all them that are destitute of worldly meanes and succour.

h He assureth the Church for euer of the preseruation of the same.

PSAL. CXLVII.

1 The Prophet prayseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which hee gatheredh together after their dispersion, 19 Declaring his word and iudgements so vnto them, as he hath done to none other people.

PRayse ye the Lord, for it is good to sing vnto our God: for it is a pleasant thing, *and* praise is comely.

2 The Lord doth build vp b Ierusalem, *and* gather together the dispersed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their sores.

4 Hee d counteth the number of the starres, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wisedome is infinite.

6 The Lord relieueth the meeke, *and* abaseth the wicked to the e ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God,

8 Which f couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beasts their foode, *and* to the young rauens that g crie.

10 Hee hath not pleasure in the h strength of an horse, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Praise the Lorde, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, *and* hath blessed thy children within thee.

14 Hee setteth peace in thy borders, *and* satisfieth thee with the † floure of wheate.

15 He sendeth forth his k commandement vpon earth, *and* his word runneth very l swiftly.

16 He giueth snow like wooll, *and* scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his wind to blow, *and* the waters flow.

19 Hee sheweth his m word vnto Iacob, his statutes and his iudgements vnto Israel.

20 Hee hath not dealt so with euery nation, neither haue they n knowen *his* iudgements. Praise ye the Lord.

a He sheweth wherein we ought to exercise our selues continually, and to take our pasture: to wit, in praying God.

b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.

c With affliction, or sorrow for sinne.

d Though it seeme to man incredible, that God should assemble his Church being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.

e For the more high that the wicked climes, the greater is their fall in the end.

f He sheweth by the examples of Gods mightie power, goodnesse, and wisdome, that we can neuer want most iust occasion to praise God.

g For their crying is as it were a confession of their need, which cannot be releeued, but by God onely: thus if God shewe himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of life euerlasting?

h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour.

i He doth not onely furnish his Church with all things necessarie, but preseruetth also the same, and maketh it strong against all outwarde force.

† *Hebr. fat.*

k His secret working in all creatures is as a commaundement to keepe them in order, and to giue them mouing and force.

l For immediatly and without resisting all things obey him.

m As before hee called Gods secret working in all his creatures his word: so he meaneth here by his word, the doctrine of life euerlasting, which hee hath left to his Church, as a most precious treasure.

n The cause of this difference is Gods free mercie, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 Hee prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same, after that he had chosen them and ioyned them vnto him.

¶ Prayse ye the Lord.

PRaise yee the Lord from the heauen: praise ye him in the hie places.

2 Praise ye him, all ye a his Angels: praise him, all his armie.

3 Praise ye him, b sunne and moone: praise ye him all bright starres.

4 Praise yee him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And hee hath established them for euer and euer: he hath made an ordinance, which shal not passe.

7 Praise ye the Lord from the earth, *ye* e dragons and all depths:

8 f Fire and haile, snow and vapours, stormie wind, which execute his word:

9 Mountaines and all hilles, fruitful trees and all cedars:

10 Beastes and all cattell, creeping things and fethered foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Young men and maidens, also old men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, *and* his praise aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, *which is* a praise for all his Saints, *euen* for the children of Israel, a people *that is* neere vnto him. praise ye the Lord.

a Because they are members of the same bodie, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.

b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall praising of God.

c Not that there are diuers heauens but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen.

d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.

e Meaning, the great and monstrous fishes, as whales and such like.

f Which come not by chance or fortune, but by Gods appointed ordinance.

g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is hee to praise God for the same: but neither high nor low condition or degree can bee exempted from this duetie.

h That is, the dignitie power & glory of his Church.

i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lorde for his victorie and conquest, that he giueth his Saints against all mans power.

¶ Praise ye the Lord.

SIng yee vnto the Lorde a a newe song: let his praise *be heard* in the Congregation of Saints.

2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyful with glory: let them sing loud vpon their d beds.

6 Let the high Actes of God be in their mouth, and a two edged sword in their hands,

7 e To execute vengeance vpon the heathen, *and* corrections among the people:

8 To binde f their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

a For his rare and manifold benefites bestowed on his Church.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands.

c For God as he is the creatour of the soule and bodie, so will he that both two serue him, and that his people be continually subiect to him, as to their most powfull king.

d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.

e That is chiefly accomplished in the kingdome of Christ, when Gods people for iust cause execute Gods iudgements against his enemies: and it giueth no liberte to any to reuenge their priuate iniuries.

f Not onely the people but the kings that were their enemies, should be destroyed.

iudgement that is [g] written: this honour shall be to all his Saints. Praise ye the Lord.

PSAL. CL.

1 An exhortation to praise the Lord without ceasse by all manner of wayes for all his mightie and wonderfull workes.

¶ Praise ye the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.

2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatnesse.

3 Praise ye him in the sound of the [c] trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrell and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

g Hereby God binderh the hands and mindes of all his to enterprise no farther then he appointeth.

a This is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.

c Euery man is a people only vpon loyce in praising God, he mentioneth mainly of such instruments which by Gods commandement, were appointed in the old Lawe, but vnder Christ the vse thereof is abolished in the Church.

d Hee sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought never to cease to praise him, till they be gathered into their kingdome, which he hath prepared for them: where they shall sing euerlasting praise.

THE * PROVERBES OF SALOMON.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both: whereof the nine first Chapters are as a preface full of graue sentences and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church, of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his words. 10 We may not consent to the enticings of sinners. 20 Wisdome complaineth that she is contemned. 24 The punishments of them that contemne her.

THE Parables of Salomon the sonne of Dauid king of Israel,

2 To know wisedome, [a] and instruction, to vnderstand the words [b] of knowledge,

3 To receiue [c] instruction to doe wisely, *by* [d] iustice & iudgement and equity,

4 To giue vnto the [e] simple, sharpnes of wit, *and* to the child knowledge and discretion.

5 A wise man shal heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, & the interpretation, the words of the wise, & their darke sayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, & forsake not thy [h] mothers teaching.

9 For they shall be † a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My sonne, [i] if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, we wil lay waite for [k] blood, *and* lie priuily for the innocent without a cause:

12 We wil swallow them vp aliue like a [l] graue euen whole, as those that goe downe into the pit:

13 Wee shall find all precious riches, *and* fill our houses with spoile:

14 Cast in thy lot among vs: we wil all haue one [m] purse:

15 My sonne, walke not thou in the way with them: refraine thy foot from their [n] path.

16 For their feet runne to euill, and make haste to shed blood.

17 Certainely *as* without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood *and* lye priuily for [o] their liues.

19 Such *are* the wayes of euery one that is greedie of gaine: he would take away [p] the life of the owners thereof.

20 ¶ [q] Wisdome cryeth without: she vttereth her voice in the [r] streets.

21 Shee calleth in the high *street*, *among* the preasse in the entrings of the gates, *and* vttereth her words in the citie, *saying*,

22 O ye [s] foolish, how long will ye loue foolishnesse? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind vnto you, *and* make you vnderstand my words)

24 Because I haue called, & ye refused: I haue stretched out mine hand, and none would regard,

25 But yee haue despised all my counsell, and would none of my correction,

26 I will also [t] laugh at your destruction, *and* mocke when your feare commeth.

27 When [u] your feare commeth like *sudden* desolation, and your destruction shall come like a whirle winde: when affliction and anguish shal come vpon you,

28 Then shall they call vpon mee, but I will not answere: they shall seeke me earely, but they shall not [x] find me,

29 Because they hated knowledge, and did not chuse the feare of the Lord,

30 They would none of my counsell, *but* [y] despised all my correction.

31 Therefore shal they eat of the [z] fruit of their owne way, and be filled with their owne deuises.

32 For [a] ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

a That is, what we ought to know and follow, and what we ought to refuse.

b Meaning, the word of God whereon is the onely true knowledge.

c To learne to submit our selues to the correction of those that are wise.

d By liuing iustly and rendring to euery man that which appertaineth vnto him.

e To such as haue not discretion to rule themselues.

f As he sheweth that these parables containing the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doth he declare that the same is also necessarie for them that are wise and learned.

* *Psal. 111. 10. eccles. 1. 16.*

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastour of the Church, who is as a father.

h That is of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

† *Ebr. increase of grace.*

i To wit, the wicked which haue not the feare of God.

k Hee speaketh not onely of the shedding of blood with hand, but of all craftie practises which tende to the detriment of our neighbour.

l As the graue ianbner satiate, so the auarice of the wicked and their cruelties hath none end.

m Hee sheweth wherby the wicked are allured to ioyne together, because they haue every one part of the spoile of the innocent.

n That is, haue nothing at all to deale with them.

o He sheweth that there is an enemie mouse these wicked to spoile the innocent: but their rapine and crueltie.

p Whereby he concludeth, that the couetousnesse is a murderer.

q This wisdome is the eternall word of God.

r So that euery man preaueil ignorance.

s Wisdome reproueth three kinds of men: the foolish or simple which are of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of godlinesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word shall haue the iust reward of their mocking.

u That is, your destruction, which thing you feare.

x Because they sought not with affection to God but for ease of their owne greed.

y Shewing that without iust and obedience, we can not call vpon God aright.

z They shall eat the wise consequence of their wicked life shall giue them.

a That is, the prosperitie and fruitfulnesse, wherein they delite.

MY sonne, if thou wilt receiue my wordes, and
a hide my commandements within thee,
2 And cause thine eares to hearken vnto wisdome, *and* encline b thine heart to vnderstanding,
3 (For if thou callest after knowledge, c *and* cryest for vnderstanding:
4 If thou seekest her as siluer, and searchest for her as for d treasures,
5 Then shalt thou vnderstand the feare of the Lord, and find the e knowledge of God.
6 For the Lord giueth wisdome, out of his mouth *commeth* knowledge and vnderstanding.
7 Hee ‖ preserueth the state of the righteous: *he is* a shield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and he preserueth the way of his Saints)
9 Then shalt thou vnderstand righteousnesse, and iudgement, and equitie, *and* euery good path.
10 ¶When wisdome entreth into thine heart, and knowledge delighteth thy soule,
11 *Then* shall f counsell preserue thee, *and* vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, *and* from the man that speaketh froward things,
13 *And from* them that leaue the g wayes of righteousnesse to walke in the wayes of darknes:
14 Which reioyce in doing euill, *and* delight h in the frowardnesse of the wicked,
15 Whose wayes are crooked and they are lewd in their paths.
16 And it shall deliuer thee from the strange i woman, *euen* from the stranger, which flattereth with her words,
17 Which forsaketh the k guide of her youth, and forgetteth the l couenant of her God,
18 Surely her m house tendeth to death, and her paths vnto n the dead.
19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the iust shall dwell in the o land, and the vpright men shall remaine in it.
22 But the wicked shall bee cut off from the earth, and the transgressours shall be rooted out of it.

a That is, keepe them in thine heart.
b If thou give thy mind to the true knowledge of God thou ioyneth.
c Meaning, that thou must seeke the knowledge of God with care and diligence.
d Meaning that no labour must be spared.
e This (saith he) is the true wisdome, to know and feare God.
‖ Or, keeth the saluation.
f The word of God shall teach thee, to deliuer thee how to gouerne by stile.
g That is, the word of God, which is the only light to follow their owne fancies which are darkes life.
h When they see any goods to euill as they are.
i Meaning, that wisdome which is the word of God, shall preserue vs from all vices, naming this vice of whoredom wherunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his obedience.
l Which is the promise made in marriage.
m Her acquaintance with her sa mellers, and them that haunt her.
n The vse people and

To them that are dead in body and soule o They shall enioy spiritualll promises of God, as the wicked shalbe voyd of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things succeed well.

MY sonne, forget not thou my Lawe, but let thine heart * keepe my commandements.
2 For they shall increase the length of thy a dayes and the yeeres of life, and *thy* prosperitie.
3 Let not b mercy and trueth forsake thee: binde them on thy c necke, *and* write them vpon the table of thine d heart.
4 So shalt thou find fauour and good vnderstanding in the sight of God and man.
5 ¶Trust in the Lorde with all thine heart, and leane not vnto thine owne wisedome.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.
7 ¶Be not wise in thine owne eyes: *but* feare the Lord, and depart from euill.
8 *So* health shalbe vnto thy e nauell, and marrow vnto thy bones.

* Deut. 1. & 30. 16
a Long life in the blessing of God which he giueth to his for fourth ye is respected for them.
b By mercy and truth, he meaneth the commandements of the first and second table: or els the mercy & faithfulnesse that we ought to vse toward our neighbours.
c Keepe them as a most pretious iewell.
d Write them euer in your remembrance.
e By this part hee comprehendeth the whole bodie, as by health hee meaneth all the

9 f Honour the Lorde with thy riches, and with the first *frusts* of all thine increase.
10 So shall thy barnes bee filled with abundance, & thy presses shall g burst with new wine.
11 ¶My sonne, refuse not the chastening of the Lorde, neither bee grieued with his correction.
12 *For the Lord correcteth him, whome hee loueth, euen as the father *doth* the child, in *whom* he delightheth.
13 Blessed *is* the man that findeth wisedome, and the man that getteth vnderstanding.
14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof *is better* then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes *is* in her right hand, h *and* in her left hand riches and glory.
17 Her wayes *are* wayes of pleasure, and all her paths prosperitie.
18 She is a tree i of life to them that lay holde on her, and blessed *is* he that retaineth her.
19 The Lord by wisdom hath laid the k foundation of the earth, and hath stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken vp, and the clouds drop downe the dewe.
21 My sonne, let not *these things* depart from thine eyes, *but* obserue wisdome and counsell.
22 So they shalbe life to thy soule, and grace vnto thy ‖ necke.
23 Then shalt thou walke safely by thy way: and thy foot shall not stumble.
24 If thou sleepest, thou shalt not bee afraid: and when thou sleepest, thy sleepe shalbe sweet.
25 Thou shalt not feare for *any* sudden feare, neither for the destruction of the wicked, when it commeth.
26 For the Lorde shall be for thine assurance, and shall preserue thy foot from taking.
27 ¶Withhold not the good from m the owners therof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Go and come againe, and to morrowe will I giue *thee*, if thou *now* haue it.
29 ¶Intend none hurt against thy neighbor, seeing he doeth dwell n without feare by thee.
30 ¶Striue not with a man cause lesse, when he hath done thee no harme.
31 ¶Bee not o enuious for the wicked man, neither chuse any of his wayes.
32 For the froward *is* abomination vnto the Lord: but his p secret *is* with the righteous.
33 The curse of the Lord *is* in the house of the wicked: but hee blesseth the habitation of the righteous.
34 With the scornefull q he scorneth, but hee giueth grace vnto the humble.
35 The wise shall inherite glory: but fooles dishonour, *though* they be exalted.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.
g For to the iustfull distributer God giueth in greater abundance.
* Heb. 12. 5. *Reuel.* 3. 19.
h Meaning, that he that keeteth wisedome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spiritual.
i Which bringe h forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in paradise.
h Hereby he sheweth that this wisdome, whereof he speaketh, is euerlasting, because it was before all creatures, and that all things euen the whole world were made by it.
‖ *Or, throat, read Chap. 1. 9.*
l For when God destroyeth the wicked, he will saue his as he did Lot in Sodome.
m Not only from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p That is, his couenant and fatherly affection which is hid & secret from the world.
q He will shewe by his plagues, that their scornes shall turne to their owne destruction, a. Chap. 1. 20.

CHAP. IIII.

1 Wisdome and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a a father, and giue eare to learne vnderstanding.

and Minister which is as a father vnto the people, read Chapter 1. verse 8.

a He speaketh this in the person of a Preacher.

2 For I doe giue you a good doctrine: *therefore* forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother,

4 When hee [b] taught me, and sayd vnto me, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.

5 Get wisdome: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her and she shall preserue thee.

7 [c] Wisdome *is* the beginning: get wisdome *therefore*: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou imbrace her.

9 Shee shall giue a comely ornament vnto thine head, *yea*, shee shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, and the yeeres of thy life shalbe many.

11 I haue [d] taught thee in the way of wisdom, *and* led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not bee [e] strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, *and* leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, *and* goe not by it: turne from it, and passe by.

16 For they cannot [f] sleepe, except they haue done euill, and their sleepe departeth except they cause *some* to fall.

17 For they eate the bread of [g] wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that [h] shineth more and more vnto the perfite day.

19 The way of the wicked *is* as the darknesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.

22 For they are life vnto those that find them, and health vnto all their [i] flesh.

23 Keepe thine heart with all diligence: for thereout commeth [k] life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.

26 [l] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remoone thy foot from euill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisedome, *and* incline thine eare vnto my ‖ knowledge,

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips [a] of a strange woman drop *as* an hony combe, and her mouth is more soft then [b] oyle.

4 But the end of her is bitter as wormewood, *and* sharpe as a two edged sword.

5 Her [c] feete goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canst not know *them*.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Lest thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Lest the stranger should be filled with thy strength, and thy [f] labours bee in the house of a stranger,

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost *brought* into all euill in the mids of the Congregation and [g] assembly.

15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow foorth, and the riuers of waters in the streets.

17 But let them be thine, *euen* [i] thine onely, and not the strangers with thee.

18 Let thy [k] fountaine be blessed, and reioyce with the wife of thy [l] youth.

19 *Let her be as* the louing hinde and pleasant roe: let her breasts satisfie thee at all times, *and* delite in her loue continually.

20 For why shouldest thou ‖ delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man *are* before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 He shall [n] die for fault of instruction, and shall goe astray through his great folly.

b Meaning, Dauid his father.

c He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of [y] world, which make it their last study, or els care not for it at all.

d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

e Thou shalt walk at liberty without offence.

f Meaning, that to doe euill is more proper and natural to the wicked, then to sleepe, eate or drinke.

g Gotten by wicked meanes and cruel oppression.

h Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is when they shalbe ioyned to their head in the heauens.

i That is, they shall haue health of body: vnder the which all other blessings promised in the law are conteined.

k For as the heart is either pure or corrupt, so is the whole course of mans life.

l Keepe a measure in all thy doings.

‖ Or, vnderstanding.

a That is, an harlot which giueth her selfe to another then to her husband.

b By oile and hony he meaneth flattering and craftie inticements.

c All her doings lead to destruction

d She hath many meanes to allure to wickednesse.

e That is, thy strength & goods to her that will haue no pitie vpon thee (as it read of Samson, and the prodigall sonne.

f The goods gotten by thy trauell.

g Although I was faithfully vnderstanded in the church, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h He teacheth vs sobriety, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want.

i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy family, and them that are of the houshold of faith.

k Thy children which shall come of thee in great abundance, shewing that God blesseth mariage, and curseth whoredome.

l Which thou diddest marry in thy youth.

‖ Or, goe astray with a stranger!

m He declareth that except man that hee shall see to Gods word and

n He forbiddeth vs not to become surette, one for an other, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

CHAP. VI.

3 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To fire adulterie.

MY sonne, if thou be surety for thy neighbour, *and* hast striken hands with the stranger,

2 Thou art [a] snared with the wordes of thy mouth: thou art *euen* taken with the wordes of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and solicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Goe to [b] the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meat in the summer, *and* gathereth her food in harueſt.

9 Howe long wilt thou sleepe, O sluggard? when

doe ioyne to his wife both in heart and in outward conuersation, escape the iudgement of God. n Because he will not giue eare to be admonished.

when wilt thou arise out of thy sleepe?

10 * *Yet* a litle sleepe, a little slumber, [e] a little folding of the hands to sleepe.

11 Therefore thy pouertie commeth as one that [d] trauelleth by the way, and thy necessitie like [e] an armed man.

12 The vnthristie man [f] *and* the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he † signifieth with his feet: he instructeth with his fingers.

14 Lewd things *are* in his heart: he imagineth euill at all times, *and* raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recouerie.

16 ¶ These six things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, [h] feete that be swift in running to mischiefe,

19 A false witnesse that speaketh lies, and him that raiseth vp contentions among || brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine [i] heart, *and* tie them about thy necke.

22 It shall leade thee when thou walkest: it shal watch for thee when thou sleepest, *and* when thou wakest, it shall talke with thee.

23 For the [k] commandement *is* a lanterne, and instruction a light: and [l] corrections for instruction *are* the way of life,

24 To keepe thee from the wicked woman *and* from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her [m] eye lids.

26 For because of the whorish woman, *a man is brought* to a morsel of bread, and a woman wil hunt for the precious life of a man.

27 [n] Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men do not [o] despise a thiefe, when he stealeth to satisfie his [p] soule, because he is hungrie.

31 But if hee be found, hee shall restore seuen fold, *or* he shall giue all the substance of his house.

32 But hee that committeth adulterie with a woman, he † is destitute of vnderstanding: he that doth it, destroyeth his owne soule.

33 Hee shall finde [q] a wound and dishonour, and his reproch shall neuer be put away.

34 For ielousie *is* the rage of a man: therefore he will not [r] spare in the day of vengeance.

35 Hee can not beare the sight of any ransome: neither will he consent, though thou augment the gifts.

* Chap. 24. 33.

e Here expresseth lively the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer enough, but euer seeke occasions hereunto.

d That is suddenly, and when thou looke not for it.

e It shall come in such sort, as thou art not able to resist it.

f He sheweth to what inconuenience the idle, lazie sons and sluggards come, by calling them vnthrifte, e the men of Belial, and sinderous.

† *Ebr. speaketh.*

g That all his gesture tendeth to wickednesse.

h Meaning, the raging affections, which carie a man away in such sort that he cannot tel what he doth.

|| *Or, neyhbours.*

i Reade Chap. 3. 3.

k By the commandement, he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bringe to life.

m With her wanton lookes and gesture.

n Meaning, that she will neuer cease till shee haue brought thee to beggerie, and then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredome: forasmuch as theft might be amended; but adulterie was a perpetuall infamie, and death by the law of God.

p Meaning, for very necessitie.

† *He faileth in heart.*

q That is, death appointed by the Law.

r Hee sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods Lawe nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisdome and to the word of God.* 5 *which will preserue vs from the harlot,* 6 *whose maners are described.*

MY sonne, keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, & mine instruction as the [a] apple of thine eies.

3 Bind them vpon thy fingers, *and* write them vpon the table of thine heart.

4 Say vnto wisdome, Thou art my sister: and call vnderstanding *thy* kinswoman,

5 That they may keepe thee from the strange woman, *euen* from the stranger that is smooth in her words.

6 ¶ [b] As *I was* in the window of mine house I looked thorow my window,

7 And I saw among the fooles, *and* considered among the children a young man destitute of vnderstanding,

8 Who passed thorow the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be [c] blacke and darke.

10 And behold, there met him a woman with an harlots || behaiour, and || subtil in heart.

11 (Shee [d] is babling and lowd, whose feete can not abide in her house.

12 Now *she is* without, now in the streets, and lieth in wait at euery corner)

13 So she caught him & kissed him, and † with an impudent face sayd vnto him,

14 I haue [e] peace offerings: this [f] day haue I payed my vowes.

15 Therefore came I foorth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, || carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For *mine* husband is not at home: hee is gone a iourney farre off.

20 He hath taken † with him a bagge of siluer, *and* will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she intised him.

22 And he followed her straightwayes, as an [g] oxe that goeth to the slaughter, and [h] as a foole to the stockes for correction,

23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that † he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, & the [i] strong men *are* all slaine by her.

27 Her house is the * way vnto the graue, which goeth downe to the chambers of death.

a By this diuersitie of words hee meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more nor minde any thing so much.

b Salomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afraid to be seene, & also their owne consciences did accuse them which caused them to seeke the night to couer their filthinesse.

|| *Or, garment.*

|| *Or, hid.*

d He describeth certaine conditions, which are peculiar to harlots.

† *Ebr. she strengthened her face.*

e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheere with: or els she would vse some cloke of holinesse till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.

|| *Or, carued worke.*

† *Ebr. in his hand.*

g Which thinking hee goeth to the pasture goeth willingly to his owne destruction.

h Which goeth cheerefully, not ther wit nor strength knowing that he shalbe chastised.

† *Ebr. It is for his life.*

i Ne can deliuer them that fall into the hands of the harlot *Chap. 2. 18.*

CHAP. VIII.

1 *Wisdome declareth her excellencie,* 11 *riches,* 15 *power,* 22 *eternitie.* 32 *She exhorteth all to loue and follow her.*

DOth * not [a] wisdome cry? and vnderstanding vtter her voice?

2 She standeth in the toppe of the high places by the way in the place of the paths.

3 She cryeth besides [b] the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and *vtter* my voice to the children of men.

* *Chap. 1. 20.*

a Salomon declareth that man is cause of his owne perdition and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works to follow vertue, and to flee from vice.

b Where the people did most resort, and which was the place of iustice.

5 O *ye* foolish men, vnderstand wisdome, and *ye*, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lippes *shall teach* things that be right.

7 For my mouth shall speake the trueth, and my lips abhorre wickednesse.

8 All the words of my mouth *are* righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all [c] plaine to them that will vnderstand, and straight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.

11 For wisdome is better then precious stones: and all pleasures are not to bee compared vnto her.

12 I wisedome dwell with [d] prudence, and I find foorth knowledge *and* counsels.

13 The feare of the Lord *is* to hate [e] euill, *as* pride, and arrogancie, and the euill way: and a mouth *that speaketh* lewd things I doe hate.

14 I haue counsel and wisedome: I am vnderstanding, *and* I haue strength.

15 By me kings [f] reigne, and princes decree iustice.

16 By me princes rule, and the nobles, *and* all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me [g] early shall find me.

18 Riches and honour *are* with mee: [h] *euen* durable riches and righteousnesse.

19 My fruit is better then gold, *euen* then fine gold, and my reuenues *better* then fine siluer.

20 I cause to walke in the way of righteousnes, *and* in the mids of the paths of [i] iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed mee in the beginning of his way: *I was* [k] before his works of old.

23 I was set vp from euerlasting, from the beginning, *and* before the earth

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: *and* before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heauens, I was [l] there, when he set the compasse vpon the deepe,

28 When hee established the cloudes aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, that the waters should not passe his commandement, when he appointed the foundations of the earth,

30 Then was I with him [m] *as* a nourisher, and I was dayly *his* delight, reioycing alway before him,

31 And tooke my [n] solace in the compasse of [o] his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed *are they that* keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed *is* the man that heareth me watching dayly at my gates, *and* giuing attendance at the posts of my doores.

34 For he that findeth [p] me, findeth life, & shall obteine fauour of the Lord.

35 But he that sinneth against me hurteth his owne soule: *and* all that hate me, loue death.

c Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the prince of this world.

d That is, except a man haue wisedom, which is the true knowledge of God, he can neither be prudent nor good counseller.

e So that he that doeth not hate euill, feareth not God.

f Whereby he declareth that honours, dignitie, or riches come not of mans wisedome or industry, but by the prouidence of God.

g That is, studie the word of God diligently, and with a desire to profit.

h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisedome.

k He declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and praiseth thorowthis booke: meaning thereby the eternall sonne of God Iesus Christ our Saiuour, whom Saint Iohn calleth the word that was in the beginning, Iohn 1.1.

l He declareth the eternitie of the Sonne of God which is meant by this word, Wisedome, who was before all time, and euer present with the Father.

m Some reade, a chiefe workemaster, signifying that this Wisedome, euen Christ Iesus, was equall with God his father, & created, preordeined and still worketh with him as Ioh. 5.17.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdome of God. o By earth he meaneth man, which is the worke of God, in whom wisedome tooke pleasure: insomuch as for mans sake the diuine wisedome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

p Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. k Thou shalt haue the chiefe profit and commoditie thereof. l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God: as appeareth verse 16. which were the worde of the true preachers, as verse 4 but their doctrine is but as stollen waters: meaning that they are mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselues boast thereof.

CHAP. IX.

2 Wisedome calleth all to her feast. 7 The scorner will not bee corrected. 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her [a] house, *and* hewen out her [b] seuen pillars.

2 Shee hath killed her victuals, drawen her wine, and [c] prepared her table.

3 She hath sent foorth her [d] maidens, *and* crieth vpon the highest places of the citie, *saying*,

4 Who so is [e] simple, let him come hither, *and* to him that is destitute of wisedome, she sayth,

5 Come, *and* eate of my [f] meat, and drinke of the wine *that* I haue drawen.

6 Forsake *your way*, ye foolish, and yee shall liue: and walke in the way of vnderstanding.

7 He that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, *getteth* himselfe a [g] blot.

8 Rebuke not a [h] scorner, lest hee hate thee: *but* rebuke a wise man, and he will loue thee.

9 Giue *admonition* to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisedome *is* the feare of the Lord, and the knowledge of holy things, *is* [i] vnderstanding.

11 For thy dayes shal be multiplied by me, and the yeeres of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for [k] thy selfe, *and if* thou bee a scorner, thou alone shalt suffer.

13 ¶ A [l] foolish woman *is* troublesome: she *is* ignorant, and knoweth nothing.

14 But shee sitteth at the doore of her house on a seate in the high places of the citie,

15 To call them that passe by the way, that goe right on their way, *saying*,

16 Who so is simple, let him come hither, and to him that is destitute of wisdome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead *are* there, *and that* her ghests *are* in the depth of hell.

a Christ hath prepared him a Church.

b That is, many chiefe stayes and principall parts of his Church, as were the Patriarkes, Prophets, Apostles, Pastors, and Doctors.

c He compareth wisedome with great princes that keepe open house for all that come.

d Meaning true preachers, which are not infected with mans wisedome.

e He that knoweth his owne ignorance, and is voide of malice.

f By the meat and drinke, is meant the word of God, and the ministration of the sacraments, whereby God nourisheth his seruants in his house, which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning them that are incorrigible, which Christ calleth dogs and swines: or he speaketh this in comparison, not that the wicked should not bee rebuked, but hee sheweth their malice, and the small hope of profit.

i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. k Thou shalt haue the chiefe profit and commoditie thereof. l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God: as appeareth verse 16. which were the worde of the true preachers, as verse 4 but their doctrine is but as stollen waters: meaning that they are mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselues boast thereof.

CHAP. X.

In this Chapter, and all that followe, vnto the thirtieth, the wise man exhorteth by diuers sentences, which hee calleth Parables, to followe vertue, and flee vice: and also sheweth what profit commeth of wisedome, and what hindrance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise *sonne maketh a glad father: but a foolish sonne *is* an heauinesse to his mother.

2 The treasures of [a] wickednesse profit nothing: but righteousnesse deliuereth from death.

3 The

a Chap. 15.20.

a That is, vnlawfully gotten.

3 The Lord will[b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A || slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, *is* the sonne of wisdome: *but* he that sleepeth in harueſt, *is* the sonne of confusion.

6 Blessings *are* vpon the head of the righteous: but iniquitie shall couer the mouth of[c] the wicked.

7 The memoriall of the iust *shall be* blessed: but the name of the wicked shall[d] rotte.

8 The wise in heart will receiue commandements: but the foolish in † talke shalbe beaten.

9 He that walketh vprightly, walketh || boldly: but hee that peruerteth his wayes, shall bee knowen.

10 Hee that[e] winketh with the eye, worketh sorrow, and he that is[f] foolish in talke, shall bee beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue coueretb all trespasses.

13 In the lippes of him that hath vnderstanding wisdome is found, and [g] a rod shalbe for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole *is* a present destruction.

15 The rich mans goods are his [h] strong citie: *but* the feare of the needie *is* their pouertie.

16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to sinne.

17 He that regardeth instruction, *is in* the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* fined siluer: *but* the heart of the wicked *is* little worth.

21 The lips of the righteous doe[i] feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doth adde[k] no sorrowes with it.

23 *It is* as a pastime to a foole to doe wickedly: but wisedome *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but *God* will graunt the desire of the righteous.

25 As the whirlewind passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slouthful to them that[l] send him

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked[m] shalbe diminished.

28 The patient abiding of the righteous *shalbe* gladnes: but the hope of the wicked shall perish.

29 The way of the Lord *is* strength to the vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shall[n] neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall bee fruitfull in wisedome: but the tongue of the froward shal be cut out.

32 The lips of the righteous knowe what is acceptable: but the mouth of the wicked *speaketh* froward things.

CHAP. XI.

FAlse[a] balances *are* an abomination vnto the Lord: but a perfite † weight pleaseth him.

2 When pride commeth, then commeth [b] shame: but with the lowly *is* wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the trangressers shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shal fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressers shall be taken in *their* owne wickednesse.

7 * When a wicked man dieth *his* hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his[c] stead.

9 An[d] hypocrite with *his* mouth hurteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie[e] reioyceth: and when the wicked perish, *there is* ioye.

11 By the || blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will[f] keepe silence.

13 He that goeth about *as* a slanderer, discoueretb a secret: but he that is of a faithful heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many [g] counsellers are, *there is* health.

15 He shall be sore vexed, that is suretie for a [h] stranger, and he [i] that hateth suretiship, is sure.

16 A || gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, [k] rewardeth his owne soule: but hee that troubleth his owne || flesh, *is* cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnesse, *shall receiue* a sure reward.

19 As righteousnesse *leadeth* to life: so he that followeth euill, *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but theythat are vpright in *their* way, *are* his delight.

21 [l] *Though* hand *ioyne* in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 *As* a iewell of gold in a swines snout: *so is* a faire woman which || lacketh discretion.

23 The desire of the righteous *is* onely good: *but* the hope of the wicked [m] *is* indignation.

24 There is that scattereth, [n] and is more increased: but he that spareth more [o] then is right, surely *commeth* to pouertie.

25 The † liberall person shall haue plentie: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people wil curse him: but blessing *shall be* vpon the head of him that [p] selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He

a Vnder this word he condemneth all false weights, measures and dec. it.
† *Ebr. stone.*
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* *Ezek.7 19. ecclus.5.1.*

* *Wisd.5.15.*

c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The country is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away.
|| *Or, prosperitie.*
f Will not make lightreport of others.
g Where God giueth store of men of wisedome and counsell.
h Whose conuersation he knowe h not.
i He that doth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap.6.1.
|| *Or, modest.*
k Is both good to himselfe and to others.
|| *Or, neighbour.*
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
|| *Or, is of vncomely behaiour.*
m They can looke for nothing but Gods vengeance.
n Meaning them that give liberally, whom God blesseth.
o That is, the niggard.
† *Ebr the soule of blessing shall be made fat.*
p That prouideth for the vse of them that are in necessitie.

a Vnder this word he condemneth all false weights, measures and dec. it.
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b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
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m They can looke for nothing but Gods vengeance.
n Meaning them that give liberally, whom God blesseth.
o That is, the niggard.
† *Ebr the soule of blessing shall be made fat.*
p That prouideth for the vse of them that are in necessitie.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne q house, shall inherite the winde, and the foole *shalbe* r seruant to the wise in heart.

30 The fruit of the righteous *is as* a tree of life, and he that s winneth soules, *is* wise.

31 Behold, the righteous shall be t recompensed in the earth: how much more the wicked and the sinner?

q The couetous men that spare their riches to the hindetance of their families, shall be deprived thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true professors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deseruetb, 1.Pet.4.18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations wil he cōdemne.

3 A man can not be established by wickednesse: but the a root of the righteous shall not be mooued.

4 A † vertuous woman *is* the crowne of her husband: but she that maketh *him* ashamed, *is* as corruption in his bones.

5 The thoughts of the iust *are* right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 *God* ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdom: but the froward of heart shalbe despised.

9 He that is despised, c & *is* his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of ‖ vnderstanding.

12 The wicked desireth the e net of euils: but the f roote of the righteous giueth *fruit*.

13 The euil man is snared by the wickednes of *his* lips, but the iust shall come out of aduersitie.

14 A man shalbe satiate with good things by the fruit of *his* mouth, and the recompence of a mans hands shall *God* giue vnto him.

15 The way of a foole *is* g right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shalbe knowen by his anger: but he h that couereth shame, *is* wise.

17 He that speaketh trueth, will shew righteousnesse: but a false witnesse *vseth* deceit.

18 * There is that speaketh *words* like the prickings of i a sword: but the tongue of wise men *is* health.

19 The lip of trueth shalbe stable for euer: but a lying tongue *varieth* incontinently.

20 Deceite *is* in the heart of them that imagine euill: but to the counsellers of peace *shall be* ioy.

21 There shal none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lips *are* an abomination to the Lord: but they that deale truely *are* his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnesse.

24 * The hand of the diligent shall beare rule: but the idle *shalbe* vnder tribute.

25 Heauinesse in the heart of man doth bring it downe: but a k good word reioyceth it.

26 The righteous l *is* more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man rosteth not that hee m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnes, & *in that* path-way *there is* no death.

a They are so grounded in the fauour of God, that their root shall prosper continually.
† *Ebr. strong, or painefull.*
b As their conscience is vpright, so shall they be able to speake for them selues against their accusers.
c The poore man that is contemned and yet liueth of his owne trauile.
d Is merciful, euen to the very beast that doeth him seruice.
* *Chap.* 18.19. *ecclus* 20.27.
‖ *Or, defence.*
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
* *Chap.* 14.5.
i Which seeke nothing more then to prouoke other to anger.
* *Chap.* 10.4.
k That is, words of comfort, are as cheerefull meiste, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.
m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shal eat good things by the fruit a of *his* mouth: but the soule of the trespassers *shall suffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shalbe* to him.

4 The sluggard b lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preseruetb the vpright of † life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man *wil giue* his riches for the ransome of *his* life: but the poore c cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride d doth *man* make contention: but with the well aduised *is* wisedome.

11 The e riches of vanity shal diminish: but he that gathereth with f the hand, shal increase *them*.

12 The hope that is deferred, *is* the fainting of the heart, but when the desire commeth, *it is as* a tree of life.

13 Hee that despiseth g the word, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.

14 The instruction of a wise man *is as* the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient *is* hated.

16 Euery wise man wil worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth h into euill: but a faithfull ambassadour *is* preseruation.

18 Pouertie and shame *is* to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but *it is* an abomination to fooles to depart from euill.

20 He that walketh with the wise shalbe wise: but a companion of fooles shalbe i afflicted.

21 Affliction followeth sinners: but vnto the righteous *God* will recompense good.

22 The good man shall giue inheritance vnto *his* childrens children: and the k riches of the sinner is layed vp for the iust.

23 Much food *is* in the field of the l poore: but *the field* is destroyed without discretion.

24 * He that spareth his rod, hateth this sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

a If he vse his tongue to Gods glory, & the profit of his neighbour, God shall blesse him.
b He euer desireth, but taketh no paines to get any thing.
† *Ebr. way.*
c For his poverty, he is not able to escape the threatnings, which the cruell oppressors vse against him.
d When as every man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill got en.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duety.
* *Chap.* 25.13.
h Bringeth many inconueniences both to himselfe and to others.
i As he is partaker of their wickednes & beareth with their vices, so shall he be punished as they are.
k Reade Iob.27. 16,17.
l God blesseth the labour of the poore, and consumeth their goods, which are negligent, because they thinke they haue enough.
* *Chap.* 23.13. *ecclus.* 30.1.

CHAP.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his [b] righteousnesse, feareth the Lord: but hee that his lewd in his wayes, despiseth him.

3 In the mouth of the foolish *is* the [c] rod of pride: but the lips of the wise preserue them.

4 Where none [d] oxen *are*, there the cribbe *is* empty: but much increase *commeth* by the strength of the oxe.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and *findeth* it not: but knowledge *is* easie to him that wil vnderstand.

7 Depart from the foolish man, when thou perceiuest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to vnderstand his way: but the foolishnes of the foole *is* deceit.

9 The foolish maketh a mocke of [f] sinne: but among the righteous *there is* fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof *are* the wayes of death.

13 Euen in laughing the heart is sorowfull, [h] and the end of that mirth *is* heauinesse.

14 The heart that declineth, [i] shall be satiate with his owne waies: but a good man *shal depart* from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is carelesse.

17 He that is hasty to anger, committeth folly, and a † busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, and the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his own neighbour: but the friends of the rich *are* many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, *is* blessed.

22 Do not they erre that imagine euil? but to them that thinke on good things, *shall be* mercy and trueth.

23 In all labour there is abundance: but the talke of the lips *bringeth* onely want.

24 The crowne of the wise *is* their riches, *and* the folly of fooles *is* foolishnesse.

25 A faithful witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lord *is* an assured strength, and his children shall haue hope.

27 The feare of the Lord *is as* a welspring of life to auoid the snares of death.

28 In the multitude of the [l] people is the honour of a king, and for the want of people *commeth* the destruction of the prince.

29 He that is slow to wrath, *is* of great wisdom: but he that is of an hastie mind, exalteth folly.

30 A sound heart *is* the life of the ‖ flesh: but enuy *is* the rotting of the bones.

31 * He that oppresseth the poore, reproueth him that made him: but he honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a king *is* in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A * Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * bableth out foolishnesse.

3 The eyes of the Lord in euery place beholde the euill and the good.

4 A wholesome tongue *is as* a tree of life: but the frowardnesse thereof *is* the breaking of the mind.

5 A foole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the reuenues of the wicked is [a] trouble.

7 The lips of the wise do spred abroad knowledge: but the heart of the foolish *doth* not so.

8 The [b] sacrifice of the wicked *is* abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked *is* an abomination vnto the Lord: but he loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, *and* he that hateth correction, shall die.

11 [d] Hell and destruction *are* before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto the wise.

13 * A ioyfull heart maketh a cheereful countenance: but by the sorow of the heart the mind is heauy.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted *are* euill: but a good † conscience is a continuall feast.

16 * Better *is* a litle with the feare of the Lord, then great treasure, and trouble therewith.

17 Better *is* a dinner of greene herbes where loue *is*, then a stalled oxe and hatred therewith.

18 * An angry man stirreth vp strife: but hee that is slow to wrath, appeaseth strife.

19 The way of a slouthfull man *is* as an hedge of thornes: but the way of the righteous is plain.

20 A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse *is* ioy to him that *is* destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but in the multitude of counsellers there is stedfastnesse.

23 A ioy *commeth* to a man by the answere of his mouth: & how good *is* a word in due season?

24 The way of life *is* on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proud men: but he wil stablish the borders of the widow.

26 The thoughts of the wicked are abominatiō to the Lord: but the pure *haue* [h] pleasant words.

27 He

a That is, maketh her house to prosper, her husband to do, that which concerneth her, thereby in her heart.

b That is, in vprightnesse of heart, that proceed by precise.

c His proud tongue shall cause him to be punished.

d By the oxe is meant labour, and by the cribbe the same meaning, without labour there is no profite.

e For the man meaneth of his owne motion, and not for Gods glory, as Simon Magus.

f Doth not know the grie consequence thereof, nor Gods iudgements against the sinne.

g In a mans conscience is witnesse of his owne griefe: a stranger cannot feele the ioy and comfort which a man feeleth in himselfe.

* Chap. 16. 25.

h He sheweth that the allurement vnto sinne, seemeth sweet, but the ende thereof is destruction.

i He that forsaketh God shalbe punished, & wade weary of his sinnes, wherein he delighted.

† Heb. the man of indiscretion.

k If this come not do ly to passe, we will consider that it is because of our sinnes, which let Gods working.

l That is, he thought a king honoureth in many people.

‖ Or, body.

* Chap. 17. 5.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most, to be accepted.

c He that swareth ſtō the word of God, cannot abide to be admonished.

d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mens thoughts.

* Chap. 17. 22.

† Heb. heart.

* Psal. 37. 16.

* Chap. 29. 22.

e That is, he euer findeth one let or stay, and dare not go forward.

* Chap. 10. 1.

f Reade Chap. 11. 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

m Forasmuch as they are conuict thereby, and put to silence.

‖ Or, and the mercy of the people is a sacrifice for sinne.

* Chap. 25. 15.

* Verse 28.

27 Hee that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth bableth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord *is* the instruction of wisdome: and before honour *goeth* [k] humility.

CHAP. XVI.

THe [a] preparations of the heart *are* in man: but the answere of the tongue *is* of the Lord.

2 All the wayes of a man *are* [b] cleane in his owne eyes: but the Lord pondereth the spirits.

3 †Commit thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquity shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 *Better is a litle with righteousnesse, then great reuenues without equity.

9 The heart of man [e] purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence *shall be* in the lips of the king: his mouth shal not transgresse in iudgment.

11 * A true weight and ballance are of the Lord: all the weights of the bagge *are* his f worke

12 It is an abomination to kings to commit wickednesse: for the throne is stablished g by iustice.

13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king *is as* [h] messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance *is* life: & his fauour *is* as a cloud of the latter raine.

16 *How much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, & he keepeth his soule, that keepeth his way.

18 Pride *goeth* before destruction, and an high minde before the fall.

19 Better it is to be of humble minde with the lowly, then to diuide the spoyles with the proud.

20 He that is wise in *his* busines, shal find good: and * he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and [k] the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding *is* a wellspring of life vnto the that haue it: and the instruction of fooles *is* folly

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire words *are as* an hony combe, sweetnes to the soule, and health to the bones.

25 * There is a way that seemeth right vnto man, but the issue thereof *are* the wayes of death.

26 The person that trauelleth, trauelleth for himselfe: for his mouth † craueth it of him.

27 A wicked man diggeth vp euill, and in his lips *is* like [m] burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, & leadeth him into the way that is not good.

30 [n] He shutteth his eyes to deuise wickednes: he moueth his lips, *and* bringeth euill to passe.

31 Age is a crowne of glory, *when* it is found in the way of [o] righteousnes.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne minde, *is better* then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof *is* [p] of the Lord.

CHAP. XVII.

BEtter is a drie morsell, if peace *be* with it, then an house full of [a] sacrifices *with* strife.

2 * A discreete seruant shall haue rule ouer a lewd sonne, and he shall diuide the [b] heritage among the brethren.

3 *As is* the fining pot for silner, and the fornace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, *and* a liar hearkeneth to the naughty tongue.

5 * Hee that mocketh the poore, reprocheth him that made him: and hee that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children *are* their fathers.

7 †High talke becommeth not a foole, much lesse a lying talke a prince,

8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it [c] turneth.

9 Hee that coueretb a transgression, seeketh loue: but hee that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shalbe sent against him.

12 *It is better* for a man to meete a beare robbed of her whelps, then a [f] foole in his folly.

13 * He that rewardeth euil for good, euil shal not depart from his house.

14 The beginning of strife *is as* one that openeth the waters: therefore or the contention bee medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wisdome, and *he hath* none heart?

17 A friend loueth at all times: and a [h] brother is borne for aduersitie.

18 A man destitute of vnderstanding, [i] toucheth the hand, and becommeth suretie for his neighbour.

19 He loueth transgression that loueth strife: *and* hee that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that

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i That suffereth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.

k Meaning, that God exalteth none, but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth herby that man flatteretb himselfe in his doings: calling that vertue, which God termeth vice.

† *Ebr. vole.*

c So that the iustice of God shall appeare to his glory euen in the destruction of the wicked.

* *Chap.* 11. 21.

d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.

* *Chap.* 15. 16. *psal.* 37. 16.

e Hee sheweth the folly of man, which thinketh that his wayes are in his owne hand and yet is not able to remoue one foot except God giue force.

* *Chap.* 11. 1.

f If they be true and iust, they are Gods worke, & hee delighteth therein but otherwise if they be false, they are the worke of the deuil, and to their condemnatign that vse them.

p They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground, Deut. 11. 14.

* *Chap* 8. 10. * *Psal.* 125 1 k The sweet words of consolation, which come forth of a godly heart. l Either that which the wicked teach others, or els it is folly to each them that are malicious.

* *Chap.* 14. 12.

† *Ebr. heareth vpon him.*

m For he consumeth kindles and others.

a With his wicked indeuor he kindleth to bring his wicked deeds to passe.

o That is, when it is ioyned with vertue: or els the order that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shal come to pass.

a For whereas were many sacrifices, there were many portions of men to the priests, wherewith they feasted.

* *Eccles.* 10. 5.

b That is, shalbe made gouernour ouer the children.

* *Chap.* 14. 31.

† *Ebr. sh lips of excellencie.*

c. The reward hath great force to gaine the loue of men.

d He that admonisheth the prince of his faults, maketh him his enemie.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby he meaneth the wicked in his rage, who hath no feare of God.

* *Rom.* 12. 17. 1. *thess.* 5. 15. 1. *pet* 3. 9. * *Psa.* 5. 23. *chap.* 24. 24.

g What meaneth it the wicked to be rich, seeing he hateth not his mind to wisdome?

h So that he is more the a friend, euen a brother that helpeth in time of aduersitie.

i Read Chap. 6. 1.

k Lifteth vp himselfe aboue his degree.

that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 * Wisedome *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* [n] for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole, when hee holdeth his peace is counted wise, and hee that stoppeth his lippes, prudent.

CHAP. XVIII.

FOr the desire *thereof* hee will [a] separate himselfe to seeke it, *and* occupie himselfe in all wisedome.

2 A foole hath no delite in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.

4 The words of a mans mouth *are like* deepe [d] waters, *and* the welspring of wisedome *is like* a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fal in iudgment.

6 A fooles lips come with strife, & his mouth calleth for stripes.

7 A fooles mouth *is* his owne destruction, and his lips *are* a snare for his soule.

8 The wordes of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lord *is* a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 * The rich mans riches, *are* his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glorie *goeth* lowlinesse.

13 * Hee that answereth a matter before hee heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but [h] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] *He that is* first in his owne cause, *is* iust: then commeth his neighbour and maketh inquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the [n] barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue, and they that [o] loue it, shall eat the fruit thereof.

22 Hee that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man *that hath* friends, *ought* to shew him selfe friendly: for a friend is neerer [q] then a brother.

19.14. [q] That is, oft times such are found which are more ready then he that is more bound by ductie.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then hee that abuseth his lips, and is a foole:

2 For without knowledge the mind is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not bee vnpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and euerie man *is* friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more wil his friends depart farre from him? though he be instant [a] with words, *yet* they will not.

8 He that possesseth vnderstanding, [b] loueth his owne soule, & keepeth wisdome to find goodnes.

9 A false witnesse shall not bee vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie *is* [d] to passe by an offence.

12 * The kings wrath *is* like the roaring of a lion: but his fauour *is* like the dew vpon the grasse

13 * A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continuall [e] dropping.

14 House and riches *are* the inheritance of the fathers: but * a prudent wife *commeth* of the Lord.

15 Slothfulnesse causeth to fall asleepe, and a deceitfull person shalbe affamished.

16 He that keepeth the commandement, keepeth his owne soule: *but* hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord wil recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 *A man* of much anger shall suffer punishment, and though thou [f] deliuer *him*, yet will *his anger* come againe.

20 Heare counsell and receiue instruction, that thou maiest be wise in thy latter end.

21 Many deuises *are* in a [g] mans heart: but the counsell of the Lord shall stand.

22 That that is to bee desired of a man, *is* his [h] goodnesse, and a poore man is better then a liar.

23 The feare of the Lord *leadeth* to life: and he that is filled *therewith*, shall continue, *and* shal not be visited with euill.

24 * The slouthfull hideth his hand in *his* bosome, and will not put it to his mouth againe.

25 Smite a scorner, and [i] the foolish will beware: and reprooue the prudent, and he will vnderstand knowledge.

26 Hee that destroyeth *his* father, *or* chaseth away

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.

p He that is ioyned with a vertuous woman in matiage, is blessed of the Lord, as Chap. 18.22. ready to doe pleasure.

* Chap. 8.6.

* Deut. 19.19. dan. 13.60.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things are not to be permitted to him that cannot vse them aright.

d That is, to couer it by charitie, and to doe the sin as may most serue to Gods glorie.

* Chap. 20.2.

* Chap. 17.21.

* Chap. 21.9.

e As raine that droppeth and ouerteth the house.

* Chap. 18.22.

f Though for a time he give place to counsell, yet soone after will he give place to his raging affections.

g Mans deuise shal not haue successe, except God gouerne it, whose purpose is vnchangeable.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.

* Chap. 26.15.

* Chap. 21.11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

away *his* mother, *is* a lewde and shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 *But* iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WInE [a] *is* a mocker, *and* strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the king *is* like the roaring of a lyon: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 *It is* a mans honour to cease from strife: but euerie foole will be medling.

4 The slouthfull will not plow, because of winter: *therefore* shall hee begge in summer, but haue nothing.

5 The counsell in the heart of [c] man *is like* deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men wil boast euerie one of his own goodnesse: but who can find a faithfull man?

7 He that walketh in his integritie, *is* iust, *and* blessed *shall* his children *be* after him.

8 A king that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers † weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A child also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto pouertie: open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lippes of knowledge *are* a precious iewell.

16 * Take his [f] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweete to a man: but afterward, his mouth shalbe filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about *as* a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shalbe put out in obscure darknesse.

21 An heritage *is* hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, * I will recompense euill: *but* wait vpon the Lord, and he shall saue thee.

23 * Diuers weights *are* an abomination vnto the Lord, and deceitfull balances *are* not good.

24 * The steps of man *are ruled* by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord *is* the breath of man, and searcheth all the bowels of the bellie.

29 * Mercie and trueth preserue the king: for his throne shalbe established with mercie.

29 The beautie of yong men *is* their strength, and the glorie of the aged *is* the gray head.

30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

THe [a] Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euerie * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, *which is* the ‖ [b] light of the wicked, *is* sinne.

5 The thoughts of the diligent *do* surely *bring* aboundance: but [c] whosoeuer is hastie, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue, *is* vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some *is* peruerted and strange: but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a ‖ wide house.

10 The soule of the wicked wisheth euill: *and* his neighbour hath no fauour in his eyes.

11 [e] When the scorner is punished, the foolish is wise, and when one instructeth the wise, he will receiue knowledge.

12 The righteous [f] teacheth the house of the wicked: *but God* ouerthroweth the wicked for *their* euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crie, and not be heard.

14 A [g] gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction *shalbe* to the workers of iniquitie.

16 A man that wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 Hee that loueth pastime, *shall bee* a poore man: *and* he that loueth wine and oyle, shall not be rich.

18 The [h] wicked *shalbe* a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwell in the wildernesse, then with a contentious and angrie woman.

20 In the house of the wise is a pleasant treasure and [i] oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnesse and mercie, shall find life, righteousnesse and glorie.

22 A [k] wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, hautie, *and* scornefull *is* his name that worketh in *his* arrogancie wrath.

25 The desire of the slouthfull [l] slayeth him: for his hands refuse to worke.

16 Hee coueteth euermore greedily: but the righteous giueth and spareth not.

27 The

[k] Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

[a] By wine here is meant him that is giuen to wine, and so by strong drinke.
* *Chap.* 19.12.
[b] Putteth his life in danger.

[c] It is hard to find out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or manets.

[d] Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.
* 1. *King.* 8.46. 2. *chron.* 6.36. *eccle.* 7.22. 1. *iohn* 1.8.
† *Ebr. stone and stone, ephah and ephah.*
[e] Reade Chap. 16.11.

* *Chap.* 27.13.
[f] Teach him wit, that he cast not himselfe rashly into danger.
* *Chap.* 11.15.
* *Exod.* 22.17. *leuit.* 20.9. *matth.* 15.4.
* *Deut.* 32.35. *chap.* 17.13. *and* 24.29. *rom.* 12.17. 1. *thess.* 5.15. 1. *pet.* 3.9.
* *Chap.* 11.1. *and verse* 10.
* *Iere.* 10.23.
[g] That is, to applie it, or take it to his owne vse, which was appointed to God, and then enquire how they may be exempted from the fault.
[h] Which was a kind of punishment then vsed.
[i] The word of God giueth life vnto man, and cansetheve to see and trie the secrets of our darke hearts, Hebr. 4.12.

* *Chap.* 25.14.
[k] Sharpe punishment, that even the inward parts is pierced: for the wicked bring them into bondage.

[a] Though Kings seeme to haue all things at their commandement, yet are they not able to bring their owne purposes to pass any otherwise then God hath appointed: much lesse are the inferiours able.
* (*chap* 16.2.
* *Miche.* 6.8.
‖ *Or, glowing.*
[b] That is, the thing whereby he is guided, or which hee brings to pass as the frame of his worke.
[c] He that goeth rashly about his businesse, and without counsell.
* *Chap.* 13.11.
[d] Hee meaneth this chiefly of Iudges and Princes which haue this vocation whereunto God hath called them, and powle their subiects to maintaine their lusts.
* *Chap.* 19.13. *and* 25.24.
‖ *Or, as a great ioy mirie.*
[e] Reade Chap. 19.25.
[f] Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.
[g] To doe a pleasure to the poore man, pacifieth his
[h] God shall make that which we thinke our owne hurt, which they intended against the iust, by delivering the iust and putting the wicked in their places.
* *Esaias* 5.13.14.
[i] Meaning aboundance of all things.
[k] Without whom commeth through and confidence in worldly things.

‖ He thinketh to liue by working and doing great things, but will take no paines to get ought.

27 The * sacrifice of the wicked *is* an abomination: how much more when hee bringeth it with a wicked mind?

28 * A false witnesse shall perish: but hee that heareth, m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue gold.

2 * The rich and poore b meete together: the Lord *is* the maker of them all.

3 * A prudent man seeth the c plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* snares *are* in the way of the froward: *but* he that regardeth his soule, will depart farre from them.

6 Teach a child d in the trade of his way, and when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borower *is* seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the e rod of his anger will faile.

9 * He that hath a good f eye, hee shalbe blessed: for he gineth of his bread to the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproch shall cease.

11 Hee that loueth pureness of heart *for* the grace of his lips, the g King *shalbe* his friend.

12 The eyes of the Lorde h preserue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The slouthfull man saith, i A lyon *is* without, I shall be slaine in the streete.

14 The mouth of strange women *is as* a deepe pit: he with whom the Lord is angry, k shall fall therein.

15 Foolishnesse is bound l in the heart of a child: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, *and* giueth vnto the rich, *shall* surely *come* to pouerty.

17 ¶ Incline thine eare, and heare the wordes of the wise, and apply thine heart vnto my knowledge.

18 For *it shalbe* pleasant, if thou keepe them in thy belly, *and if* they bee directed together in thy lips.

19 That thy confidence may be in m the Lord, I haue shewed thee this day: thou therefore *take heede*.

20 Haue not I written vnto thee n three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of truth, to answere the words of truth to them that send to thee?

22 Robbe not the poore because hee is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make o no friendship with an angry man, neither go with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that p touch the hand, *nor* among them that are surety for debts.

27 If thou hast nothing to pay, why *causest thou* that hee shoulde take thy bed from vnder thee?

28 Thou shalt not * remooue the auncient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his business standeth before Kings, *and* standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eat with a ruler, a consider diligently what is before thee,

2 b And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his dainty meates: c for it is a deceiueable meat.

4 Trauaile not too much to be rich: *but* cease from thy d wisdome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for *riches* take her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an e euill eye, neither desire his dainty meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy f morsels that thou hast eaten, and thou shalt lose thy sweete words.

9 Speake not in the eares of a foole: for hee will despise the wisdome of thy words.

10 * Remooue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from g hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but *let it be* in the feare of the Lord continually.

17 For surely there is an ende, h and thy hope shall not be cut off.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the i way.

20 Keepe not company with † drunkards, *nor* with † gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall bee clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy k the trueth, but sell it not: *likewise* wisdome, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and hee that begetteth a wise child, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and she that bare thee shall reioyce.

26 My sonne, giue mee l thine heart, and let thine eyes delight in my wayes.

27 * For a whore *is as* a deepe ditch, and a

m His authoritie, whereby he did oppresse others, shalbe taken from him.
* Eccles. 31. 23.
f He that is merciful and liberall.
g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.
h Fauour them that loue knowledge.
i He derideth them that inuent vaine excuses, because they would not doe their dueties.
k So God punisheth one sinne by another, when he suffereth the wicked to fall into the ignorance of a harlot.
l He is naturally given vnto it.
m He sheweth what the end of wisdome is: to direct vs to the Lord.
n That is, diuerse times.
† Heb. in the gates.
* Chap. 23. 22.
o Haue not to do with him that is in power, leaste he should hurt thee by his wilfull conuersation.

p Which rashly put themselues in danger for others, as Chap. 6. 1.
* Deut. 27. 17. chap. 23. 10.
a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiors to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary a good eye is taken for liberall, as Chap. 22. 9.
f He will not ceasse till he hath done thee some harme, and his flattering words shall come to no vse.
* Deut. 27. 17. chap. 22. 28.
* Chap. 22. 23.
* Chap. 13. 24. and 19. 18. Eccles. 30. 1.
g That is, from destruction.
* Psal. 23. 2. chap. 24. 1.
h The prosperitie of the wicked shall not continue.
i In the obseruation of Gods commandements.
† Heb. wine bibbers.
† Heb. deuourers of flesh.
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Giue thy selfe wholly to wisedome.
* Chap. 22. 14.

strange woman *is as* a narrow pit.

28 * Also she lieth in wait as for a pray, m and she increaseth transgressers among men.

29 To whom is woe? to whom is sorow? to whom is strife? to whom is murmuring? to whom are wounds without cause? *and* to whom is the redness of the eyes?

30 *Euen* to them that tary long at the wine, to them that go, n and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine o eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt bee as one that sleepeth in the mids of the p sea, and as he that sleepeth in the top of the mast.

35 They haue stricken me, *shalt thou say, but* I was not sicke: they haue beaten mee, *but* I knew not, when I awoke: *therefore* will I q seeke it yet still.

CHAP. XXIIII.

BE * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischiefe.

3 Through wisdome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man *is* strong: for a man of vnderstanding increaseth *his* strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell *is* health.

7 Wisedome is hie to a foole: *therefore* hee cannot open his mouth in the a gate.

8 He that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sinne, and the scorner *is* abomination vnto men.

10 *If* thou bee b faint in the day of aduersitie, thy strength *is* small.

11 Deliuer them that are drawne c to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: hee that pondereth the hearts, doeth not hee vnderstand it? and hee that keepeth thy soule, knoweth he it not? will he not also recompense euery man according to his works?

13 My sonne, eate d hony, for it is good, and the hony combe, *for it is* sweet vnto thy mouth.

14 So shal the knowledge of wisdome be vnto thy soule if thou find it, and there shall bee an ‖ end, and thine hope shall not be cut off.

15 Lay no wait, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man e falleth seuen times, and riseth, againe: but the wicked fall into mischiefe.

17 Bee thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth,

18 Least the Lord see it, and it displease him, and he turne his wrath f from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none ende *of plagues* to the euill man: * the light of the wicked shall bee put out.

21 My sonne, feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shal rise suddenly, and who knoweth the ruine of them g both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good † to haue respect of any person in iudgement.

24 Hee that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make readie the things in the fielde, h and after, build thine house.

28 Bee not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 * Say not, I will to do him, as he hath done to me, I i will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was al growen ouer with thornes, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, *and* I considered it well: I looked vpon it, *and* k receiued instruction.

33 *Yet* a little sleepe, l a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth *as* one that trauelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah King of Iudah b copied out.

THe glory of God *is* to c conceale a thing secret: but the d Kings honour *is* to search out a thing.

3 The heauens in height, and the earth in deepnesse, & the e Kings heart can no man search out.

4 Take the f drosse from the siluer, and there shall proceede a vessell for the finer.

5 Take g away the wicked from the King, and his throne shalbe established in righteousnes.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that it bee said vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince who thine eyes haue seene.

8 Goe not forth hastily to strife, least thou knowe not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least hee that heareth it put thee to shame, and thine infamie doe not h cease.

11 A word spoken in his place, *is like* apples of gold with pictures of siluer.

12 He that reproueth the wise, *and* the obedient eare, *is as* a golden earering and an ornament of fine gold.

m The seduceth many and causeth them to offend God.

n Which by wine make wine stronger and more pleasant.

o That is, drunkennesse shal bring them to whoredome.

p In such great danger shalt thou be.

q Though drunkennesse make them more insensible then beasts, yet can they not refraine.

* *Psal.37.1. chap.23.17.*

* *Chap.10.18.*

a In the place where wisdome should be shewed.

b Man hath no triall of his strength till he be in troubles.

c None can be excused if he helpe not the innocent when he is in danger.

d As hony is sweet and pleasant to the taste, so wisedome is to the soule.

‖ *Or, reward.*

e He is subiect to many perils, but God deliuereth him.

f To be auenged on thee.

* *Psal.37.1. chap.23.17.*

* *Chap.23.6.*

g Meaning, either of the wicked and seditious, as verse 19. and 21. or of them that feare not God nor obey their King.

† *Heb. to know the face.*

* *Chap.17.23. Isa.5.23.*

h Be sure of the meanes how to compasse it before thou take any enterprise in hand.

* *Chap.20.22.*

i He shewed what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault

l Reade Chap. 6.10.

a When Hezekiah appointed for this purpose.

b That is, gathered out of diuers books of Salomon.

c God doeth not reueale the cause of his iudgements to man.

d Because the King ruleth by the reuealed word of God, the cause of his doings euident appeare, and therefore he must vse diligence in trying out of causes.

e He sheweth that it is vnlawful for man to searche to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.

f When vice is remoued from a King, he is a meete vessell for the Lords vse.

g It is not ynough that he be pure himselfe, but that whence that chaffe

he put away o hers that be corrupted. * *Luke 14.10.* h Least

kest by this meanes to haue an end of the matter, it put thee to further vnquiet.

13 As

13 As the cold of the snow [l] in the time of harvest, *so is* a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, *is like* [k] clouds and wind without raine.

15 A Prince is pacified by staying [l] of anger, and a soft tongue breaketh the [m] bones.

16 *If* thou haue found honie, eat that is [n] sufficient for thee, lest thou be ouerfull, and vomit it.

17 Withdraw thy foote from thy neighbours house, lest he be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour *is like* an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth and a sliding foot.

20 He that taketh away the garment in the cold season, *is like* vineger *powred* vpon [o] nitre, or *like* him that singeth songs to an heauy heart.

21 *If he that hateth thee be hungry, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay [p] coales vpon his head, and the Lord shall recompense thee.

23 *As* the North wind driueth away the raine, so doeth an angry countenance the slaundering tongue.

24 *It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well & a corrupt spring.

27 It is not good to eate much hony: *so to search their owne glory, *is not* glory.

28 A man that refraineth not his appetie *is like* a city which is [q] broken downe & without wals.

CHAP. XXVI.

AS the snow in the Summer, and as the raine in the Harueſt *are not meete*, so is honour vnseemely for a foole.

2 As the sparow by flying, and the swallow by flying *escape*, so the curse *that is* causelesse, shal not come.

3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole [a] according to his foolishnesse, lest thou also be like him.

5 Answere a foole [b] according to his foolishnesse, lest he be wise in his owne † conceit.

6 He that sendeth a message by the hand of a foole, *is as* hee that cutteth off the feete, [d] and drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* he that giueth glory to a foole.

9 *As* a thorne standing [g] vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.

10 [f] The excellent that formed all things, both rewardeth the foole, and rewardeth the transgressers.

11 *As a dog turneth againe to his owne vomit, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? [g] more hope *is* of a foole then of him.

13 The slouthfull man sayth, [h] A lion *is* in the way: a lion *is* in the streetes.

14 *As* the doore turneth vp his hinges, so *doth* the slothfull man vpon his bed.

15 *The slouthfull hideth his hand in *his* bosome, *and* it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen *men* that can render a reason.

17 He that passeth by and medleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As he that fained himselfe madde, casteth firebrands, arrowes, and mortall things,

19 So *dealeth* the deceitfull man [i] with his friend and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 *As* the cole *maketh* burning coales, and wood a fire, so the contentious man *is apt* to kindle strife.

22 The wordes of a tale bearer *are* as flatterings, and they goe downe into the bowels of the belly.

23 *As* siluer drosse ouerlaid vpon a potsheard, *so are* burning lips, and [k] an euill heart.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleeue him not: for *there are* [l] seuen abominations in his heart.

26 Hatred may be couered by deceite: *but* the malice therof shalbe discouered in the [m] congregation.

27 *He that diggeth a pit shal fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to [a] morowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 *A stone *is* heauie, and the sand weightie: but a fooles wrath *is* heauier then them both.

4 Anger *is* cruell, & wrath *is* raging: but who can stand before [b] enuie?

5 Open rebuke *is* better then secret loue.

6 The wounds of a louer *are* faithful, and the kisses of an enemie *are* [c] pleasant.

7 *The person that is full, despiseth an honie combe: but vnto the hungry soule euery bitter thing is sweet.

8 As a bird that wandreth from her nest, so *is* a man that wandreth from his owne place.

9 *As* ointment & perfume reioyce the heart, so *doth* the sweetnesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproueth me.

12 [e] A prudent man seeth the plague, and hideth himselfe: *but* the foolish goe on still, *and* are punished.

13 *Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that † praiseth his friend with a loude voice, rising [f] early in the morning, it shalbe counted to him as a curse.

15 A *continual dropping in the day of raine,

l In the time of great heat, when men do feare cold.

k Which haue no vertue and appearance, and are no thing within.

l By not ministring occasion to prouoke him further.

m That is, the heart that is heat to anger, as Chap. 15.1.

n Vnmoderately the pleasures of this world.

o Which melteth it, & consumeth it. || Or, alone.

* Rom.12.20.

p Thou shalt, as it were by force, ouercome him, in so much that his vnnaturalness shall moue him to acknowledge thy benefits, and his heart shalbe inflamed.

* Chap.21.9.

q Ecclus.3.22.

q And so is in extreme danger.

a Consent not vnto him in his doings.

b Ingrauen him in the matter reasonable.

c To wit, of the wicked, whom he doteth.

d That is, receiueth damage thereby.

e Whereby he hindreth him selfe and others.

f Morning God.

* 2.Pet.2.22.

g For the foole will rather be comforted then he rule, the foole doeth of ignorance, and the other of malice.

h Read Chap. 22.13.

* Chap.19.24.

i Which dissembleth himselfe to be that he is not.

* Ecclus.28.10.

* Chap.18.8.

k They will soone breake out and vtter themselues.

l Meaning, many: he vseth the number certaine, for the vncertaine.

m In the assembly of the godly.

* Eccles.10.8. ecclus.27.26.

a Delay not the time, but take occasion when it is offered.

* Eccles.22.15.

b For the enuious are obstinate, and cannot be reconciled.

c They are flattering and seeme friendfull.

* Iob.6.6.

d Trust not to any worldly helpe in the day of thy trouble.

e Reade Chap. 22.3.

* Chap.20.16.

† Ebr. blesseth.

f Hastily and without cause.

* Chap.19.13. and 21.9.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and *she is as* the oile in his right hand, that vttereth it selfe.

17 Yron sharpeneth yron, so doth g man sharpen the face of his friend.

18 He that keepeth the figge tree, shall eat the fruit thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, h so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 * *As is* the fining pot of siluer, and the fornace of golde, so *is* euery man according to his i dignity.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell, *yet* will not his foolishnesse depart from him.

23 Be diligent to know the state of the flocke, and take heede to the heards.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the hearbs of the mountaines are gathered.

26 The k lambes *are* for thy clothing, and the goats *are* the price of the field.

27 And let the milke of the goats *be* sufficient for thy food, for the food of thy familie, and for the sustenance of thy maids.

CHAP. XXVIII.

THe wicked * flee when none pursueth: but the righteous are bolde as a lion.

2 For the transgression of the land b *there are* many princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that *leaueth* no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselues against them.

5 Wicked men vnderstand not iudgment: but they that seeke the Lord vnderstand all things.

6 *Better is the poore that walketh in his vprightnesse, then hee that peruerteth *his* wayes, though he be rich.

7 He that keepeth the Law, *is* a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsury & interest, gathereth c them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shalbe d abominable.

10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie e him.

12 * When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man f is tried.

13 He that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh *them*, shall haue mercy.

14 Blessed *is* the man that g feareth alway: but he that hardeneth his heart, shall fall into euill.

15 *As* a roaring lion, and an hungry beare, *so is* h a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnesse, shall prolong *his* dayes.

17 A man that doth violence against the blood of a person, shall flee vnto the graue, *and* they shall not i stay him.

18 Hee that walketh vprightly shall be saued: but he that is froward in *his* wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shalbe filled with pouertie.

20 A faithfull man shall abound in blessings, and * he that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for *that* man will transgresse for a piece of k bread.

22 A man with a wicked l eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with *his* tongue.

24 He that robbeth his father and mother, and saieth, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proude heart, stirreth vp strife: but he that trusteth in the Lorde, shall bee m fatte.

26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, *shall haue* many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous encrease.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisedome, reioyceth his father: but * hee that feedeth harlots, wasteth *his* substance.

4 A king by iudgement maintaineth the countrey: but a man *receiuing* gifts, destroyeth it.

5 A man that flattereth his neighbour, a spreadeth a net for his steps.

6 In the transgression of an euill man *is* his b snare: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 *If* a wise man contend with c a foolish man, whether he be angry or laugh, there *is* no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole poureth out all his mind: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lyes, all his seruants *are* wicked.

13 * The poore & the vsurer meete together, *and* the Lord lightneth both their eyes.

14 A * King that iudgeth the poore in trueth, his throne shall be established for euer.

15 The rod and correction giue wisedome: but

g One hastie man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
* *Eccles.14.9.*
* *Chap.17.3.*
i That is, he is either knowen to be ambitious and glorious, or humble and modest.

k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preseruation of his gifts.

a Because their owne conscience accuseth them.
b The state of the common weale is often times changed.

* *Chap.19.1.*

c For God will take away the wicked vsurer, & giue his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked contemne.
e And iudge that he is not wise.
* *Chap.19.2.*
f He is knowen by his doings to be wicked.
g Which standeth in awe of God, and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoileth.

i None shall be able to deliuer him.

* *Chap.12.11. Eccles.20.27.*

* *Chap.13.11. and 20.21.*

k He will be disposed for nothing.
l Meaning him that is couetous.

m Shall haue all things in abundance.

* *Chap.29.2.*

* *Chap.28.12.*
‖ *Or, increased.*

* *Luke.15.15.*

a He that giueth eare to the liarer, is in danger as the bird is before the fowler.
b He is euer in dispose to fall into the snare that he laid for others.

c He can heare no admonition in what sort soeuer it is spoken.

* *Chap.22.2.*

* *Chap.20.28.*

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shal see their fal.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there *is* no vision, the people decay: but he that keepeth the Law, *is* blessed.

19 A * seruant will not be chastised [w] words: though he vnderstand, yet he will not ‖ answere.

20 Seest thou a man hasty in his matters? *there is* more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length he wil be euen *as* his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, hateth his own soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans [g] iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

To humble our selues in consideration of Gods workes. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH.

THE prophesie *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, and Vcal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell.

5 * Euery word of God is pure: he is a shield to those that put their trust in him.

6 * Put nothing vnto his word, lest he reproue thee, and thou be found a lyar.

7 Two [e] things haue I required of thee: denie me them not before I die.

8 Remoue farre from mee vanitie and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,

9 Lest I be full, and denie *thee*, and say, [f] Who is the Lord? or lest I be poore and steale, and take the Name of my God *in vaine*.

10 Accuse not a seruant vnto his master, lest he curse thee, [g] when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation whose eyes are hauty, and their eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swordes, and their iawes *as* knives to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two [h] daughters *which cry*, Giue, giue. There be three things that wil not be satisfied: *yea*, foure that say not, It is enough.

16 The graue, & the barren wombe, the earth that cannot be satisfied with water, and the fire that sayth not, It is enough.

17 The eye that mocketh *his* father & despiseth the instruction of *his* mother, let the rauens [i] of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee: yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in [j] mids of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and [k] wipeth her mouth, and saith, I haue not committed iniquity.

21 For three things the earth is mooued: yea, for foure it cannot susteine it selfe.

22 For [l] a seruant when hee reigneth, and a foole when he is filled with meate,

23 For [j] hatefull woman, when she is maried, & for a handmaid that is [m] heire to her mistresse.

24 These be foure small things in the earth, yet they are [n] wise, and full of wisedome:

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth by bands:

28 The spider taketh hold [o] with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, foure are comely in going.

30 A lion that is strong among beastes, and turneth not at the sight of any:

31 A lustie grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand [p] vpon *thy* mouth.

33 When one churneth milke, hee bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

Her exhorteth to chastitie and iustice, 10 and sheweth the conditions of a wise and worthy woman.

1 THE WORDS OF KING [a] LEMVEL: The [b] prophesie which his mother taught him.

2 WHat my sonne! & what the sonne of [c] my wombe! & what, O sonne of my desires!

3 Giue not thy strength vnto women, [d] nor thy wayes, *which is* to destroy kings.

4 It is not for kings, O Lemuel, it is not for Kings to drinke wine, nor for princes [e] strong drinke,

5 Lest he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget [f] his pouerty, and remember his misery no more.

8 Open thy mouth for the [g] dumbe in the

d Where there are not faithfull ministers of the word of God.

e He that is of a stubborn and rebellious nature, ‖ Vnrestard.

* Chap. 15. 18.

* Iob 22. 29.

f He that feareth man more then God, falleth into a snare and is destroyed.

g He seeketh not to flatter the rulers for what God hath appointed, that shall come to him.

a Which was an excellent man in vertue and knowledge in the time of Salomon.

b Which were Agur scholers or friends.

c Herein he declareth his great humilitie, who would not attribute any wisdome to himselfe, but all vnto God.

d Meaning, to know the secrets of God, as though he would say, None.

e Psal. 19. 8.

* Deut. 4. 2. and 12. 32.

e He make's this request to God.

f Meaning, that they that put their trust in their riches, forget God, and that by rich and wealth men haue an occasion to the same.

g In accusing him without cause.

h The leech hath two forkes in the tongue, which here he calleth her two daughters, whereby shee sucketh her blood, and is neuer saciate: euen so are the couetous extortioners insatiable.

i Which haunt in the valley for carion.

k Shee hath her desires, and after counterfeiteth as though she were an honest woman.

l These commonly abuse the state whereunto they are called.

m Which is maried to her master after the death of her mistresse.

n They containe great doctrine and wisedome.

o If man be not able to compasse these common things by his wisdome, we cannot attribute wisdome to man, but folly.

p Make a stay, and continue not in doing euill.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be king ouer Israel.

b The doctrine which his mother Beth sheba taught him.

c By this often repetition of one thing, she declareth her motherly affection.

d Meaning, that women are the destruction of kings if they haunt them.

e That is, the king must not giue himselfe to it.

f For wine doth comfort the heart, as Psalme 104. 15.

g Defend their cause helpe themselues.

wantonnesse, and neglect his office, which is to execute iudgement

cause

cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.
10 ¶ Who shall find a vertuous woman? for her price *is* farre aboue the pearles.
11 The heart of her husband trusteth in her, and he shall haue no neede of [h] spoyle.
12 She wil doe him good, and not euil all the dayes of her life.
13 She seeketh wooll and flax, and laboureth cheerefully with her hands.
14 She is like the ships of merchants: she bringeth her foode from afarre.
15 And shee riseth, whiles it is yet night: and giueth ‖ the portion to her housholde, and the [i] ordinarie to her maydes.
16 Shee considereth a fielde, and [k] getteth it: *and* with the fruite of her hands she planteth a vineyard.
17 She girdeth her loynes with strength, and strengtheneth her armes.
18 Shee feeleth that her merchandise is good: her candle is not put out by night.
19 Shee putteth her handes to the wheele, and her hands handle the spindle.
20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.
21 She feareth not the snowe for her familie: for all her familie is clothed with ‖ skarlet.
22 Shee maketh her selfe carpets: fine linnen and purple *is* her garment.
23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the land.
24 She maketh ‖ sheetes, and selleth them, and giueth girdles vnto the merchant.
25 [m] Strength and honour *is* her clothing, and in the latter day she shall reioyce.
26 She openeth her mouth with wisdome, and the [n] law of grace *is* in her tongue.
27 Shee ouerseeth the wayes of her houshold, and eateth not the bread of idlenesse.
28 Her children rise vp, and [o] call her blessed: her husband also shall prayse her, *saying*,
29 Many daughters haue doue vertuously: but thou surmountest them all.
30 Fauour *is* deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord, shee shall bee praysed.
31 Giue [p] her of the fruite of her hands, and let her owne workes praise her in the [q] gates.

h He shall not neede to vse any vnlawfull meanes to gaine his liuing.

‖ Or, meate, as Psal. 111.5.
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauell.

‖ Or, with cloth.
l In the assemblies and places of iudgement.
‖ Or, linnen cloth.
m After that he had spoken of the apparel of the bodie, he now declareth the apparell of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.
o That is, doth her reuerence.
p Confesse her diligent labours, and commend her therefore.
q For such as the most honourable are clad in the apparell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

SAlomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world: that man should not bee addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignities and riches, shewing that mans true felicitie consisteth in that, that he is vnited with God, and shal enioy his presence: so that all other things must be reiected, saue inasmuch as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of vnsatisfiednesse. 13 All mans wisedome is but follie and griefe.

THe wordes of the [a] Preacher, the sonne of Dauid king in Ierusalem.
2 [b] Vanitie of vanities, sayeth the Preacher: vanitie of vanities, all *is* vanitie.
3 What remaineth vnto man in all his [c] trauel, which he suffreth vnder the sunne?
4 *One* generation passeth, & *another* generation succeedeth: but the earth remaineth for [d] euer.
5 The sunne riseth, and the sunne goeth down, and draweth to his place where he riseth.
6 The [e] winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.
7 * All the riuers go into the sea, yet the sea is not full: *for* the riuers go vnto the place, [f] whence they returne, and goe.
8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.
9 [g] What is it that hath bene? that that shalbe: & what is it that hath bin done? that which shal be done: & there *is* no new thing vnder the sunne.
10 Is there any thing, whereof one may say, Behold this, It is new? it hath bene already in the olde time that was before vs.
11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.
12 ¶ [h] I the Preacher haue bene king ouer Israel in Ierusalem:
13 And I haue giuen mine heart to search and find out wisdome, by all things that are done vnder the heauen: (this sore trauell hath God giuen to the sonnes of men, [i] to humble them thereby)
14 I haue considered all the workes that are done vnder the sunne, and behold all *is* vanitie, and vexation of the spirit.
15 That which is [k] crooked, can none make straight: & that which faileth, cannot be nũbred.
16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.
17 And I gaue mine heart to know wisedome and knowledge, [l] madnesse and foolishnesse: I knew also that this is a vexation of the spirit.
18 For in the multitude of wisdome *is* much [m] griefe: and he that increaseth knowledge, increaseth sorow.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.
b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.
c Salomon doth not condemne mans labour or diligence, but shewed that there is no full contentation in any thing vnder the heauen nor in any creature, forasmuch as all things are transitory.
d One man dieth after another, and the earth remaineth all day, which is yet subiect to corruption.
e By the sunne, wind, and riuers he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world.
* Eccles. 40.11.
f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.
g Hee speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

committed, much lesse remedie them.
l That is, vaine things pleasure, wherein was no commoditie, but griefe and trouble of conscience.
m Wisdome and knowledge cannot bee com: by without great paine of body and minde; for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

h He prouoketh that if any could haue attained to felicitie in this world by labour and studie, hee chiefly should haue obtained it, because hee had gifts and graces of God aboue all others.
i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble him, and to teach him to depend onely vpon God.
k Man is not able by all his diligence to cast things to goe other wise than they doe: neither can hee number the faults that are which seemed vnto him.

CHAP.

CHAP. II.

Pleasures, sumptuous buildings, riches, and possessions are but vanity. 14 The wise and the foole haue both one ende, touching the bodily death.

I Sayd in my heart, Goe to now, I will prooue
a thee with ioy: therefore take thou pleasure in
pleasant things: and behold, this also is vanitie.
2 I sayd of laughter, Thou art mad: and of
ioy, What is this that thou doest?
3 I sought in mine heart † to giue my selfe to
wine, and to leade mine heart in b wisedome, and
to take holde of follie, till I might see where is
that goodnes of the children of men, which they
† enioy vnder the Sunne, the *whole* number of the
dayes of their life.
4 I haue made my great workes: I haue built
me houses: I haue planted me vineyards.
5 I haue made me gardens and † orchards, and
planted in them trees of all fruit.
6 I haue made me cisternes of water, to water
therewith the woods that grow with trees.
7 I haue gotten seruants and maides, and had
children *borne* in the c house: also I had great
possession of beeues and sheepe aboue all that
were before me in Ierusalem.
8 I haue gathered vnto mee also siluer and
golde, and the chiefe treasures of Kings and pro-
uinces: I haue prouided me men singers, and wo-
men singers, and the d delights of the sonnes of
men, *as* a woman e taken captiue, and women ta-
ken captiues.
9 And I was great, and increased aboue all
that were before me in Ierusalem: also my wise-
dome f remained with me.
10 And whatsoeuer mine eyes desired, I with-
held it not from them: I withdrew not mine heart
from any ioy: for mine heart reioiced in all my la-
bour: and this was my g portion of all my trauel.
11 Then I looked on all my works that mine
hands had wrought, and on the trauell that I had
laboured to doe: and beholde, all *is* vanitie and
vexation of the spirit: and there *is* no profit vn-
der the Sunne.
12 ¶ And I turned to behold h wisedome, and
madnes, and folly: (for who is the man that ‖ wil
come after the King in things, which men nowe
haue done?)
13 Then I saw that there is profit in wisedome,
more then in folly: as the light is more excellent
then darkenesse.
14 * For the wise mans i eyes *are* in his head,
but the foole walketh in darkenesse: yet I know
also that the same k condition falleth to them all.
15 Then I thought in mine heart, It befalleth
vnto me, as it befalleth to the foole. Why there-
fore do I then labour to be more wise? And I said
in mine heart, that this also is vanitie.
16 For there shall bee no remembrance of the
wise, nor of the foole l for euer: for that that now
is, in the dayes to come, shal all be forgotten. And
m how dyeth the wise man, as doeth the foole?
17 Therefore I hated life: for the worke that
is wrought vnder the Sunne is grieuous vnto me:
for all *is* vanitie, and vexation of the spirit.
18 I hated also all my labour, wherein I had
traueiled vnder the Sunne, which I shall leaue to
the man that shalbe after me.
19 And who knoweth whether he shalbe wise
or foolish? yet shall he haue rule ouer all my la-
bour, wherein I haue traueiled, and wherein I
haue shewed my selfe wise vnder the Sunne. This
is also vanitie.
20 Therefore I went about to make mine heart
n abhorre all the labour, wherein I had traueiled
vnder the Sunne.
21 For there is a man whose trauaile is in wis-
dome, and in knowledge, and in equitie: yet to a
man that hath not traueiled herein, shall he o giue
his portion: this also is vanity, and a great griefe.
22 For what hath man of all his traueile and
griefe of his heart, wherein he hath traueiled vn-
der the Sunne?
23 For all his dayes are sorowes, and his tra-
ueile griefe: his heart also taketh not rest in the
night: which also is vanitie.
24 There *is* no profite to man: but that he eat,
and drinke, and p delight his soule with the pro-
fit of his labour: I saw also this, that it was of the
hand of God.
25 For who could eat, and who could haste to
q outward things more then I?
26 Surely to a man that is good in his sight,
God giueth wisedom, & knowledge, and ioy: but
to the sinner hee giueth paine, to gather, and to
heape to giue to him that is good before God:
this also is vanitie, and vexation of the spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfect, and cause men to feare him. 17 God shall iudge both the iust and vniust.

TO all things *there is* an a appointed time, and
a time to euery purpose vnder the heauen.
2 A time to bee borne, and a time to die: a
time to plant, and a time to plucke vp that which
is planted.
3 A time to slay, and a time to heale: a time
to breake downe, and a time to build.
4 A time to weepe, & a time to laugh: a time
to mourne, and a time to daunce.
5 A time to cast away stones, and a time to
gather stones: a time to embrace, and a time to
bee farre from embracing.
6 A time to seeke, and a time to lose: a time to
keepe, and a time to cast away.
7 A time to rent, and a time to sowe: a time
to keepe silence, and a time to speake.
8 A time to loue, and a time to hate: a time of
warre, and a time of peace.
9 What profit *hath* hee that worketh, of the
thing wherein he traueileth?
10 I haue seene the trauel that God hath giuen
to the sonnes of men, b to humble them thereby.
11 He hath made euery thing beautifull in his
time: also hee hath set the c world in their heart,
yet cannot man find out the work that God hath
wrought from the beginning euen to the end.
12 I know that there is nothing good in them,
but to reioyce, and to doe good in his life.
13 And also that euery man eateth and drink-
eth, and seeth the commoditie of all his labour:
this is the d gift of God.
14 I know that whatsoeuer God shall doe, it
shalbe for e euer: to it can no man adde, & from
it can none diminish: for God hath done it, that
they should feare before him.
15 What is that that hath bene? that is now:
and that that shalbe hath now bene: for God f re-
quireth that which is past.
16 And moreouer, I haue seene vnder the Sun
the place of iudgement, where *was* wickednesse,
and the place of iustice, where *was* iniquitie.
17 I thought in mine heart, God wil iudge the
iust

a Solomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasure.
† Heb. drew my flesh to wine.
b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedom and the feare of God in mine heart, and gouerne mine affaires by the same.
† Heb. dos.
† Heb. paradises.
c Meaning, of the seruants or slaues, which he had bought to the children borne in their iourneyes, were the masters.
d That is, whatsoeuer men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women, but instruments of musicke.
f For all this God did not take his gift of wisedome from me.
g This was the reuenue of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
h I thought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnesse.
‖ Or, compare with the King.
* Prou. 17. 24.
i He foreseeth things, which the foole cannot for lacke of wisedom.
k For both the wise and the foolish, as vers. 16. are they both alike subiect vnto sin or ad-
l Meaning, in this world.
m He wondereth that men forget a wise man, being dead, almost as they do a foole.

n That I might seeke the true felicitie which is in God.
o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.
p When man hath all laboured, hee can get no more then food, and refreshing, yet hee confesseth also that this commeth of Gods blessing, as Chap. 3. 13.
q Meaning to pleasures.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Reade Chap. 1. 13.
c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2. 24. & these places declare that we should do all things with sobrietie and in the feare of God, so almuch as he giueth not his gifts to the intent that they should be abused.
e That is, man shal neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.
f God onely causeth that, which is past, to returne.

iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had h purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beasts *are* euen *as* one i condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, & there is no excellencie of man aboue the beast: for all *is* vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him?

g Meaning, with God, howsoeuer man neglect his doctrie.
h And made them pure in their first creation.
i Man is not able by his reason and iudgement to put difference between man and beast, as touching those things whereunto both are subiect: or the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead; yet by the word of God and faith we easily know the diuersitie as verse 21.
k Meaning, that reason cannot comprehend that which saith beleeueth herein.
l By the often repetition of this sentence, as Chap. 2 24. and Chap. 3.12, 22. Chap. 5.17. and Chap 8.15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God iustly and conformably: for to knowe further, is a speciall gift of God reuealed by his Spirit.

CHAP. IIII.

1 *The innocents are oppressed.* 4 *Mens labours are full of abuse and vanitie.* 9 *Mans societie is necessarie.* 13 *A young man poore and wise is to be preferred to an old King that is a foole.*

SO a I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them: and *loe*, the strength *is* of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the b dead which now are dead, aboue the liuing, which are yet aliue.

3 And *I count* him c better then them both, which hath not yet bene: for hee hath not seene the euil works which are wrought vnder the sun.

4 Also I beheld all trauaile, and all d perfection of workes, that this is the enuie of a man against his neighbor: this also *is* vanitie and vexation of spirit.

5 The foole foldeth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, & there *is* not a second, which hath neither sonne nor brother, yet *is* there none end of all his trauaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom do I trauaile and defraud my soule of pleasure? this also is vanity, & this is an euil trauaile.

9 f Two *are* better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but wo vnto him *that is* alone: for he falleth, and there *is* not a second to lift him vp.

11 Also if two sleepe *together*, then shall they haue heate: but to one howe should there bee heate?

12 And if one ouercome him, two shall stand against him: and a threefold g coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.

14 For out of the h prison he commeth foorth to reigne: when as he that is i borne in the kingdome, is made poore.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.
b Because they are no more subiect to these oppressions.
c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.
d The more perfect that the worke is, the more is it enuied of the wicked.
e For idlenesse he is compelled to destroy himselfe.
f For asmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutual societie, to the intent they may be profitable one to another, and that their things may increase
g By this proverb he declareth how necessarie it is, that men should liue in societie.
h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41.14
i Meaning, that is borne a King.

15 I beheld all the liuing, which walke vnder the Sun k with the second child, which shall stand vp in his place.

16 There is none l end of all the people, *nor* of all that were before them, and they that come after, shall not reioice in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine m foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of n fooles: for they know not that they doe euill.

sires, they thinke themselues abused, as other haue beene in time more for him. m That is, with what affection thou commest of God. n Meaning, of the wicked, which thinke to pleasure, and haue neither faith nor repentance.

CHAP V.

1 *Not to speake lightly, chiefly in Gods matters.* 9 *The couetous can neuer haue enough.* 11 *The labourers sleepe is sweete.* 14 *Man when he dieth, taketh nothing with him.* 11 *To liue iustly, and with a contented minde, is the gift of God.*

BEe not a rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God *is* in the heauens, and thou art on the earth: therefore let thy words be b few.

2 For *as* a dreame commeth by the multitude of business: so the voice of a foole *is* in the multitude of words.

3 *When thou hast vowed a vow to God, defer not to pay it: for he delighteth not in fooles: pay *therefore* that thou hast c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the works of thine hands?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for hee that is f higher then the highest, regardeth, and *there be* higher then they.

8 And the g abundance of the earth is ouer all: the king h *also consisteth* by the field that is tilled.

9 He that loueth siluer, shall not bee satisfied with siluer, and he that loueth riches, *shalbe* without the fruit *thereof*: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes?

11 The sleepe of him that traueileth, *is* sweete, whether hee eate little or much: but the i satietie of the rich will not suffer him to sleepe.

12 There is an euil sickenesse *that* I haue seene vnder the sunne: *to wit*, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euill trauel, and he begetteth a sonne, and in his l hand is nothing.

14 * As hee came foorth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenes, *that* in all points as he came, so shall he goe, and what profit hath he that he hath traueiled for the m wind?

16 Also all his dayes he eateth in n darknesse

a Either in vowing or in payinge meaning, that we should vse all reuerence to Gods word.
b He teacheth vs not for thy many words sake, or often repetition, but considerednes thy faith and intent minde.
* Deut. 23.21.
c He speaketh of vowes, which are approuued by Gods word, and serue to his glory.
d Cause not thy selfe to sinne by vowing rash vows, they doe which make a vow to liue vnmarried, and such like.
e That is, before Gods messenger, when he shall examine thy doing, or though thy ignorance should be a iust excuse.
f Meaning, that God will reuenge these things, and therefore we ought depend vpon him.
g The treasures of the earth are to be preferred ouer all things which appertaine to this life.
h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the satisfaction which commeth by his great feeding.
k When couetousnes heaps vp riches which turne to their destruction.

k Which follow and flatter the Kings sonne, or him that shall succeed, to entreat to credite with them in hope of gaine.
l They seeme crude by all meanes to creepe into fauour, but when they obtaine not their greedy desire, and so cannot to beare the wrath of God with patience.

l He doeth not enioy his fathers riches. * Job 1.21. wisd. 7.6. 1 Tim. 6.7. m In vanitie, in vaine, and without profite. n In affliction and griefe of minde.

with

with much griefe, and in his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to [o] eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the *whole* number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that he desireth: but [a] God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this is an euill sicknesse.

3 If a man beget an hundreth *children* and liue many yeeres, and the dayes of his yeeres be multiplyed, and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, and goeth into darknesse: and his name shall bee couered with darknesse.

5 Also he hath not seene the sun, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?

7 All the labour of man [e] is for his mouth: yet [e] the soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eie is better then to walk in the lustes: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that is [h] stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the contrary.

SVrely there be many things that increase vanitie: *and* what auaileth it man?

2 For who knoweth what is [a] good for man in the life, *and* in the number of the dayes of the life of his vanitie, seeing hee maketh them as a *shadow? For who can shew vnto man what shal be after him vnder the sunne?

3 * A good name *is better* then a good oyntment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the house of [c] mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the [d] thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] mad: and the reward destroyeth the heart.

10 The [f] ende of a thing is better then the beginning thereof, *and* the patient in spirit is better then the proud in spirit.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire [g] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadow of wisedome, and in the shadowe of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessors thereof.

15 Behold the worke of God: for who can make * straight that which he hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction [i] consider: God also hath made this contrary to that, to the intent that man should find [k] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his [l] iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust [m] ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou bee desolate?

19 Bee not thou wicked [n] ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdrawe not thine hand from [p] that: for he that feareth God, shall come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the city.

22 * Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [q] heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I prooued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may [r] it bee? and it is a profound deepenesse, who can find it?

27 I haue compassed about, *both* I and mine heart to know and to enquire and to search wisedome, and reason, and to knowe the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nets and snares, *and* her hands *as* bands: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Beholde, sayeth the Preacher, this haue I found, *seeking* one by one to [s] find the count:

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I founde, that God hath made man righteous: but they haue sought many [t] inuentions.

CHAP.

[o] There is no blisse, wherein man can liue to haue perfit quietnesse in this life. *Iob.14.2.
*Psal.144.
[p] He speaketh that after the iudgement of the flesh, which thinketh death to be the end of all euille: or else, because that after corporall death in the resting place liue in a manner liuing.
[a] Where we may see the kind of God, and learne to examine our liues.
[b] Meaning God, whom all make him to be the hardest.
[c] There is no blisse, wherein man can liue to haue perfit quietnesse in this life. *Iob.14.2.
*Psal.144.
[d] He speaketh that after the iudgement of the flesh, which thinketh death to be the end of all euille: or else, because that after corporall death in the resting place liue in a manner liuing.
[e] Where we may see the kind of God, and learne to examine our liues.
[f] The vnwarrantable goods, make the iudgement of men.
[g] To be content with that which God hath given, and not to follow the desires that cannot be satisfied.
[h] Meaning God, whom all make him to be the hardest.

[d] Which crackle for a while and profit nothing.
[e] A man that is esteemed wise, when he falleth to oppression, becometh like a beast.
[f] He noteth their lightnesse which enterprise a thing, and suddenly leaue it off againe.
[g] Murmure not against God when he sendeth aduersities for mans sinnes.
[h] He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent, and may be without riches.
*Chap.1.19.
[i] Consider wherefore God doeth send it, and what may comfort thee.
[k] That man should be able to controle nothing in his workes.
[l] Meaning, that cruell tyrants put the godly to death and let the wicked goe free.
[m] Boast not too much of thine owne iustice and wisedome.
[n] Tary not long when thou art admonished to come out of the way of wickednesse.
[o] To wit, on these admonitions that goe before.
[p] Consider what desolation and destruction shall come, if thou doe not obey them.
*1 King.8.46.
2.chron.6.36.
prou.20.9.
1.iohn.1.8.
[q] Credite them not, neither care for them.
‖ Or, spoken euill of others.
[r] Meaning, wisedome.
[s] That is, to come to a conclusion.
[t] And so are cause of their owne destruction.

CHAP. VIII.

a To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doth make his [a] face to shine: and the [b] strength of his face shalbe changed.

2 *I aduertise thee* to take heed to the [c] mouth of the king, and to the word of the oath of God.

3 [d] Haste not to goe foorth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the worde of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the [e] time and iudgement.

6 For to euery purpose there is a time and iudgement, because the [f] miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shalbe?

8 Man is not lorde [g] ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, *and I saw* a time that man ruleth ouer man to his owne [h] hurt.

10 And likewise I saw the wicked buried, and they returned, and they that came from the holy [i] place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and *God* prolongeth *his dayes*, yet I know that it shalbe well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong *his* dayes: *he shall be* like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there bee righteous men to whom it commeth according to the [m] worke of the wicked: and there bee wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I prayised ioy: for there is no goodnesse to man vnder the sunne, saue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisedome, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I behelde the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man iudge whom God loueth or hateth. 11 No man knoweth his ende. 16 Wisdome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, & to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes *is* in their hearts whiles they liue, and after that, *they goe* to the dead.

4 Surely whosoeuer is ioined to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lyon.

5 For the liuing knowe that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue and their hatred, and their enuie is nowe perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eate thy bread with ioy, and drink thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

9 †* Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which *God* hath giuen thee vnder the sun all the dayes of thy vanitie: for this is thy portion in the life, and in thy traueile wherein thou laboureſt vnder the sunne.

10 All that thine hand shall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and sawe vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

12 For neither doth man knowe his time, *but* as the fishes which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisedome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot bee charmed. 16 Of foolish kings, and drunken princes, 17 And of good Kings and Princes.

Dead

a That is, doth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the King and keepe the oath that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable and therefore ought to doe nothing to increase the same, but to worke all things by wisdome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himself into danger.
h As commeth oft times to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is deferred there sinne reigneth.

m Which are punished as though they were wicked, as Chap. 7. 16.

n Reade Chap. 3. 12.

a Meaning that things shall be to change or mutuall, or not by their own wood things doe is, by prouidence or adiudication God doth reuenge or haue leaſe doth them to the wicked to the godly.
b In wisdome things in countenance and pouertie, neither there is no difference between the godly and the wicked: that the difference is that the godly are ruled by feare of God, and are assisted.
c He betaketh Epicures, and small man which made their God, their gods, and no pleasure, but in this life, rather to be abiect and perion in the life, then a man of the dead, which is ouer by the dogs and lyon.
d They know themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce for ioy, and put away cost, has made the wicked gods.
f Ebr. occasion life.
* Chap. 5. 18.
† Tum the world lings sey that all things lawfull for them, and attribute to chance and fortune, which doe doe by the prouidence of God.
g That is, to doth not foresee what shall come.

UMI

DEad flies cause to stink, and putrifie the ointment of the apothecary: *so doth* a litle folly him that is in estimation for wisedome, and for glory.

2 The heart of a [a] wise man *is* at his right hand: but the heart of a foole *is* at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euil *that* I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, and he [f] breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, *and* he that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more [f] strength: but the excellencie to direct a thing *is* wisedome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wise man *haue* grace: but the lips of a foole deuoure himselfe.

13 The beginning of the word of his mouth *is* foolishnesse, and the latter ende of his mouth *is* wicked madnesse.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe: and who can tel him what shalbe after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the [g] city.

16 Woe to thee, O land, when thy king *is* a [h] child, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy king *is* the sonne [k] of nobles, and thy princes eat in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenesse of the hands the house droppeth through.

17 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shal carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall bee vpon the earth.

3 If the [b] clouds be full, they wil powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obseruetn the [d] wind, shal not sow, and he that regardeth the clouds shall not reape.

5 As thou knowest not which is the way of the spirit, *nor* how the bones *doe grow* in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeres, *and* in them all he reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth *is* vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childhood and youth *are* vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

REmember now thy Creator in the daies of thy youth, whiles the euil dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the house shal tremble, and the [c] strong men shal bow themselues, and the [d] grinders shall cease, because they are fewe, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores shall bee shut without by the base sound of the [g] grinding, and hee shall rise vp at the voice of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shall be afraid of the [k] hie thing, and feare *shalbe* in the [l] way, and the almond tree shall [m] flourish, and the [n] grashopper shall bee a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the [o] siluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne.

7 And dust returne to the earth as it was, and the [u] spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched foorth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, *euen* the words of trueth.

11 The wordes of the wise are like goades, and like nailes [x] fastened by the masters of the assemblies, *which* are giuen by one [y] pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making many

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a Wise men are ready to giue counsel, and are wise in their owne eyes.
b He is a fool, without wisdom and counsell.
c Let gouernors be milde and gentle.
d Meaning, when vnmeete or vnexpert men are placed with the gifts of God, they shall not vnderstand, but so seemes, but it shall be known.
e This is, be liberall to the poore, though it seeme to be as a thing vsured on the Lord, yet it shall bring thee profit.
f As the clouds that are full, powre out raine, so the rich that haue abundance, must distribute liberally.
g He charteth to be liberall while we liue: for after there is no power, d Hee that feareth inconueniences, when necessitie requireth, shall neglect his duetie.

e Be not weary of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction and trouble.
h He deridieth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnall lusts whereunto youth is given.

a Before thou come to continuall miserie: for when the clouds remaine after the raine, mans griefe is increased.
b The handes, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lips, or mouth.
g When the lawes shall scarce open & not bee able to chew any more.
h He shall not be able to sleepe.
i That is, the wind pipes or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weakenes, or they stoupe downe, as though they were afraid least any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shal be as white as the blossomes of the almond tree.
n They shall be able to beare nothing.
o Meaning the marrowe of the backe bone and the sinewes.
p The little skin that couereth the braine, which is in colour like golde. q That is, the veines. r Meaning, the liuer. s Which is the head. t That is, the heart, out of the which the head draweth the powers of life. u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine. x Which are well applied by the ministers, whom he calleth masters. h That is, by God.

many books, and much reading is a weariness of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole

14 For God shall bring every work vnto iudgement, with every secret thing, whether it be good or euill.

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGVMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables discribeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, his, [illegible] and without reprehension. So that here is declared the singular loue of the bridegroome towards the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty, and her vnkindnesse, or her vnfaithfulnesse, or her defections. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more joyned to him in loue, and not to be separated for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mystiall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

1 [a] LET him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good oyntments, thy name *is as* an oyntment powred out: therefore the virgins [c] loue thee.

3 [d] Draw me: we will runne after thee: the king hath brought me into his chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, *and as* the [h] curtaines of Salomon.

5 Regard yee mee not because I am [i] blacke: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angrie against me: they made me the keeper of the vines; but I [m] kepe not mine owne vine.

6 Shew me, [n] *O thou* whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as shee that turneth aside to the flockes of [o] thy companions?

7 [p] If thou know not, O thou the faireſt among women, get thee foorth by the steps of the flocke, and feede thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupes of horses in the [q] chariots of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of gold with studs of siluer.

11 [r] Whiles the king was at his repast, my spiknard gaue the smell thereof.

12 My welbeloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my [s] breasts.

13 My welbeloued *is as* a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art [t] faire: behold, thou art faire: thine eyes *are like* the doues:

15 My welbeloued, behold, thou art faire, and pleasant: also our [u] bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ 8 She heareth his voice. 14 She is compared to the dove. 15 And the enemies to the foxes.

1 I Am the rose of the field, *and* the lillie of the valleys.

2 Like a lillie among the thornes, so *is* my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the forest, so *is* my welbeloued among the sonnes *of men*: vnder his shadow had I delite, & sate downe: and his fruit *was* sweete vnto my mouth.

4 Hee brought mee into the wine cellar, and loue *was* his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 [c] I charge you, O daughters of Ierusalem, by the roes & by the hindes of the field, that ye stirre not vp, nor waken *my* loue, vntill shee please.

8 [d] *It is* the voice of my welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hils.

9 My welbeloued is like a roe, or a yong hart: lo, he [e] standeth behind our wall, looking foorth of the windowes, shewing himselfe through the [f] grates.

10 My welbeloued spake and sayd vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, [g] winter is past: the raine is changed, and is gone away.

12 The flowres appeare in the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figs: and the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the secret places of the staires, shewe mee thy sight, let me heare thy voice: for thy voice is sweete, and thy sight comely.

15 Take vs the foxes, the [i] little foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lillies,

17 Vntil the day breake, and the shadowes flee away: returne, my welbeloued, *and* be like a [k] roe, or a yong hart vpon the mountaines of Bether.

[a] This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom shee loueth.
[b] The sauing of thy great benefits.
[c] They that are pure in heart and in conuersation.
[d] The faithfull desirous that they cannot come to Christ except they be drawen.
[e] Meaning the secret ioy that is not knowen to the world.
[f] The Church confesseth her sports and sinne, but hath confidence in the fauour of Christ.
[g] Kedar was Ismaels sonne of whom came the Arabians that dwelt in tents.
[h] Which within were all set with precious stones and iewels.
[i] Consider not the Church by the outward appearance.
[k] The corruption of nature though sinne and affliction.
[l] Mine owne brethren, which should haue most fauoured me.
[m] She confesseth her owne negligence.
[n] The spouse feeling her fault, fleeth to her husband onely for succour.
[o] Whom thou hast drawen in stead of that are ignorant to excellencie there was no worldly treasure to bee compared vnto thee.
[p] Christ speaketh to his Church, bidding them goe to the pastors to learne.
[q] For thy spiritual beautie and
[r] The Church reioyceth that shee is admitted to the companie of Christ.
[s] He shall bee most deare vnto me.
[t] That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.
[t] Christ accepteth his Church and commendeth her beautie.

[a] Thee Christ preferreth his Church above all his things.
[b] The spouse satisfieth her great desire towards her husband, but her strength faileth her and then cast the desire on her comfortable loke.
[c] Christ chargeth them which haue to doe in the Church, as it were by a solemne oath, that they trouble not the contentment thereof.
[d] This is spoken of Christ, who tooke vpon him our nature and came to helpe his Church.
[e] Foreseeing in his diuinity vnto bidds vnder the cloke of our flesh.
[f] So that we cannot attaine full knowledge of him in this life.
[g] That is, sinne and errour is driuen backe by the cõming of Christ, which here is described by the spring time, when all things flourish.
[h] Thou that art ashamed of thy sinnes come and shew thy faith vnto me.
[i] Suppresse the heretikes which they are young, that is, whilst they begin to shew their malice & destroy the vse of the Lords
[k] The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to bee ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* now, and goe about in the citie, by the streetes and by the open places, *and* wil [b] seeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that were about the citie, found me: *to whom I sayd*, Haue you seene him whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken *my* loue vntill she please.

6 Who is shee that commeth vp out of the [e] wildernesse like pillars of smoke perfumed with myrrhe and incense, *and* with all the † spices of the merchant?

7 Behold his [f] bed, which is Salomons: threescore strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sworde, *and are* expert in warre, euery one *hath* his sword vpon his thigh for the feare [g] by night.

9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, *and* the pauement thereof of gold, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come forth, ye [h] daughters of Zion, and beholde the King Salomon with the [i] crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his heart.

CHAP IIII.

1 The praise of the Church. 7 She is without blemish in his sight. 9 The loue of Christ toward her.

BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes *are like* the doues: among thy lockes * thine haire is like the [b] flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth *are* like a flocke of *sheepe* in good order, which goe vp from the washing: which euery one bring out twinnes, and none are barren among them.

3 Thy lippes are like a threede of scarlet, and thy talke is comely: thy temples *are* within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therin, *and* all the targats of the strong men.

5 Thy two [c] breastes *are* as two young roes that are twinnes, feeding among the lilies.

6 Vntil the day breake, and the shadowes flie away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with me from Lebanon, *my* spouse, *euen* with me from Lebanon, *and* looke from the toppe of Amanah, from the toppe of Shenir, and Hermon, from the dennes of the lyons, *and* from the mountaines of the leopards.

9 My [e] sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, *and* with the chaine of thy necke.

10 My sister, *my* spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine oyntments then all spices?

11 Thy [g] lippes, *my* spouse, droppe *as* honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments *is* as the sauour of Lebanon.

12 My sister my spouse *is as* a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.

13 Thy plants *are as* an orchard of pomegranates with sweete fruites, *as* camphire, spikenard,

14 *Euen* spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, *and* blowe on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth the Church to the participation of all his treasures 2 She heareth his voice. 3 She confesseth her naketnesse. 10 She praiseth Christ her husband.

IAm come into my [a] garden my sister, my spouse: I gathered my myrre with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke and make you mery, O welbeloued.

2 [b] I sleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my locks with the drops of the [c] night.

3 I haue put off my [d] coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone & past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The [f] watchmen that went about the city, found mee: they smote mee *and* wounded mee: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 [h] O the fairest among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *another* louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head *is as* fine golde, his locks curled, *and* blacke as a rauen.

12 His eyes *are* like doues vpon the riuers of waters, which are washt with milke, *and* remaine by the full *vessels*.

13 His cheekes *are* as a bedde of spices, *and as*

a The Church by night, that is, in troubles seeketh the Christ, but is not conteniene by hand.
b Shewing that although we be not found at the first, yet we must still continue in prayer till wee finde comfort.
c Which declare that we must seeke vnto all, of whom we hope to haue any succour.
d Reade Chap. 2.7.

a This is referred to the Church of Israel, which was led by the wilderness sortie yeeres.
† Hebr. sweete.
‖ By the bed is meant the Temple, which Salomon made.
f Hee alludeth to the watch, which kept the Temple, or chest.
g Allyes, that are of the number of his kindred.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

a Beeing Christ delighteth in his Church, he commendeth all that is in her.
b Hee hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and ioyes precious inuents.

d Christ promiseth the Church to call his faithfull from all the countries of the world.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.
f In that he made his Church beautiful and rich, he loued his gifts in her.
g Because of thy confession and thanksgiuing.

h The Church confesseth that all her glory & beautie commeth of Christ, who is the true fountaine of all grace.
i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her ment by the North and South winde.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.
b The spouse saith that she is troubled with the cares of worldly things, which is meant by sleeping.
c Declaring the long patience of the Lord toward sinners.
d The spouse confesseth her nakednesse, & that of her selfe she ha h no thing of seeing ȳ she is once made cleane, she promiseth not to defile he selfe againe.
† Hebr. my bowels were mooued towards him.
e The spouse which should be anointed of Christ, shall not finde him if she thinke to anoint him with her good works.
f These are the false teachers, which wound the conscience with their traditions.
g She aketh of them which are godly (forasmuch as the law & salvation should come out of Zion and Ierusalem) that they would direct her to Christ.
h This say they of Ierusalem.
i She describeth Christ to bee of perfit beautie and comelinesse.

sweete flowres, *and* his lippes *like* lilies dropping downe pure myrrhe.

14 His hands *as* rings of golde set with the † chrysolite, his belly like white yuory couered with saphirs.

15 His legges *are as* pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* sweete things, and hee is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

2 The Church asseweth her selfe of the loue of Christ. 3 The prayses of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued in mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalē, terrible as an army [w] banners.

4 [c] Turne away thine eyes from me: for they ouercome mee: * thine haire is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth *are* like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy locks as a piece of a pomegranate.

7 There are [d] threescore Queenes and fourescore concubines, & of the damsels [w]out number.

8 *But* my doue is alone *and* my vndefiled, she is the onely *daughter* of her mother, and she is deare to her that bare her: the daughters haue seene her and counted her blessed: *euen* the Queenes and the concubines, and they haue praysed her.

9 [e] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuttes, to see the fruits of the valley, to see if the vine budded, *and if* the pomegranates flourished.

11 [g] I knew nothing, my soule set me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that we may behold thee. What shal you see in the Shulamite, *but* as the company of an army?

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue towards her.

HOw beautifull are thy [a] goings with shoes, O princes daughter! the ioints of thy thighs *are* like iewels: the worke of the hand of a cunning workeman.

2 Thy nauell *is as* a round cup that wanteth not liquor: thy belly *is as* an heap of wheat compassed about with lilies.

3 [b] Thy two breasts *are* as two yong roes that are twinnes.

4 Thy necke *is* like a towre of yuory: thine eyes *are like* the fish pooles in Heshbon by the gate of Bath rabbim: thy nose *is* as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee *is* as skarlet, and the bush of thine head like purple: the king *is* tied [c] in the ‖ rafters.

6 How faire art thou, and how pleasant art thou, O *my* loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I will goe vp into the palme tree, I will take hold of her boughes: thy breasts shall now bee like the clusters of the vine: and the sauour of thy nose like apples,

9 And the roofe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lips of the ancient to speake.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs goe forth into the field: let vs remaine in the villages.

12 Let vs goe vp early to the vines, let vs see if the vine florish, *whether* it hath budded the small grape: *or whether* the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, new and olde: my welbeloued, I haue kept *them* for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the Spiritual Salomon, which is Iesus Christ.

OH [a] that thou wereſt as my brother that sucked the brests of my mother: I woulde find thee without, I would kisse thee, then they should not despise ‖ thee.

2 I wil leade thee *and* bring thee into my mothers house: *there* thou shalt teach me: *and* I will cause thee to drinke spiced wine, *and* new wine of the pomegranate.

3 [b] His left hand *shalbe* vnder mine head, and his right hand shall embrace me.

4 [c] I charge you, O daughters of Ierusalem, that you stir not vp, nor waken *my* loue, vntil she please,

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she cōceiued that bare thee.

6 [d] Set me as a seale on thine heart, *and* as a signet vpon thine arme: for loue *is* strong as death: ielousie is cruel as the graue: the coles thereof *are* fierie coles, *and* a vehement flame.

7 Much water connot quench loue, neither can the floods drowne it: If a man should giue al the substance of his house for loue, they woulde greatly contemne it.

8 [e] Wee haue a litle sister, and shee hath no breasts: what shall we doe for our sister when she shalbe spoken for?

9 [f] If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we wil keepe her in with boards of cedar.

10 [g] I am a wall, and my breasts *are* as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: hee gaue [y] vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand *pieces* of siluer.

12 *But* my vineyard which is mine, *is* before me: to thee, O Salomon, *appertaineth* a thousand *pieces of siluer*, and two hundreth to them that keepe the fruit thereof.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

ISAIAH,

† Ebr. Tarshish.

k Hearing of the excellencie of Christ, the faithfull desire to know how to find him.

a That is, is conuersant here in earth among men.

b Which was a faire and strong citie, 1. King 14.17.

c This declareth the exceeding loue of Christ toward his Church.

* Chap. 4.1.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithful are many in number.

e He sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.

f He went downe into the Synagogue to see what fruits came of the Lawe, and the Prophets.

g I found nothing but rebellion.

h I ran as swift as the nobles of my people in their charets.

i O ye people of Ierusalem for Ierusalem was called Salem, which signifieth peace.

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiritually.

b Reade Chap. 4.5.

c He desireth to come neere thee and to be in thy company.

‖ Or, galeries.

d This the spouse speaketh.

e If the people that are called in Christ, bring forth any fruite.

a The Church called of the Gentiles, speake thus to the Church of Ierusalem, ‖ Or, sister.

b Reade Chap. 2.6.

c Reade Chap. 3.5.

d The spouse desireth Christ to be ioynad in perpetuall loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles.

f If she be sure and fast, she is meet for the husband to dwell in.

g The Church professeth fidelitie and constancie.

h This is the vineyard of the Lord hired out, Matth. 21.33.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

God, according to his promise, Deuter. 18. 15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Law, and to apply particularly the doctrine conteined briefly therein, to the vtilitie and profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two Tables: secondly to the promises and threatnings of the Lawe: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Lawe. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moses, and set foorth more liuely Iesus Christ, in whome this Couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as hee saw that the disease of the people required. He declareth also many notable prophesies which hee had receiued of God, as touching the promise of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as most principall poynts conteined in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isaiah 8. 1. and Habak. 2. 2.) the Priests tooke it downe and reserued it among their Registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers agree) and prophecied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to bee obserued, that they speake of things to come as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordeined them in his secret counsel, and so reuealed them to his Prophets.

CHAP. I.

2 Isaiah reproueth the Iewes for their ingratitude and stubbornesse, that neither for benefits nor punishments would amend. 11 Hee sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem, 25 And of the restitution thereof.

a Vision of Isaiah, the sonne of Amoz, which he saw b concerning Iudah and Ierusalem, in the daies of c Vzziah, Iotham, Ahaz, *and* Hezekiah Kings of Iudah.

2 Heare O d heauens, and hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp c children, but they haue rebelled against me.

3 The f oxe knoweth his owner, and the asse his masters crib: *but* Israel hath not knowen: my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie: a g seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the h Holy one of Israel to anger: they are gone backward.

5 Wherfore should ye be i smitten any more? for ye fall away more and more: the whole k head is sicke, and the whole heart is heauy.

6 From the l sole of the foote vnto the head, there *is* nothing whole therein, *but* wounds and swelling, and sores full of corruption: they haue not bene wrapped, m nor bound vp nor mollified with oyle.

7 Your land is waste: your cities *are* burnt with fire: strangers deuoure your land in your presence, and *it is* desolate like the ouerthrowe n of strangers.

8 And the daughter of o Zion shall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, *and* like a besieged citie.

9 Except the Lord of hostes p had reserued vnto vs euen a small remnant, wee should haue bene q as Sodom, *and* should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O r princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, & of the fat of fed beasts: and I s desire not the blood of bullocks, nor of lambes, nor of goates.

12 When ye come to appeare before me, who

a That is, a true-lation or prophecie, which was one of the two meanes whereby God declared himselfe to his seruants in old time, as Numb. 12. 6 and therefore the Prophets were called Seers, 1 Sam. 9. 9.

b Isiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2 Kings 15. 1. of these Kings, reade 2. Kings from Chap. 14. vnto Chap 21 and 2. Chron. from Chap 25. vnto Chap 33.

d Because men were obstinate and insensible, he calleth to the dumme creatures which were more prompt to obey Gods word, as Deuter. 32. 1.

e He declareth his great mercie toward the Iewes, forasmuch as hee chose them aboue all other nations to be his people and children, as Deuteronom. 10. 15.

f The most brutie and dull beastes doe more acknowledge their duety towarde their masters, then my people do toward mee, of whome they haue receiued benefits without comparison.

g They were not onely wicked as were their fathers, but meerly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, being the more I correct you, the more ye rebel?

k By naming the chiefe parts of the body, he signifieth, that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, as well the least, as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which, because they looke for no ad-uantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Yee that for your vices deserued all to bee destroyed, as they of Sodom, saue that God of his mercy reserued a little number, Lamentat. 3. 22.

s Although God commanded these sacrifices for a time, as a ydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50. 13. Ieremie 6. 20. Amos 5. 21. Michah 6. 7.

required this of your hands to tread in my courts?

13 Bring no mo oblations, [t] in vaine: incense is an abomination vnto me: I cannot suffer *your* new moones, nor Sabbaths, *nor* solemne dayes (*it is* iniquity) nor solemne assemblies.

14 My soule hateth your [u] newe moones and your appoynted feastes: they are a burden vnto me: I am weary to beare *them*.

15 And when you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your hands are full [x] of blood.

16 [y] Wash you, make you cleane: take away the euil of your workes from before mine eyes: cease to do euil.

17 Learne to [z] do well: seeke iudgement, relieue the oppressed: iudge the fatherlesse *and* defend the widow.

18 Come now, [a] and let vs reason together, saith the Lord: though your sinnes were as crimson, they shall be made [b] white as snow: though they were red like skarlet, they shall be as wooll.

19 If ye [c] consent and obey, yee shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the [d] faithful city become an harlot? it was full of iudgement, *and* iustice lodged therein, but now [e] *they are* murtherers.

22 Thy [f] siluer is become drosse: thy wine is mixt with water.

23 Thy princes *are* rebellious and companions of [g] theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the widowes cause come before them.

24 Therefore saith the Lorde God of hostes, the [h] mightie One of Israel, Ah, I will [i] ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hande vpon thee, and burne out thy drosse, til it [k] be pure, and take away all thy tinne.

26 [l] And I wil restore thy Iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou be called a city of righteousnes, *and* a faithfull city.

27 Zion shall be redeemed in iudgement, and they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressors and of the sinners shalbe together: and they that forsake the Lord, shall be consumed.

29 For they shal be confounded for the [o] okes, which ye haue desired, and ye shalbe ashamed of the gardens that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as [p] tow, and the maker thereof, as a sparke: and they both shall burne together and none shall quench *them*.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called.
6 The punishment of the rebellious and obstinate.

THe word that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 *It [a] shalbe in the last dayes, that the mountaine of the House of the Lord shall bee prepared in the top of the mountaines, and [b] shalbe exalted aboue the hilles, and all nations shall [c] flow vnto it.

3 And many people shall go, and say, Come, and let vs go vp to [d] the mountaine of the Lord, to the house of the God of Iaakob, and he will teach vs his waies, and we wil walke in his paths: * for the [e] Law shall go foorth of Zion, and the word of the Lord from [f] Ierusalem,

4 And [g] hee shall iudge among the nations, and [h] rebuke many people: they shall [i] breake their swords also into mattocks, and their speares into sithes: nation shal not list vp a sword against nation, neither shall they learne [k] to fight any more.

5 O house of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] ful of the East *maners*, and *are* sorcerers as the Philiistims, [o] and abound with strange children.

7 Their land also was ful of [p] siluer and gold, and there *was* none end of their treasures: and their land was full of horses, and their charets *were* infinite.

8 Their land was also ful of idols: they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The hie looke of man shall be humbled, & the loftinesse of men shal be abased, and the Lord onely shall be exalted in [s] that day.

12 For the day of the Lord of hostes *is* vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made low:

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon the hie [t] mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon [u] all the shippes of Tarshish, and

[1] Without faith and repentance.
[u] Your sacrifices offered in the new moones and feasts: he condemneth hereby hypocrites which thinke to please God with ceremonies, and they themselues are voyd of faith and mercy.
[x] He sheweth that where men be given to auarice, deceit, cruelty and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3.
[y] By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent & amend their lives.
[z] This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in word, but when their charity and loue toward their brethren should appeare, they declare that they haue neither faith nor Religion.
[a] To know if I do accuse you without cause.
[b] Lest sinners should pretend any rigour on Gods part, he only willeth them to be pure in heart, and he will forgiue all their sinnes were they neuer so many or great.
[c] He sheweth that whatsoeuer aduersitie man indureth, it ought to be attributed to his owne incredulitie and disobedience.
[d] That is, Ierusalem, which had promised fidelity vnto mee, as a wife to her husband.
[e] Given to couetousnesse and extortion, which he signified before by blood, verse 15.
[f] Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew.
[g] That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselues such.
[h] When God will shew himselfe merciful to his Church, hee calleth himselfe, The Holy one of Israel: but when he hath to doe with his enemies, hee is called Mightie, as against whome no power is able to resist.
[i] I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doth with a griefe because of his Couenant.
[k] Lest the faithfull among them should bee ouercome with this threatning, hee addeth this consolation.
[l] It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church.
[m] By iustice is meant Gods faithfull promise which is the cause of the deliuerance of his Church.
[n] The wicked shall not bee partakers of Gods promise, Psalme 91. 9.
[o] That is, the trees and pleasant places where ye commit idolatry, which was forbidden, Deut. 16. 22.

[p] The faith shall, whereunto yee put your confidence shall be consumed as easily as a piece of tow.

* Micah 4. 1.
[a] The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
[b] In an euident place to be seene and discouered.
[c] When the kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.
[d] Alluding to mount Zion, where the visible Church then was.
* Micah 4. 2.
[e] Meaning the whole doctrine of saluation.
[f] This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the world.
[g] The Lord which is Christ, shal haue all power given him.
[h] That they may acknowledge their sinnes and turne to him.
[i] He sheweth the fruite of the peace which the Gospel should bring: to wit, that men should do good one to another, whereas before they were enemies.
[k] He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shalbe affected one toward another, but shalbe perfected. The Gentiles will be ready.
[m] The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God as though he had vtterly forsaken them for their sinnes.
[n] Full of the corruption that reigned chiefly in the East parts.
[o] They altogether giue themselues to the fashions of other nations.
[p] The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly their vaine trust in worldly means. [q] He noteth the nature of the idolaters, which are never satisfied in their superstition.
[r] Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgements.
[s] Meaning, as soone as God shall beginne to execute his iudgements.
[t] By hie trees and mountaines are meant those that are proud and lofty, and thinke themselues most strong in this world.
[u] He condemneth their vaine confidence, which they had in strong holdes, and in their merchandise, which brought in vaine pleasures, wherewith men minded become effeminate.

vpon all pleasant pictures.

17 And the hautinesse of men shal be brought low, and the loftinesse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall goe * into the holes of the rocks, & into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) x to the mowles, and to the backes,

21 To goe into the holes of the rocks, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

21 Cease you from the man whose y breath is in his nostrels: for wherein is he to be esteemed?

CHAP. III.

1 For the sinne of the people, God will take away the wise men and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

FOr loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay a and the strength: *euen* all the stay of bread, and all the stay of water,

2 The strong man, & the man of warre, b the iudge and the prophet, the prudent and the aged,

3 The captaine of fifte, and the honourable, and the counseller, and the cunning artificer, and c the eloquent man.

4 And I will appoint d children *to bee* their princes, and babes shall rule ouer them.

5 The people shalbe e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall f take holde of his brother of the house of his father, *and say*, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand:

7 In that day he shall g sweare, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes *are* against the Lord, to prouoke the eies of his glory.

9 The h triall of their countenance testifieth against them, yea they declare their sinnes, as Sodom, they hide them not. Wo be vnto their soules: for they haue rewarded euill vnto themselues.

10 i Say ye, Surely it shalbe well with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shalbe euill *with him*: for the reward of his hands shalbe giuen him.

12 k Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, & destroy the way of thy pathes.

13 The Lord standeth to pleade, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the l Ancients of his people & the princes therof: for yee haue eaten vp the vineyard: the spoile of the poore *is* in your houses.

15 What haue ye to doe, that ye beat my people to pieces, m and grind the faces of the poore, saith the Lord, *euen* the Lord of hostes?

16 The Lord also saith, n Because the daughters of Zion are hauty, and walke with o stretched out neckes, and with p wandring eyes, walking and q minsing as they go, & making a r tinckling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion, balde, and the Lord shal discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the headbands, and the tables, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linnen, and the hoodes and the t launes.

24 And in stead of sweete sauour, there shall be stinke, and in stead of a girdle, a rent, & in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackecloth, *and* burning in stead of beauty.

25 Thy men t shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

ANd in that day shal a seuen women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: only b let vs bee called by thy name, *and* take away our c reproch.

2 In that day shal the d budde of the Lord be beautiful and glorious, and the fruite of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and hee that shall remaine in Ierusalem, shalbe called holy, *and* euery one shall be e written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, & purge the f blood of Ierusalem out of the middes thereof by the spirit of g iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, h a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the i glory *shall be* a defence.

6 And a couering shalbe for a shadow in the day for the heate, and a place of refuge and a couert for the storme k and for the raine.

* Esa.2.10. Iob 13.30. reuel.6.16. and 9.6.

x They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so frale, that if his nose be stopped he is dead, and consider what you haue to doe with God.

a Because they vsed in their abundance and prosperitie, he sheweth that they should be taken from thence.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

d Not onely in age, but in wit, manners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrary to the common manner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernors.

g Feare shall rather cause him to forbeare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deeds, whereupon they now set an impudent face, he shall finde the marks of their impiete in their bodies.

i He sayeth that are godly affected, that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commaundements of God, he sheweth that he would giue them such princes, by whom they should haue no hope, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers and gouernours had destroyed the Church, and not preserued it, according to their duety.

m That is, yee shew all cruelty against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delighted then in slippers that did creake, or had litle plates sowed vpon them, which tinckled as they went.

s In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common weale, which haue not remedied it.

a When God shal execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wives.

c For so they thought it to be without an head and husband.

d He comforteth the Church in their desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentifull toward the faithfull, as though the spring out of the earth, as Chap. 45.8. Some by the bud of the Lord meane Christ.

e He alludeth to the booke of life, whereof reade Exod.32.32. meaning Gods secrete counsel, wherein his elect are predestinate to life euerlasting.

f That is, the cruelties, extortion, auarice, and all wickednesse.

g When things shalbe redressed that were amisse.

h He alludeth to the pillar of the cloud, Exod.13.21. meaning that Gods fauour and protection should appeare in euery place.

i The faithfull are called the glory of God because his image, and tokens of his grace shine in them.

k God promiseth to bee the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine, hee describeth the state of the people. 8 Of their auarice, 11 their drunkennesse. 13 Of their captiuitie.

NOwe will [a] I sing to my [b] beloued a song of my beloued to his vineyard, [*] My beloued had a [c] vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, [d] and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought [e] forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, [f] betweene me, and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tel you what I will doe to my vineyard: I [g] will take away the hedge thereof, and it shall be eaten vp: I will breake the wal thereof, and it shalbe troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers, and thornes shal grow vp: I wil also command the clouds that they raine no raine vpon it.

7 Surely the vineyard of the Lorde of hostes [h] the house of Israel, and the men of Iudah *are* his pleasant plant, and hee looked for [k] iudgement, but beholde oppression: for righteousnesse, but behold [i] a crying.

8 Woe vnto them that ioyne house to house, *and* lay field to field, till there be no [k] place, that ye may be placed by your selues in the mids of the earth.

9 *This is* in mine [l] eares, *sayth* the Lorde of hostes. Surely many houses shall be desolate, *euen* great and faire without inhabitant.

10 For ten acres of vines shal yeeld one [m] bath, and the seed of an [n] homer shall yeeld an [o] ephah.

11 ¶ Woe vnto them, that [p] rise vp early to follow drunkennesse, and to them that continue vntill [q] night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel, and pipe, and wine *are* in their feasts: but they regard not the [r] worke of the Lorde, neither consider the worke of his hands.

13 Therefore my people [s] is gone into captiuitie, because they had [t] no knowledge, and the glory thereof *are* men famished, & the multitude thereof is dried vp with thirst.

14 Therefore [u] hell hath inlarged it selfe, and hath opened his mouth, without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth among them, shall descend *into it*.

15 And man shall be brought downe, & man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hostes shall be exalted in iudgement, and the holy God shalbe sanctified in iustice.

17 Then shall [x] the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Wo vnto them, that draw iniquitie with [y] cordes of vanitie, and sinne, as with cart ropes:

19 Which say, [z] Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that we may knowe it.

20 Woe vnto them that speake good of euill, [a] and euill of good, which put darkenes for light, and light for darkenes, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are [c] mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therfore as the flame of fire deuoureth the stubble, & *as* the chaffe is consumed of the flame: *so* their [d] root shalbe as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hosts, and contemned the word of the holy one of Israel.

25 Therfore is the wrath of the Lord kindled against his people, and he hath stretched out his [e] hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streetes, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe [f] vnto the nations a farre, and wil hisse vnto them from the end of the earth: and behold, they shall come hastily with speede.

27 None shall [g] faint nor fall among them: none shal slumber nor steepe, neither shal the girdle of his loines be loosed, nor [h] the latchet of his shooes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirlewind.

29 His roaring *shall be* like a lion, and he shall roare like lions whelpes: they shall [i] roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shal roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, behold darkenesse *and* sorowe, and the light shalbe darkened in their [l] skie.

CHAP VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land 13 The remnant reserued.

IN the yere of the death of king Vzziah, [a] I saw also the Lord sitting vpon an [b] high throne, & lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims stoode vpon it: euery one had sixe wings: with twaine he couered his [e] face, and with twaine hee couered his [f] feete, and with twaine he did [g] flie.

a The Prophet by this song doth set before [y] peoples eyes their ingratitude, and Gods mercie.
b That is, to God.
* Ier. 2. 21. mat. 21. 33.
c Meaning, that he had planted his Church in a place most plentiful and abundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He meaneth them iudge in their owne cause, for as much as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them cõtrary plagues.
h Iudgement and righteousnesse are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which containeth about ten pottels: so that every acre should but yeeld one pottel.
n Which conteineth an hundreth pottels.
o An Ephah containeth ten pottels, and is in drie things as much as bath is in liquors.
p That spare no pain nor diligence to follow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor for what end he hath created them.
s That is, shall certainly goe: for so the Prophets vse to speake as though the thing which shall come to passe were done already.
t Because they would not obey the word of God.
u Meaning, the grave shall swallow vp them that shall die for hunger & thirst, and yet for all this great destruction it shall neuer be satisfie.
x God comforteth the poore lambes of his Church which had bin strangers in other countries, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.

y Which vse all allouerments, exactions, and corrupted to harden their consciences in sinne.
z He sheweth what are the workes of the wicked, and they are mocked with Gods iudgement, 2. Pet. 3.
a Which are not ashamed of them, nor care for their sinne, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition
c Which are neuer weary, but shew their strength, and brayge in gaining and drinking.
d Both they and their posterity, so that nothing shall be left.
e He sheweth that God had so sore punished his people, that the dead carcases if they had bene plagued, would have bin more frutfull, and therefore his plagues shall continue, till they begin to feele them.
f He will make the Babylonians come against him at his beckes, and to fight vnder his standard.
g They shall be prompt and ready to execute Gods vengeance.
h The enemie shal haue none impediment
i Whereby is declared the cruelty of the enemie.
k The Iewes shall find no succour.
l In the land of Iudah.

a God sheweth, not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is by visible signes, like Angels for the holy Ghost in the forme of a pigeon, or of fire.
b As a Iudge ready to give sentence.
c Of his throne.
d They were Angels, so called because they were of a fiery colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.
e Signifying, that they were not able to endure the brightnesse of Gods glory.
f Whereby was declared that man was not able to see the brightnesse of God in them.
g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

3 And one cried to another, and said, [h] Holy, holy, holy *is* the Lord of hosts: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes [k] moued at the voyce of him that cryed, and the house was filled with smoke.

5 Then I said, [l] Wo is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, *and* Lord of hostes.

6 Then flew one of the Seraphims vnto mee with a hote cole in his hand, *which* he had taken from the [m] altar with the tongs:

7 And he touched my mouth, and sayd, Loe, this hath touched thy lips, and thine iniquity shal be taken away, and thy [n] sinne shall be purged.

8 *Also I heard the voice of the Lord, saying, Whom shall I sende? and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this people, [o] Ye shall heare indeede, but ye shall not vnderstand: ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, [p] how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lorde haue remooued men farre away, and *there be* a great desolation in the mids of the land.

13 But yet in it *shall be* [q] a tenth, and shall returne, and shall be eaten vp as an elme [r] or as an oke, which haue a substance in them, when they cast *their leaues*: *so* the holy seede shalbe the substance thereof.

[h] This oft repetition signifieth that the holy Angels cease not in praising God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

[i] His glory doth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

[k] Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

[l] He spoketh this for two causes: the one, because he was a mortall creature, and therefore had more need to glorifie God than the Angels, did it not: and the other, because the mere sense that man approcheth to God, the more doth he know his owne base and corruption.

[m] Of the burnt offerings, where the fire neuer went out.

[n] This declareth that man cannot render true obedience to God till he haue purged vs.

[o] Whereby is declared that for the malice of man God will not immediatly take away his word, but he will cause it to bee preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their dutie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14 acts 8. 26. rom. 11. 8.

[p] As hee was moued with the zeale of Gods glory, so was he touched with a charitable affection toward the people

[q] Meaning, the tenth part: or as some write, it was reuealed to Esaias for the confirmation of his prophesie, that tenne kings should come before their captiuitie, as were from Vzziah to Zedekiah.

[r] For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Esaias comforteth the King.* 14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Iotham, the son of Vzziah king of Iudah, Rezin, the king of || Aram [a] came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was tolde the house of [b] Dauid, saying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] mooued, and the heart of his people, as the trees of the forest are mooued by the winde.

3 ¶ Then saide the Lord vnto Esaias, Goe foorth now to meete Ahaz (thou and [e] Shear-iashub thy sonne) at the ende of the conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heede, and be still, feare not, neither bee faint hearted for the two tailes of these smoking [f] firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, *and* Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the mids thereof, *euen* the sonne of [g] Tabeal.

7 Thus saith the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and within fiue and [h] threescore yeere, Ephraim shall bee destroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [i] a signe for thee of the Lorde thy God: aske it *either* in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I [k] tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, is it a small thing for you to grieue [l] men, that ye will also grieue my God?

14 Therefore the Lord [m] himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and she shal call his name ||Immanuel.

15 [n] Butter and hony shal he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the [o] child shall haue knowledge to eschew the euill, and to chuse the good, the land, that thou abhorrest, shalbe forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that [p] Ephraim departed from Iudah) *euen* the King of [q] Asshur.

18 And in that day shall the Lord hisse for the [r] flie that is at the vttermost part of the floods of Egypt, and for the bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleis, and in the holes of the rocks, and vpon all thorny places, and vpon all bushie [s] places.

20 In that day shall the Lord shaue with a rasor that is hired, *euen* by them beyond the Riuer, by the King of Asshur, the head and the haire of the [t] feete, and it shall consume the beard.

21 And in the same day shall a man [u] nourish a yong kowe, and two sheepe.

22 And for the [x] abundance of milke, that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

*2. King. 16. 5.

||Or, Syria.

[a] To wit, the second time: for in the first battell Ahaz was ouercome.

[b] Meaning, the Kings house.

[c] That is, Israel, because that Tribe was the greatest, Gene. 48. 19.

[d] For feare.

[e] That is to say, the rest shall returne, which name Esaias gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.

[f] Which haue but a little smoke and shall quickly be quenched.

[g] Which was an Israelite, & as seemeth, enemie to the house of Dauid.

[h] Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Esaias confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Esaias did this message.

[i] For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.

[k] Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the aide and helpe of our infirmitie, is to rebell against him.

[l] You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.

[m] Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be that Christ the Saulour of his Church and the effect of all signes & miracles shalbe reuealed.

||*Or, God with vs, which name can agree to none, but to him that is both God and man.*

[n] Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men, vntill the age of discretion.

[o] Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall be destroyed.

[p] Since the time that the twelue Tribes rebelled vnder Roboam.

[q] In whom thou hast put thy trust.

[r] Meaning the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of bees.

[s] Signifying, that no place shall be free from them

[t] That is, that which is from the belly downeward: meaning that he would destroy both great and small.

[u] He that before had a great number of cattell, shall bee content with one kowe and two sheepe.

[x] The number of men shall be so small, that a fewe beasts shall be able to nourish all abundantly.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand *pieces* of siluer: *so* it shal be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on z all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

y As they that go to seeke wilde beasts among the bushes.
z The mountaines contrary to their wont, shalbe tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord said vnto me, Take thee a a great roll, & write in it b with a mans pen, Make speede to the spoile: haste to the pray.

2 Then I tooke vnto me c faithfull witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the d Prophetesse, which conceiued, and bare a sonne. Then said the Lord to me, Call his name, || Maher-shalalhash-baz.

4 For before the e childe shall haue knowledge to cry, My father, and my mother, f he shall take away the riches of Damascus, and the spoile of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of h the Riuer mightie and great, *euen* the King of Asshur with all his glory, and he shall come vp vpon all their riuers, and go ouer all their bankes,

8 And shal breake into Iudah, *and* shal ouerflow and passe through, *and* shall come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanuel.

9 Gather together on heapes, O ye l people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shal be broken in pieces: gird your selues, and you shal be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking m of *mine* hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A n confederacie to all them, to whom this people saith a confederacie, neither feare you o their feare, nor be afraid of them.

13 p Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a q Sanctuarie: *but* as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, *and* as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shal fall and shalbe broken and shalbe snared and shall be taken.

16 r Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the s children whom the Lord hath giuen me, *are* as signes and as wonders in Israel, t by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper & murmure, u Should not a people enquire at their God? from the x liuing to the dead?

20 To the y Law, and to the testimonie, if they speake not according to this word: *it is* because there *is* no z light in them.

21 Then he that is afflicted and famished, shal go to and fro in a it: and when he shalbe hungry, he shall euen fret himselfe, b and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and c darkenesse, vexation *and* anguish, and he *is* driuen to darkenesse.

a That thou maiest write in great letters to the intent it may be more easily read.
b Meaning, after the common fashion: because al men might read it.
c Because the thing was of great importance he tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2.Kin.16.11.
d Meaning, to his wife, and this was done in a vision.
|| *Or, make speede to the spoile: haste to the pray.*
e Before any child be able to speake.
f That is, the army of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning that they of Iudah, distrusting their own power, which was small, desired such power and riches as they saw in Syria and Israel.
h That is, the Assyrians, which dwell beyond Euphrates.
i It shall be ready to drowne them.
k He speaketh this to Messiah, or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.
l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not ye that are godly, to the league and friendship that this people seeke with strangers and idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and learing to doe any thing contrary to his will.
q He will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2.34. Rom.9.33. 1.Pet.2.7,8.
r Though all forsake me, yet ye that are mine, keepe my word sure sealed in your hearts.
s Meaning them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour onely at him?
x That is, wil they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the word of God where his will is declared.
z They haue no knowledge, but are blind leaders of the blind.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whom afore they put their trust.
c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt a the darkenesse shall not *be* according to the affliction, b that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterwarde *when* hee was more grieuous by the way of the sea beyond Iorden in Galile of c the Gentiles.

2 The people that d walked in darknes, haue seene a great e light: they that dwelled in the land of the shadowe of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, *and* not increased *their* ioy: they haue reioiced before thee according to the ioy in haruest, *and* as men reioice when they diuide a spoile.

4 For the h yoke of their burthen, and the staffe of their shoulder, *and* the rod of their oppressor hast thou broken, as in the day of Midian.

5 Surely euery battell of the warriour *is* with noise, & with tumbling of garments in blood: but *this* shal be i with burning *and* deuouring of fire.

6 For vnto vs a child is borne, *and* vnto vs a Sonne is giuen: and the gouernement is vpon

a He comforteth the Church again after these great threatnings, promising to restore them to great glorie in Messiah.
b Wherewith Israel was punished, first by Tiglath-pilesar, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.
c Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe three score yeares after, as though it were nowe done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, Matth.4.15,16.
g Their number was greater when they went into this captiuitie then when they returned, but their ioy was greater at their returne. Hag.2.10.
h Thou gauest them perfit ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites. Iudg.7.22.
i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophecieth in the next verse.

his

his shoulder, and he shall call his name Wonderfull, Counseller, The mightie God, The euerlasting [k] Father, the Prince of peace.

7 The encrease of *his* gouernment and peace shall haue none end: hee shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement & with iustice, from henceforth, *euen* for euer: [l] the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall know, *euen* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The [n] brickes are fallen, but we will build it with hewen stones: the wild figge trees are cut downe, but we will change them into cedars.

11 Neuertheless, the Lord wil raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behind, and they shall deuoure Israel with open mouth: *yet* for all this his wrath *is* not turned away, but his hand *is* stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh follie: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

18 For wickednesse [p] burneth as a fire: it deuoureth the briers and the thornes, and wil kindle in the thicke places of the forest: and they shall mount vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hostes, shal the land bee darkned, and the people shall bee as the meat of the fire: no man shall [q] spare his brother.

20 And he shall snatch at the right hand, and be hungrie: and he shall eat on the left hand, and shal not be satisfied: euery one shall eat the [r] flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, *and* they both shalbe against Iudah: *yet* for al this his wrath is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 *Of wicked lawmakers.* 5 *God will punish his people by the Assyrians and after destroy them.* 21 *The remnant of Israel shall bee saued.*

VVOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What will yee doe now in the day of visitation, and of destruction, which shall come from [b] farre? to whome will yee flee for helpe? and where will yee leaue your [c] glorie?

4 [d] Without mee *euery one* shall fall among them that are bound, and they shall fall downe among the slaine: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

5 ¶ O [e] Asshur, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will send [f] him to a dissembling nation, and I will giue him a charge against the pople of my wrath to take the spoile and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles *were* aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] al his worke vpon mount Zion and Ierusalem, I wil visit the fruit of the proud heart [i] of the king of Asshur, and his glorious and proud lookes,

13 Because hee said, By the power of mine owne hand haue I done it, and by my wisedome because I am wise: therefore I haue remoued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people; and as one gathereth egges that are left, *so* haue I gathered all the earth: and there was none to mooue the wing or to open the mouth, or to whisper.

15 Shal the [k] axe boast it selfe against him that heweth therewith? or shal the saw exalt it selfe against him that mooueth it? as if the rod should lift vp it selfe against him that taketh it vp, *or* the staffe should exalt it selfe, *as it were* no wood.

16 Therfore shall the Lord God of hostes send among his fat men leannesse, and vnder his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shalbe as a [l] fire, and the Holy one thereof as a flame, and it shal burne, and deuoure his thornes & his briers in one day:

18 And shall consume the glorie of his forest, and of his fruitfull fields both soule [m] and flesh: and he shalbe as the [o] fainting of a standard bearer

19 And the rest of the trees of his forest shall be fewe, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shall returne, *euen* the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, *yet* shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnesse.

23 For the Lord God of hostes shall make the consumption, euen [r] determined, in the middes of all the land.

24 Therefore

[k] The author of eternitie, and by whom the Church and euery member thereof shalbe preserued for euer, and haue immortall life.
[l] His singular loue and care for his elect.
[m] This is another prophesie against them of Samaria, which were mockers and contemners of Gods promises & menaces.
[n] We were but weake, when the enemie ouercame vs, but we will make our selues so strong that we will neither care for our enemies, nor feare Gods threatnings.
[o] Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is the Syrians were against Israel, which on the otherside were assailed by the Philistims.

[p] Wickednesse as bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.
[q] Though there were no forreine enemie, yet they shall destroy one another.
[r] Their greedines shalbe insatiable, so that one brother shall eat vp another, as though he should eat his owne flesh.

[a] Which write and pronounce a wicked sentence to oppresse the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefe, should bee sitt punished.
[b] To wit, from Assyria.
[c] Your riches & authoritie, that they may be safe, & that ye may receiue them again.

[d] Because they haue forsaken me, some shall goe into captiuitie, and the rest shall be slaine.
[e] God calleth for the Assyrians to be the executioners of his vengeance.
[f] That is, the Assyrians against the Iewes, which are but hypocrites: and in the sixt and seuenth verse is declared the difference of the work of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendement, and the Assyrians purpose to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is [s] work of the deuill.
[g] Seeing that I haue ouercome aswell one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?
[h] When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.
[i] Meaning, of Sanherib.
[k] Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.
[l] Meaning, that God is a light to comfort his people and a fire to burne his enemies.
[m] That is, the Assyrians.
[n] To wit, bodie and soule vtterly.
[o] When the battell is lost, and the standard taken.
[p] This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.
[q] This small number which seemed to be consumed, and yet according to Gods decree is saued, shall be sufficient to fill all the world with righteousnesse.
[r] God will destroy the land as he hath determined, and after saue a small port on.

24 Therfore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraide of Asshur: he shal smite thee with a rod, & shal lift vp his staffe against thee after the maner of [f] Egypt.

25 But yet a very litle time, and the wrath shal be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of [t] Midian in the rocke Oreb: and *as* his staffe *was* vpon the [u] Sea, so hee will lift it vp after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of [x] the annoynting.

28 He is come to [y] Aiah: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shall cut off the [z] bough with feare, and they of high stature shalbe cut off, and the high shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

f As the Egyptians did punish thee.

t Read Chap.9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned. Exod.14.28.

x Because of the promise made to that kingdome, whereby Christes kingdome was prefigured.

y He describeth by wh t way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be delivered.

z Feare and destruction shall come vpon Iudah for the princes and the people shall all be led away captives.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdome. 6 The fruits of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a [a] rodde foorth of the stocke of Ishai, and a graffe shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirite of wisedome and vnderstanding, the Spirite of counsell and strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reprooue by the hearing of his eares.

4 But with righteousnesse shall hee iudge the poore, and with equitie shall he reprooue for the meeke of the earth: and he shall [b] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And iustice shal be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The [c] wolfe also shal dwel with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon and the fat beast together, and a little child shall lead them.

7 And the kow and the beare shall feed: their yong ones shall lye together: and the lyon shall eate straw like the bullocke.

8 And the sucking child shall play vpon the hole of the aspe, and the weaned child shal put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as [d] the waters that couer the sea.

a Because the captivitie of Babylon was a figure of the spirituall captivity vnder sinne, hee sheweth that our true deliverance must come by Christ: for as David came out of Ishai a man without dignities so Christ should come of a poore carpenters house as out of a dead stocke, Chap.53.2.

b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the sauour of death, and to them that shall perishe so that all the world shall be smitten with this rodde, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirite shall reforme them, and worke in them such mutuall charitie, that they shall bee like lambes, fauouring and loving one another, and cast off their cruell affections, Chap.65.2.

d It shall bee in as great abundance as the waters in the sea.

10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shal be glorious.

11 And in the same day shall the Lord *stretch out* his hand [g] againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall bee cut off: Ephraim shall not enuie [h] Iudah, neither shal Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lord also shall vtterly destroy the [i] tongue of the Egyptians sea, and with his mightie wind shal lift vp his hand [k] ouer the riuer, and shall smite him in *his* seuen streames, and cause men to walke *therein* with shooes.

16 And there shall bee a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

e He prophesieth of the calling of the Gentiles.

f That is, his Church, which he also calleth his rest, Psal.132.14.

g For God deliuered his people out of Egypt, and now promiseth to deliver them out of their enemies hands, as from the Parthians, Persians, Caldeans, them of Antiochia, among whome they were dispersed: and this is chiefly meant of of Christ, who calleth his people being dispersed through all the world.

h Here he describeth the concord that shalbe in his Church, and their victorie against their enemies.

i Meaning, a corner of the sea, that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea by seuen streames.

CHAP. XII.

A thanksgiuing of the faithfull for the mercies of God.

ANd thou [a] shalt say in that day, O Lord, I wil praise thee: though thou wast angry with me, thy wrath is turned away, & thou comfortest me.

2 Behold, God *is* my [b] saluation: I will trust, & wil not feare: for the Lord God *is* *my strength and song: he also is become my saluation.

3 Therefore with ioy shall yee [c] draw waters out of the welles of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, [d] O inhabitant of Zion: for great *is* the holy one of Israel in the mids of thee.

a Hee sheweth how the Church shall praise God, when they are deliuered from their captivitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to praise him for the same.

* Exod.15.2. psal.118.14.

c The graces of God shalbe so abundant that you may receiue them in a great plentie, as waters out of a fountaine that is full. * 1.Chro.16.8.

d Yee that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe [a] burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voice vnto them: wagge the [b] hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue [c] sanctified: and I haue called the mighty to my wrath, *and* them that reioyce in my [d] glorie.

a That is the great calamitie, which was prophesied to come on Babel as a most grieuous burden, which they were not able to beare. In these twelue chapters following, hee speaketh of the plagues wherewith God would smite the strange nations, (whome they knewe) to declare that God chastised the Israelites as his children, and these others as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Law and keepe it not.

b To wit, the Medes and Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chap.10.6.

4 The

4 The noise of a multitude *is* in the mountains, like a great people: a tumultuous voice of the kingdomes of the nations gathered together: the Lord of hosts numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: *euen* the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorow shall take *them*, and they shall haue paine, as a woman that traueller: euery one shall be amased at his neighbour, and their faces *shall be like* [g] flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the [i] world, and their iniquitie vpon the wicked, & I will cause the arrogancie of the [k] proud to cease, and will cast downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And [m] it shall be as a chased doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee ech one to his owne land.

15 Euery one that is found, shall be striken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their [n] children also shall be broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shal haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beautie and pride of the Caldeans, shall be as the destruction of God * in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the [o] Arabian pitch his tents there, neither shall their shepheards make their foldes there.

21 But Zijm shal lodge there, and their houses shalbe full of Ohim: Ostriches shall dwell there, and the Satyres shall dance there.

22 And Iim shal crie in their palaces, and dragons in their pleasant palaces: & the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 *The returne of the people from captiuitie.* 4 *The derision of the King of Babylon,* 12 *The death of the King,* 29 *The destruction of the Philistims.*

For [a] the Lord wil haue compassion of Iaakob, and will yet chuse Israel, & cause them to rest in their owne land: and the stranger [b] shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the lande of the Lord, for [c] seruants & handmaides: and they shal take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 ¶ And in that day when the Lord shal giue thee rest from thy sorowe, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold-thirstie *Babel* rested?

5 The Lorde hath broken the rodde of the wicked, *and* the scepter of the rulers:

6 Which smote the people in anger with a continual plague, *and* ruled the nations in wrath: if any were persecuted, he did [d] not let.

7 The whole world is at [e] rest *and* is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, *and* the cedars of Lebanon, *saying*, Since thou art laide downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raising vp the dead for thee, *euen* all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crie and say vnto thee, Art thou become weake also as wee? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, *and* the sound of the viols: the worme [g] is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? *and* cut downe to the ground, which diddest cast lots vpon the nations?

13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I wil ascend aboue the height of the clouds, *and* I will be like the most high.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall [k] looke vpon thee *and* consider thee, *saying*, Is this the man that made the earth to tremble, *and* that did shake the kingdomes?

17 Hee made the world as a wilderness, and destroyed the cities thereof, *and* opened not [l] the house of his prisoners.

18 All the kings of the nations, *euen* they all sleepe in glorie, euery one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable braunch: *like* the rayment of those that are slaine, *and* thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vner feete.

20 Thou shalt not be ioyned with them in the graue,

[e] The army of the Medes and the Persians against Babylon.
[f] To Babylonians.
[g] The Babylonians anguish & griefe shall be so much, that their faces shall burne as fire.
[h] They that are ouercome, shall think that all the powers of heauen & earth are against them, Ezek. 32.7. Ioel 3.15. Matth. 24.29.
[i] He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire.
[k] He notech the principall vice, whereunto they are most given, as are all that abound in wealth.
[l] He notech the great slaughter that shall be seeing the enemie shall neither for gold, or siluer spare a mans life, in verse 17.
[m] Meaning, the power of Babylon with their hired souldiers.
* Psal. 137.9.
[n] This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.
* Gen. 19.24. Ier. 50.40.
[o] Who vseth to go from country to countrey to find pasture for their beasts, but there shall they find none.
[p] Which were either wilde beasts, or foules, or wicked spirits, whereby Satan deluded men, as by the fairies, goblins and such like fantasies.

a He sheweth why God will hast to destroy his enemies: to wit, because he will deliuer his Church.
b Meaning, that the Gentiles shall be ioyned with the Church and worship God.
c Signifying, that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor. 10.5.
d That is, hee suffered all violence and iniuries to be done.
e Meaning, that when tyrants reigne, there can bee no rest or quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.
f As though they feared, least thou shouldest trouble the dead, as thou diddest the liuing: and here he derideth the proud tyrannie of the wicked, which know not that all creatures wish their destruction that they may reioyce.
g In stead of thy costly carpets and couerings.
h Thou that thoughtest thy selfe most glorious and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whome Nebuchadnezzar is compared.
i Meaning Ierusalem, whereof the Temple was on the North side, as Psalm. 48. 2. whereby he meaneth that tyrant fight against God, when they persecute his Church and would set themselues in his place.
k In maueiling at thee.
l To set them at libertie: noting his cruelties.
m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

graue, because thou hast destroyed thine owne land, *and* slaine thy people: the seede of the wicked shall not be renowned for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the Lord of hosts) & wil cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord:

23 And I will make it a possession to the ‖hedgehog, and pooles of water, and I wil sweepe it with the besome of destruction, sayth the Lord of hostes.

24 The Lorde of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I wil breake to pieces Asshur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from [p] them, and his burden shall bee taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hostes hath determined it, and who should disanul it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that king Ahaz dyed, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpents root shall come forth a cockatrice, and the fruit thereof *shall be* a fiery flying serpent.

30 For the [s] first borne of the poore shall bee fed, and the needy shall lie downe in safetie: and I will kil thy root with famine, and [t] it shall slay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none *shall be* [x] alone, at his time appointed.

32 What shall then one answere [y] the messengers of the Gentiles? that the Lord hath stablished [z] Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophesie against Moab.

THe [a] burden of Moab. Surely [b] Ar of Moab was destroyed, *and* brought to silence in a night: surely Kir of Moab was destroyed, *and* brought to silence in a night.

2 [c] He shal go vp to the Temple, & to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads *shalbe* baldnesse, and euery beard shauen,

3 In their streetes shall they bee girded with sackcloth: on the toppes of their houses, and in their streetes euery one shall howle, *and* come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall bee heard vnto Iahaz: therefore the warriours of Moab shall showt: the soule of euery one shall lament in himselfe.

5 Mine [f] heart shall crie for Moab: his fugitiues *shal flee* vnto Zoar, [g] an heffer of three yere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] shall raise vp a crie of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the grasse is withered, the herbes consumed, *and* there was no greene herbe.

7 Therefore what *euery man* hath left, and their substance shall they beare to the [i] brooke of the willowes.

8 For the crie went round about the borders of Moab: *and* the howlings thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall bee full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that [b] flieth, and a nest forsaken: the daughters of Moab shall bee at the foordes of Arnon.

3 Gather a counsel, execute iudgement, [c] make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [d] shall ende: the destroyer shall be consumed, *and* the oppressour shall cease out of the land.

5 And in mercie shal the throne be prepared, [e] and he shall sit vpon it in stedfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) *euen* his pride, and his arrogancie, and his indignation, *but* his [f] lies *shall* not *be* so.

7 Therefore shall Moab howle vnto Moab: euery one shall howle: for the foundations of Kirhareseth shall yee mourne, yet they shall bee [g] striken.

8 For the vineyards of Heshbon are cut down, *and* the vine of Sibmah: [h] the lordes of the heathen haue broken the principall vines thereof: they are come vnto [i] Iaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, *and* went ouer the sea.

9 Therefore will [k] I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harueſt [l] a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull field: and in the vineyards shall be no singing nor shouting for ioy: the treader shall not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my [m] bowels shall sound like an harpe for Moab, and mine inward parts for Kerhareſh.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his [n] temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And nowe the Lord hath spoken, saying,

n He calleth to the Medes & Persians, and all those that should execute Gods vengeance.

‖ *Or, tortoise.*

o As I haue begun to destroy the Assyrians in Sanherib: so will I continue, and destroy them wholy, when I shall deliver you from Babylon.

p From the Iewes.

q Read Chap. 13. 1.

r He willeth the Philistims not to reioyce be ause the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites, which were brought to most extreme misery.

t To wit, my people.

u That is, from the Iewes, or Assyrians: for they were both North from Palestina.

x But they shall be all ready, and loyne together.

y Which shall come to enquire of the state of the Church.

z They shall answere, the Lord doth defend his Church, and them that ioyne themselues thereunto.

a Read Chap. 13. 1.

b The chiefe city, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come vpon them.

g Meaning, that it was a citie that euer lived in pleasure, and neuer felt sorowe.

h He describeth the miserable dispation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no meanes they should escape the hand of God: thus wil God punish the enemies of his Church.

a That is, offer a sacrifice: whereby he derideth their long delay which would not repent when the Lord called them shewing them that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must flee.

c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shall oppresse the Israelites, but for a while.

e Meaning, Christ.

f The vaine confidence, and proud brags shall deceiue them, as Ier. 48. 2.

g For all your mourning, yet the citie shall be destroyed, euen vnto the foundations.

h That is, the Assyrians and other enemies.

i Meaning, that the countrey of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countreys, and ouer the sea.

k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141. 4.

l The enemies are come vpon them, as Ierem. 48. 32. all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their great god shall not be able to helpe them.

m For very sorowe and compassion.

n They shall vse helpe of their idoles and all in vaine: for Chemoz their great god shall not be able to helpe them.

o In

o In three yeeres as the yeeres of an phireling, and the glorie of Moab shall be contemned in all the great multitude, and the remnant shall bee very small *and* feeble.

bee is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

1 *A prophesie of the destruction of Damascus and Ephraim.* 7 *Calamitie mooueth to repentance.*

THe [a] burden of [b] Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of [c] Aroer *shal be* forsaken: they shall be for the flocks: for they shall lie *there*, and none shall make them afraide.

3 The munition also shall cease from [d] Ephraim, and the kingdome from Damascus, and the remnant of Aram shal be as the [e] glory of the children of Israel, saith the Lord of hostes.

4 And in that day the glory of [f] Iaakob shall be impouerished, and the fatnesse of his flesh shall be made leane.

5 And it shal be as when the harueſt man gathereth [g] the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes shall [i] be left in it, as the shaking of an oliue tree, two *or* three berries *are* in the top of the vpmost boughes, *and* foure *or* fiue in the high branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shal a man looke to his [k] maker, and his eyes shall looke to the holy one of Israel.

8 And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things which his own fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughs & branches, which [l] they did forsake, because of the children of Israel, and there shalbe desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange [m] vine branches:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thon make thy seede to flourish: *but* the harueſt shall bee gone in the day [n] of possession, and *there shall be* desperate sorrow.

12 [o] Ah, the multitude of many people, they shal make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

13 The people shall make a sound like the noyse of many waters: *but God* shal rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the wind, and as a rouling thing before the whirlewinde.

14 And loe, in the euening there *is* [q] trouble: *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a country of Syria by the riuer Aroen.
d It sheweth that the Prophet would comfort the Church in declaring the destruction of these two kings of Syria and Israel, when as they had conspired the ouerthrow of Iudah.
e The ten tribes glorified in their multitude, and alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also.
f Meaning, of the ten tribes which boasted themselues of their nobilitie, prosperitie, strength, and multitude.
g As the abundance of corne doth not feare the harueſt man that should eate it downe: so more shal the multitude of Israel make the enemies to shrink, when God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his company stable, he promiseth to reserue some of this people, and to bring them to repentance.
k Hee sheweth that Gods correction euer being dark some fruit, and cause him to turne from their errors, and to humble themselues to him.
l As the Canaanites left their cities, when God did ouer the Israelites there, so the citie of Dathes, when God shall send the enemie to plague them
m Which are excellent, and brought out of other countreys.
n As the Lord threatneth the wicked in his Law, Leuit. 26.16.
o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations
p Hee addeth this for the consolation of the faithfull, which were in Israel.
q Hee compareth the enemies the Assyrians to a tempest, which vanish out a night, and in the morning is gone.

Israel shall no more bee able to defend their inhabitants, then
m Which are excellent, and brought out of other countreys.
n As the Lord threatneth the wicked in his Law, Leuit. 26.16.
o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations
p Hee addeth this for the consolation of the faithfull, which were in Israel.
q Hee compareth the enemies the Assyrians to a tempest, which vanish out a night, and in the morning is gone.

CHAP. XVIII.

1 *Of the enemies of the Church.* 7 *And of the vocation of the Gentiles.*

OH, the [a] land shadowing with wings, which is beyond the riuer of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of [b] reedes vpon the waters, *saying*, [c] Goe, yee swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible [d] people from their beginning euen hitherto: a nation by little and little euen troden vnder foote, whose land the [e] floods haue spoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, shal see when [f] he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, yee shall heare.

4 For so the Lord said vnto mee, I will [g] rest and behold in my tabernacle, as [h] the heat drying vp the raine, *and* as a cloud of dew in the heat of harueſt.

5 For afore the harueſt, when the floure is finished, and the fruits is riping in the floure, then he shall cut downe the branches with hooks, and shall take away, *and* cut off the boughes:

6 They shall be left together vnto the fowles of the mountaines, and to the [i] beasts of the earth: for the fowle shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a [k] present bee brought vnto the Lord of hostes (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by litle and little euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, *euen* the mount Zion.

a He meaneth that part of Ethiopia which lieth toward the sea, which was so full of ships that the sailes (which he compareth to wings) seemed to shadow the sea
b Which in those countreys were great, insomuch as they made ships of them for swiftnesse.
c This may be taken, that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength that the Iewes should not trust thereinto: or that they did solicite the Egyptians, and promised them aide to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues, made all other nations afraide of the like, as God threatned, Deute. 28 37.
e Meaning the Assyrians, as chap 8 7.
f When the Lord prepareth to fight against the Ethiopians.
g I will stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruits, whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.
i Not onely men shall contemne them, but the brute beasts.
k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.

1 *The destruction of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

THe [a] burden of Egypt. Behold, the Lord [b] rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the Egyptians: so euery one shal [c] fight against his brother, and euery one against his neighbour, citie against citie, *and* kingdome against kingdome.

3 And the [d] spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie king shal rule ouer them, saith the Lord God of hosts.

5 Then the waters of the sea shall [e] faile, and the riuers shalbe dried vp, and wasted.

6 And the riuers [f] shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flags shalbe cut downe.

a Reade Chap. 13.1.
b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that he will come ouer all their munition in a swift cloud, and that their idols shall tremble at his comming, & that mens hearts shall faint.
c As hee caused the Ammonites, Moabites and Idumeans to kill one another, when they came to destroy the Church of God, 2 Chron. 20.22. chap 49.26.
d Meaning, their policie, and wisedome
e Hee sheweth that the sea and Nilus that great riuer, whereby they thought themselues most sure, should not bee able to defend them from his anger, but that hee would sende the Assyrians among them, that should keepe them vnder as slaues.
f For Nilus ranne into the sea by seuen streames, as though they were so many riuers.

7 The

7 The grasse in the riuer, *and* at the g head of the riuers, and all that groweth by the riuer shall wither, *and* be driuen away, and be no moue.

8 The fishers also shall h mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shalbe confounded, & they that weaue nets.

10 For their nets shall be broken, and all they that make ponds *shalbe* heauie in heart.

11 Surely the princes of i Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become fodlish: how say yee vnto Pharaoh, I k am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of l Noph are deceiued, they haue deceiued Egypt, *euen* the m corners of the tribes thereof.

14 The Lord hath mingled among them the spirit n of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shalbe afraide and feare because of the moouing of the hand of the Lord of hosts, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare p vnto Egypt: euery one that maketh mention of it, shall bee afraide thereat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shal fiue cities in the land of Egypt q speake the language of Canaan, and shall r sweare by the Lord of hosts: one shall be called the citie of s destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and t a pillar by the border thereof vnto the Lord.

20 And it shal be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressours, and he shall send them u a Sauiour, and a great man, and shall deliuer them.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and do x sacrifice and oblation, and shal vow vowes vnto the Lord, and performe *them*.

22 So the Lord shal smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shalbe intreated of them, and shall heale them.

23 In that day shall there be a path from y Egypt to Asshur, and Asshur shal come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel bee the third with Egypt and Asshur, *euen* a blessing in the mids of the land.

There shall be euident signes and tokens, that Gods religion is

25 For the Lord of hosts shal blesse it, saying, Blessed *be* my people Egypt & Asshur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

1 The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that a Tartan came to b Ashdod, (when c Sargon king of Asshur sent him, and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the d sackcloth from thy loynes, and put off thy shooe from thy foote. And hee did so, walking naked, and barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked and barefoot three yeeres, *as* a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, *both* yong men and olde men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of e Ethiopia their expectation, and of Egypt their glorie.

6 Then shal the inhabitant of this gyle say in that day, Behold, such is our expectation, whither we fled for helpe to be deliuered from the king of Asshur, and how shall we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes, 11 [illegible] the ruine of Idumea, 13 and of Arabia.

THE burden of the a desert sea. As the whirlewinds in the South vse to passe from the wilderness, *so* shall it b come from the terrible land.

2 A grieuous vision was shewed vnto mee, The c transgressour *against* a transgressour, and the destroyer *against* a destroyer. Goe vp d Elam, besiege Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my f loines filled with sorow: sorrowes haue taken me as the sorrowes of a woman that trauelleth: I was bowed downe when I heard it, *and* I was amased when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night g of my pleasures hath hee turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: h arise, yee princes, anoynt the shielde.

6 For thus hath the i Lord said vnto me, Go, set a watchman, to tell what he seeth.

7 And hee saw a charet with two horsemen: k a charet of an asse, *and* a charet of a camell: and hearkened, *and* tooke diligent heed.

8 And hee cried, A l lion: my lord, I stand continually vpon the watch tower in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And m he answered and said, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O n my threshing, and the † corne of my floore. That which I haue heard of the Lord of hosts the God of Israel, haue I shewed vnto you.

11 ¶ The burden of o Dumah. He calleth vnto

a Who was a captaine of Sanacherib, 2. King. 18. 17.
b A city of the Philistins.
c The Ebrewes write that Sanacherib was so called.
d Which signifieth that the Prophet did lamente the miserie that he saw prepared, before the three yeeres that he went naked and barefooted.

e In whom they trusted.
f Of whom they boasted & gloried.
g Meaning Iudea, which was compassed about with their enemies, as ile with water.

a On the sea side betweene Iudea and Calden was a wildernesse, which by his meanes Caldea.
b That is the ruine of Babylon by the Medes and Persians.
c The Assyrians & Caldeans, which had destroyed other nations, shall be ouercome of the Medes & Persians: and this he prophesied an hundred yeeres before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall find no succour, they shall mourne no more, or, I haue caused them to cease mourning, when Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in [illegible] of his pleasures was destroyed.
h Whiles they are eating & drinking.

king, they shall be commanded to runne to their weapons. i To wit, in a vision by the spirit of prophesie. k Meaning charets of men of warre, and others that carried the baggage. l Meaning Darius, which ouercame Babylon. m The watchman, whom Isaiah set vp, tolde him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. * Iere 51. 8. reuel. 14. 1. n Meaning Babylon. † Ebr. *sonne*. o Which was a citie of the Idumalites, and was so named of Dumah, Gene 25. 14.

me

mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The q morning commeth, and also the night. If ye will aske, enquire: returne *and* come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall ye tary all night, *euen* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring foorth s water to meete the thirstie, *and* preuent him that fleeth with his bread.

15 For they flee from the drawen swords, *euen* from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lord said vnto me, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of v strong archers of the sonnes of x Kedar shall be few: for the Lord God of Israel hath spoken it.

p A mountaine of the Idumeans.

q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.

r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.

s Signifying that for feare they shall not tary to eate or drinke.

t Hee appointeth them yet but foure yeere only, and then they should be destroyed.

u Reade Chap. 16. 14.

x Which was the name of the people of Arabia: and by the terrible destruction of all these nations, hee teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 *Hee prophesieth of the destruction of Ierusalem by Nebuchadnezzar.* 15 *A threatning against Shebna,* 20 *To whose office Eliakim is preferred.*

THe burden of the a valley of vision. What b aileth thee now that thou art wholy gone vp vnto the house toppes?

2 Thou art full of c noyse, a citie full of bruit, a ioyous citie: thy slaine men shall not *be* slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shalbe e bound: all that shalbe found in thee, shalbe bound together, which haue fled from f farre.

4 Therefore said I, Turne away from me, I will weepe g bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For *it is* a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleis were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And yee haue seene l the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And yee numbred the houses m of Ierusalem, and the houses haue yee broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for the n waters of the old poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of old.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were euer there, whom they named seers.

b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.

c Which wall want to be full of people and ioy.

d Full of hunger.

e And led into captiuitie.

f Which haue fled from other places in Ierusalem for feare.

g Hee beweeth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the mothers, Iere. 21.

h That is, the host of the enemies whom God had appointed to destroy the citie.

i He putteth them in mind how God deliuered them once from Sanherib, who brought the Pathians and Cushites with him, that they might by returning to God auoyde that great plague which they should else suffer by Nebuchad-nezzar.

k The secret place where the armour was: to wit, in the house of the forest, 1. King. 7. 2.

l Ye fortified the ruinous places which were neglected in time of peace: meaning the whole Citie, and the City of Dauid, which was within the compasse of the other.

m Either to pull downe such as might hurt, or else to know what men they were able to make.

n To prouide if neede should bee of water.

o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnes and girding with sackcloth.

13 And behold ioy and gladnes, slaying oxen and killing sheepe, eating flesh, & drinking wine, p eating and drinking, for to morow we shal die.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquity shal not be purged from you, till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts, Go, get thee to that q treasurer, to Shebna, the steward of the house, *and say*,

16 What hast thou to do here? and whom hast thou r heere? that thou shouldest heere hew thee out a sepulchre, as hee that heweth out his sepulchre in a hie place, or that graueth an habitation s for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuity, and will surely couer thee.

18 He will surely rolle *and* turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glory *shalbe* the t shame of thy lords house.

19 And I wil driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also wil I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the x key of the house of Dauid will I lay vpon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shal open.

23 And I will fasten him as a y naile in a sure place, and hee shall be for the throne of glory to his fathers house.

24 And they shal hang vpon him all the glory of his fathers house, *euen* of the nephewes and posteritie z all small vessels, from the vessels of the cups, euen to all the instruments of musicke.

25 In that day, saith the Lord of hosts, shal the a naile that is fastened in the sure place, depart and shalbe broken, and fal, & the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

p In stead of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.

q Because the Ebrew word doth also signifie one that doth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians & Egyptians to betray the Church, & to prouide for him selfe against all dangers: in the meane season he packt craftily, and gate o the best offices into his hand vnder Hezekiah, euer aspiring to the highest.

r Meaning, that he was a stranger, and came vp of nothing.

s Whereas hee thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it wil turne to the shame of those princes, by whom they are preferred.

u To be steward againe, out of the which office hee had beene put, by the craft of Shebna.

x I will commit vnto him the full charge and gouernement of the kings house.

y I will establish him, and confirme him in his office: of this phrase reade Ezra 9. 9.

z Meaning, that both for all and great that shall come of Eliakim, shall haue praise and glory by this faithfull officer.

a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyrus.* 17 *A promise that it shall be restored.*

THe a burden of Tyrus. Howle yee shippes of b Tarshish: for c it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is e reuealed vnto them.

2 Be still, yee that dwell in the yles: the merchants of Zidon, *and* such as passe ouer the sea, haue f replenished thee.

3 The g seede of Nilus *growing* by the abundance of waters, *and* the haruest of the riuer *was* her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the h sea hath spoken, *euen* the strength of the sea, saying, I haue not i trauelled, nor brought forth childre, neither

a Reade chap. 13. 1.

b Yee of Cilicia that come thither for merchandise.

c Tyrus is destroyed by Nebuchad nezzar.

d By Chittim they meant all the yles and countreyes Westward from Palestina.

e All men knowe of this destruction.

f Hane haunted thee, and inriched thee.

g Meaning the corne of Egypt, which was sedde by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe part of the sea.

i I haue no people left in me, and am as a barren woman that neuer had childe.

nourished

nourished yong men, nor brought vp virgins.

5 When the fame commeth to the Egyptians they shalbe k sory, concerning the rumour of Tyrus.

6 Goe you ouer to l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious *cities*? her antiquitie m of ancient dayes: her owne feete shall leade her a farre off to be a soiourner.

8 Who hath decreed this against Tyrus (that n crowneth *men*) whose merchants *are* princes? whose chapmen *are* the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood *to* the n daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lorde hath giuen a commandement cõcerning the place of merchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce when thou art oppressed: o O virgin p daughter of Zidon: rise vp, goe ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: q Asshur founded it by the inhabitants of the wildernesse: they set vp the towers thereof: they raised the palaces thereof, *and* hee r brought it to ruine.

14 Howle yee shippes of Tarshish, for your s strength is destroyed.

15 And in that day shall Tyrus bee forgotten seuenty yeeres, (according to the yeeres of one King) at the end of t seuenty yeeres shall Tyrus u sing as an harlot.

16 Take an harpe *and* go about the city: (thou harlot that hast bene forgotten) x make sweete melodie, sing moe songs that thou mayest be remembred.

17 And at the ende of seuenty yeeres shall the Lord visite Tyrus, and shee shall returne to her y wages, and shall commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages shall be z holy vnto the Lord: it shall not be laid vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

k Because these two countreyes were ioyned in league together.
l Tyrus willeth other merchants to goe to Cilicia, and to come no more there.
m Who maketh her merchants like Princes
n Thy strength will no more serue thee: therefore flee to other countreys for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tents in the wildernesse, were gathered by the Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing ye Caldeans were able to ouercome ye Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.
s That is, Tyrus by whom ye are enriched.
t Tyrus shall lie destroyed seuentie yeeres, which he calleth the reigne of one King, or a mans age
u Shall vse all craft and subtilte to entise men againe to her.
x. She shall labour by all meanes to recouer her first credit: as an harlot when shee is long forgotten, seeketh by all meanes to entertaine her louers.
y Though shee haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.
z Hee sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God, and liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserued shall praise the Lord.

BEhold, the Lord maketh the a earth empty, and hee maketh it waste: hee turneth it vpside down, & scattereth abroad the inhabitans therof.

2 And there shal be like people, like b Priest, and like seruant, like master, like mayde, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

3 The earth shalbe cleane emptied, and vtterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth c also deceiueth, because of the inhabitants therof: for they trãsgressed the lawes: they changed the ordinances, *and* brake the euerlasting Couenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are e burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of mery heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the heart ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drink it.

10 The city of f vanity is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the g mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the mids of the earth, among the people, h as the shaking of an oliue tree, *and* as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shal reioyce from i the sea.

15 Wherfore praise ye the Lord in the valleys, *euen* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vtternost part of the earth wee haue heard prayses, *euen* glory to the k iust, and I sayd, l My leannesse, my leannesse, woe is me: the transgressors haue offended: yea, the transgressors haue grieuously offended.

17 Feare, and the pit, and the snare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shalbe taken in the snare: for the m windowes from on high are open, and the foũdations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shal reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquity thereof shall be heauy vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shal the Lord n visit the host aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shal they be o visited.

23 p Then the moone shalbe abashed, and the sun ashamed, when the Lord of hosts shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

a This prophesie is as a conclusion of that which hath bene threatned to the Iewes & other nations from the 13. chap. and therefore by the earth he meaneth those lands, which were before named.
b Because this was a name of dignitie, it was also applyed to them, which were not of Aarons familie, and so signifieth also a man of dignitie, as 2. Sam. 8. 18. and 20. 25. 1. Chron. 18 17. and by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religion, order, nor policie, Hosea 4 9.
c Thus is, not her trust for the sake of the people, which dwelt in the earth deceiued their ministers, causing them to forget God and his honour.
d Written in the Law, at Leuit. 26. 14. deut. 28. 16. thus the Prophets vsed to apply particularly the menaces, and promises whereof generall in the Law.
e With hunger and drouthe, as also that they were consumed with the fire of Gods wrath.
f Which as it was without order, so now should it be brought to desolation & confusion, and this not onely meant to Ierusalem, but of all the other wicked cities.
g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.
h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his church, which shall praise his Name, as chap. 10. 22.
i From the vtmost coasts of ye world, where the Gospel shalbe preached, as verse 16.
k Meaning to God, who will punish his Gospel throw all the world.
l I am confounded with care, considering the affliction of the church both by forren enemies, and domesticall. Some reade my secret, my secret that is, it was reuealed to ye Prophet, that the good should be preserued, and the wicked destroyed.
m Meaning that Gods wrath and vengeance should be euer and euer them: so that they should not escape so high as mount Zion, verse 21. but shalbe no more then they did at Noahs flood.
n There is no power but God will visit him with his rods.
o Not with his rods, as verse 21. but shalbe comforted.
p When God shall restore his Church, the glory thereof shall shine and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison thereof.

CHAP.

CHAP. XXV.

A thanksgiuing to God in that that hee sheweth himselfe iudge of the world, by the punishing the wicked & maintaining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will prayse thy Name: for thou hast done wonderfull things, *according to* thy counsels of old, with a stable trueth.

2 For thou hast made a [b] citie an heape, of a strong citie, a ruine: *euen* the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bin a strength vnto the poore, *euen* a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast [e] of the mighty is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a dry place: hee will bring downe the song of the mighty, *as* [g] the heat in the shadow of a cloude.

6 And in this [h] mountaine shall the Lord of hostes make vnto all people a feast of fat things, *euen* a feast of fined *wines*, *and* of fat things full of marow, of *wines* fined *and* purified.

7 And he will destroy in this mountaine [i] the couering that couereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lorde God will [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, & he will saue vs. This is the Lord, we haue waited for him: we will reioice and be ioyfull in his saluation.

10 For in this mountaine shal the hand of the Lord rest, and [l] Moab shalbe threshed vnder him, euen as straw is threshed in [m] Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth *them* out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy wals shall he bring downe and lay lowe, *and* cast them to the ground, *euen* vnto the dust.

a Thus the Prophet giueth thanks to God because he will bring vnder subiection these nations by his correction and vnbelieue of his Church which before were his enemies.
b Not only of Ierusalem but also of such other cities, which haue bene their enemies.
c That is, a place where all vagabonds may liue without danger, and as it were, at ease, as in a palace.
d The arrogant and proude, which before would not know thee, shalby thy corrections learne and glorifie thee.
e The rage of the wicked is furious, yet God breaketh the force thereof.
f Meaning that as the heate is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloud shadowed from the heate of the sunne, so shall God assuage the violence of the wicked against the godly.
h To wit, in Zion, where by be meanes the Church, which should vnder Christ be set, should of the Iewes & the Gentiles, and is here shadowed vnder the figure of a costly banket, as Mat. 22. 2. and 26. 29. Luke 14. 15. Christ. k Hee will take away all occasions of sorowe and fill vs with perfite ioy, Reuel. 7. 17. and 21. 4.
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1. Chr. 2. 49. and another in the land of Moab, Ieremie 48. 2. which seemeth to haue bene a principall place of Moab, Chap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this song bee sung in the land of Iudah, Wee haue a strong citie: [b] saluation shall *God* set for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euermore.

5 For he wil bring downe them that dwel on hie: [e] the hie citie hee will abase: *euen* vnto the ground wil he cast it down, & bring it vnto dust.

6 The foote shall treade it downe, *euen* the feete of the [f] poore, *and* the steps of the needie.

7 The way of the iust *is* righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy [g] iudgements: the desire of *our* soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercie [i] bee shewed to the wicked, *yet* he will not learne righteousnesse: in the land of vprightnesse wil he do wickedly, and wil not behold the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: *but* they shall see it, and hee confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, *other* [m] lords beside thee, haue ruled vs, *but* wee will remember thee onely, *and* thy Name.

14 The [n] dead shall not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased [o] the nation, O Lord: thou hast encreased the nation: thou art made glorious, thou hast inlarged all the coasts of the earth.

16 Lorde, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorow, *and* crieth in her paines, so haue wee been in thy [q] sight, O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though we should haue brought foorth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.

19 ¶ [t] Thy dead men shall liue: *euen* with my body shall they rise. Awake, & sing, ye that dwell in dust: for thy [u] dewe *is as* the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her [y] blood, and shall no more hide her slaine.

g We haue constantly abode in the aduersities wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shal learne to feare God.
i The wicked though God shew them euident signes of his grace, shall be neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance wherewith shou doest destroy thine enemies.
m The Babylonians which haue not gouerned according to thy word.
n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.
o To wit, the company of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.
q To wit, in extreme sorow.
r Our sorowes had none end, neither did wee enioy the comfort that we looked for.
s The wicked and men without religion were not destroyed.
t He comforteth the faithful in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as vers. 14.
u As herbes dead in winter flourish again by the raine in the spring time: so they that lie in the dust, when they feele the dewe of Gods grace.
x He exhorteth the patient in their affliction, and to waite vpon Gods worke.
y The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may cris for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that [a] day the Lord with his sore and great and mighty [b] sword shall visit Liuiathan, that pearcing serpent, euē Liuiathan that crooked serpent, & he shal slay the dragon that is in the sea.

2 In that day sing of the vineyard [c] of redde wine.

3 I the Lorde doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

a This song was made to comfort the Church when their enemies should be suffering vnder the ruin of their aduersaries, for the which they should sing this song.
b Gods protection & defence shalbe sufficient for vs.
c That shewed the godly to remember the captiuitie of Ierusalem, & they shall discouer and thy prayer cannot be vnheard, but God will deliuer him.
e There is no power so hie, that can let God, when he will deliuer his.
f God will set the poore afflicted ouer the power of the wicked.
c Meaning, of the best wine, which the vineyard, that is, the Church, should bring forth as most agreeable to the Lord.
a At the time appointed.
b That is, by his mighty power, and by his word.
He prophesieth here of the destruction of Satan and his kingdome vnder the name of Leuiathan, Assiria, and Egypt.

4 Anger [d] is not in mee: who would set the briers & the thorns *against* me in battel? I would go through them, I would burne them together.

5 Or will hee feele my strength, that hee may make peace with me, and be at one with me?

6 [i] Hereafter Iaakob shall take roote: Israel shall flourish and grow, and the world shalbe filled with fruit.

7 Hath hee smitten [g] him, as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In [h] measure in the branches thereof wilt thou contend with it, *when* hee bloweth with his rough wind in the day of the East winde.

9 By this therefore shall the iniquity of Iaakob be purged, and this is al the [i] fruit, the taking away of his sin: when he shal make all the stones of the altars, as chalke stones broken in pieces, *that* the groues and images may not stand vp.

10 Yet the [k] defenced citie *shalbe* desolate, *and* the foundation *shalbe* forsaken & left like a wildernes. There shall the calfe feede, and there shall he lie and consume the branches thereof.

11 When the boughs of it are drie, they shall be broken: the [l] women come and set them on fire: for it is a people of none vnderstanding: therefore he that made them shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shal the Lord thresh from the chanel of the [m] Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe bee [n] blowen, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and can not be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

e He marueileth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.

g He sheweth that God punisheth his in mercie, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed

k Notwithstanding his fauour that he will shew them after, yet Ierusalem shall be destroyed, and grasse for cattell shall grow in it.

l God shal not haue neede of mighty enemies: for the very women shall destroie it, to their great shame.

m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

n In the time of Cyrus by whome they should bee deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 2 The vntowardnesse of them that should learne the worde of God. 14 God doeth all things in time and place.

WO to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beauty *shall be* a fading floure, which is vpon the head of the [b] valley of them that bee fatte, *and* are ouercome with wine.

2 Beholde, the Lorde hath a mighty and [c] strong *host* like a tempest of haile, *and* a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, *euen* the crown & the pride of the drunkards of Ephraim.

4 For his glorious beauty shall bee a fading floure, which is vpon the head of the valley of them that be fatte, *and* as [d] the hastie fruit afore summer, which when hee that looketh vpon it, seeth it, while it is in hand he eateth it.

5 In that day shal the Lord of hostes be for a crowne of glorie, and for a diademe of beauty vnto the residue of his people:

6 And for a spirit of iudgement to him that sitteth in iudgement, and for [f] strength vnto them that turne away the battel to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the Priest and the people haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all *their* tables are full of filthy vomiting: no place *is cleane*.

9 [h] Whome shall he teach knowledge? and whome shall hee make to vnderstand the things that he heareth? them that are weaned from the milke, *and* drawen from the breasts.

10 For [i] precept *must be* vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, *and* there a little.

11 For with a stammering [k] tongue and with a strange language shal he speake vnto this people.

12 Vnto whom [l] hee said, [m] This is the rest: [n] giue rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shall the worde of the [o] Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little *and* there a little, that they may go, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the worde of the Lorde ye scorneful men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shal not come at vs: for we haue made [q] falshood our refuge, and vnder vanity are wee hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a [r] tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, [s] shall not make haste.

17 Iudgement also will I lay to the rule, and [t] righteousnes to the balance, and the [u] haile shal sweepe away the vaine confidence, and the waters shal ouerflow [x] the secret place.

18 And your couenant with death shalbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be troden downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely [y] feare to make *you* to vnderstand the hearing.

20 For the bedde is [z] strait, that it cannot suffice, and the couering narrowe that one cannot wrappe himselfe.

21 For the Lord shal stand as in mount [a] Perazim: hee shalbe wroth as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore bee no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice: hearken ye and heare my speech.

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperity.

b Because the Israelites so [illegible] most part dwelt in plentiful valleys: hee meaneth hereby the valley of them that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.

c Hee seemeth to meane the Assyrians, by whom the ten tribes were carried away.

d Which is not of long continuance, but is soone ripe, and first eaten.

e Signifying that the faithfull, which put not their trust in any worldly prosperity, but make God their glory, shalbe preserued.

f Hee will giue counsel to the gouernor & strength to the captaine, to driue the enemies in at the gates.

g Meaning, hypocrisies which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennesse and vomiting.

h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeet as young babes.

i They must know one thing oftentimes told.

k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.

l That is, the Prophet whom God should send.

m This is the doctrine whereupon ye ought to stay and rest.

n Shew to them that are weary and haue neede of rest, what is the true rest.

o Because they will not receiue the word of God, which it is offered, it commeth of their owne malice, till after their heart be so hardened, that they care not for it as before, Chap. 6.9.

p They thought they had thus to auoide Gods iudgements, and that they could escape though all other perished.

q Though the prophets condemned their idols and vaine trust of falshood, and vanity, yet the wicked thought it themselues that they would trust to these things.

r That is, Christ by whom all the beleeuing must be stayed, & vpholden, Psa. 118. 22. Mat. 21. 42. Act. 4. 11. Rom. 9. 33. 1 Pet. 2. 6.

s He shall not quake, and seeke another remedie, but be content with Christ.

t In the restitution of his Church, in whom shall reigne.

u Gods corrections and afflictions.

x Afflictions shall discouer their vaine confidence, which they kept secret to themselues.

y Terrour and destruction shall make you to learne that, which exhortations and gentlenesse could not bring you vnto.

z Your affliction shall bee so sore, that you are not able to endure it.

a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1 Chron. 14. 11.

b When Iosua discomfited fiue kings of the Amorites, Iosh. 10. 12.

24 Doeth

24 Doeth the plow-man plow all the day, to sow? doeth he open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to haue discretion, *and* doeth teach him.

27 For fitches shal not be threshed with a threshing instrumēt, neither shal a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread *corne* when it is threshed, he doeth not alway thresh it, neither doth the wheele of his cart *still* make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsell, *and* excellent in workes.

CHAP. XXIX.

1 *A prophesie against Ierusalem.* 13 *The vengeance of God on them that follow the traditions of men.*

AH [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into distresse, and there shalbe heauinesse and sorow, and it shall be vnto me like [c] an altar.

3 And I wil besiege thee as a circle, and fight against thee on a mount, and wil cast vp ramparts against thee.

4 So shalt thou be humbled, *and* shalt speake out of the [d] ground, and thy speech shalbe *as* out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shalbe like small dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, *euen* suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight against the altar, shalbe as a dreame, *or* vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shalbe like as an hungry man dreameth, and behold, [g] he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 [h] Stay your selues, and wonder: they are blinde, and make *you* blind: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can [i] not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people [k] come neere vnto me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their [l] feare toward mee was taught by the precept of men,

14 Therefore behold, I will againe do a marueilous worke in this people: *euen* a marueilous worke, and a wonder: for the wisedome of their wise men shal [m] perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that [n] seeke deepe to hide *their* counsell from the Lord: for their workes are in darknesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning *of deuises* shal it not be esteemed [o] as the potters clay? for shal the worke say of him that made it, He made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shalbe [p] turned into Carmel? and Carmel shal be counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eies of the blind shal see out of obscuritie, and out of darknesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shal cease, & the scornfull shalbe consumed: and all that hasted to iniquitie, shall be cut off:

21 Which made a man to sinne in the [q] word, and tooke him in a snare: which reproued *them* in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lorde vnto the house of Iaakob, *euen* he that redeemed Abrahā: Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, [r] shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 *He reproueth the Iewes which in their aduersitie vsed their owne counsels,* 2 *And sought helpe of the Egyptians,* 10 *Despising the Prophets.* 16 *Therefore he sheweth what destruction shall come vpon them,* 18 *But offereth mercie to the repentant.*

WOe to the [a] rebellious children, saith the Lord, that take counsell, but not of mee, and [b] couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his [c] princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shalbe all ashamed of the people that cannot profit them, nor helpe nor do them good, but *shalbe* a shame and also a reproch.

6 ¶ The

c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: or he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked.

b The Ebrew word Ariel signifieth the Lyon of God, and signifieth the Altar, because it ministred to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall be full of blood, as an altar whereon they sacrifice.

d Thy speech shall be no more so loftie, but abased, and low as the very charmers, which are in low places, and whisper, so that their voyce can scarse be heard.

e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.

f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church or the destruction of the enemies.

g That is, he thinketh that he eateth.

h Make heereon as long as ye list, yet shall ye find nothing but occasion to be astonished for your Prophets are blind, and therefore can not direct you.

i Except God open the

k Because they are hypocrites and not sincere in heart, as Matth. 15. 8.

l That is, their religion was learned by mans doctrine & not by my word.

m Meaning that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For al your craft saith the Lord, you can not be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel that is a plentifull place in respect of that it shalbe then, may be taken as a forest, as Chap. 32. 15 & thus he speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre, and murmure against him.

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassade to seeke helpe, and abode at these cities.

6 ¶ The [d] burden of the beasts of the South, in a land of trouble and anguish, from whence shall come the yong and old lyon, the viper and fierie flying serpent *against them* that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bounches of the camels, to a people that cannot profit.

7 For the Egyptians are vanity, and they shal helpe in vaine. Therefore haue I cryed vnto [e] her, Their strength [f] *is* to sit still.

8 Now go, *and* write [g] it before them in a table, and note it in a booke that it may be for the [h] last day for euer and euer,

9 That it is a rebellious people, lying children, *and* children that would not [i] heare the Lawe of the Lord.

10 Which say vnto the Seers, See not, and to the Prophets, Prophesie not vnto vs right things: *but* speake flattering things vnto vs: prophesie [k] errours.

11 Depart out of the way: goe aside out of the path: cause the Holy one of Israel to cease from vs.

12 Therfore thus saith the Holy one of Israel, Because you haue cast off this word, and trust in [l] violence, and wickednes, and stay thereupon,

13 Therefore this iniquity shalbe vnto you as a breach that falleth, *or* a swelling in a hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking therof is not found [m] a sheard to take fire out of the hearth, or to take water out of the pit.

15 ¶ thus said the [n] Lord God, the Holy one of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shall bee your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon [o] horses. Therefore shall ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand *as* one *shall flee* at the rebuke of one: at the rebuke of fiue shall ye flee, till ye be left as a ship mast vpon the [p] top of a mountaine, and as a beaken vpon a hill.

18 Yet therfore wil the Lord wait, that he may haue [q] mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord *is* the God of [r] iudgement. Blessed *are* all they that waite for him.

19 Surely a people shall dwell in Zion, *and* in Ierusalem: thou shalt weepe no more: he wil certainely haue mercie vpon thee at the voice of thy cry: when he heareth thee, he will answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy ‖ raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, [s] walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall [t] pollute the couering of the images of siluer, and the rich ornament of thine images of golde, *and* cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shall he giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouell and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill shall there be riuers *and* streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, the light of the moone shall be as the light of the [y] Sunne, and the light of the Sunne shalbe seuen fold, and like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heauie: his lips are full of indignation, and his tongue *is* as a deuouring fire.

28 And his spirit *is* as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there *shall be* a bridle to cause them to erre in the iawes of the people.

29 *But* there shalbe a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the Mightie one of Israel.

30 And the Lord shal cause his glorious voice to be heard, and shall declare the lighting downe of his arme with the anger of *his* countenance, and flame of a deuouring fire, with scattering and tempest, and hailestones.

31 For with the voice of the Lord shal Asshur be destroyed, which smote with the [c] rod.

32 And in euery place that the staffe shal passe, it shal [d] cleaue fast, which the Lord shal lay vpon him with [e] tabrets & harpes, and with battels, *and* lifting vp *of hands* shall he fight [f] against it.

33 For [g] Tophet is prepared of old: it is euen prepared for the [h] King: he hath made it [i] deepe and large: the burning thereof *is* fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

d That is, a heauy sentence or prophesie against the beasts that carried their treasures into Egypt by the wildernes, which was South from Iudah, signifying that if the beasts should not be spared, that men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophesie.
h That is, may be a witnesse against them for all posterity.
i He sheweth what was the cause of their destruction, and bringeth also all misery to man: to wit, because they would not heare the word of God, but delighted to be flattered, and led in errour.
k Threaten vs not by the word of God, neither be so rigorous not talke vnto vs in the Name of the Lord, as Iere. 11. 21.
l Meaning, in their stubbornes against God and the admonitions of his Prophets.
m Signifying that the destruction of the wicked shalbe without recouery.
n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We wil trust to escape by our horses.
p Whereas al the trees are cut down saue two or three to make mastes.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance,
r Not onely in punishing, but in vsing moderation in the same, as Ier. 10. 24. and 30. 11.
‖ Or, instruction.
s God shall direct all thy wayes, and appoynt thee how to go either hither or thither.
t Ye shal cast away your idoles, which you haue made of gold, and siluer polluted.
u Shewing that there can be no true repentance, except both in heart and deede we shew our selues enemies to idolatrie, with all that belongeth vnto them, as a most filthy thing, and the superstition and idolatrie of the Egyptians, and so forsake God, Ierem. 2. 18.
x By these diuers maner of speech he sheweth that the felicitie of the Church shal be so great, that none is able sufficiently to expresse it.
y When the Church shalbe restored, the glory thereof shall passe seuen times the brightnes of the Sunne: for by the Sunne and moone, which are two excellent creatures, he sheweth what shalbe the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians the chiefe enemies of the people of God.
a To driue them to nothing: and thus God confoundeth the wicked by that meanes, whereby he cleanseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plagues.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, reade 2 King. 23. 10.
h So that their estate or degree cannot exempt the wicked.
i By these figuratiue speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *He curseth them that forsake God, and seeke for the helpe of men.*

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the Holy one of Israel, nor [b] seeke vnto the Lord.

2 But he yet is [c] wisest: therfore he wil bring euill, & not turne backe his word, but he wil arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians *are* men, and not God, and their horses flesh and not spirit: and when the Lord shall stretch out his hand, the [d] helper

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. lest they should forget the benefit of their redemption: and secondly, lest they should be corrupted with worldly things: for wil being all to nought.
b Meaning that they forsake the Lord, that put their trust in them cannot trust in both.
c And knoweth their crastie enterprises, and wil bring all to nought.
d Meaning, both the Egyptians and the Israelites.

shal fall, and he that is holpen shal fall, and they shal altogether faile.

4 For thus hath the Lord spoken vnto me, As the lion or lions whelpe roareth vpon his pray, against whom *if* a multitude of shepheards be called, hee will not be afraid at their voice, neither wil humble himselfe at their noyse: so shall the Lord of hostes come [e] downe to fight for mount Zion, and for the hil thereof.

5 As birds that flie, so shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are [f] sunken deepe in rebellion.

7 For in that day euery man shal [g] cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, *euen* a sinne.

8 [h] Then shal Asshur fal by the sword, not of man, neither shal the sword of man deuoure him, and he shal flee from the sword, and his yong men shal faint.

9 And he shal go for feare to his [l] towre, and his princes shalbe afraid of the standerd, saith the Lord, whose [k] fire is in Zion, and his fornace in Ierusalem.

e He showeth the towre, that if they would put their trust in him, he is stable, that none can mist his power: and so as a hul ouer them, as a bird ouer her yong which euer flieth about them for their defence: which similitude the scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37.

f Hee toucheth their conscience that they might earnestly feel their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recovery.

g By these fruits your repentance shalbe knowen, as Chap. 2. 18.

h When your repentance appeareth.

l This was accomplished soone after when Sancheribs armie was discomfited, and he fled to his castel in Nineueh for his succour.

k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEhold, [a] a King shal reigne in iustice, and the princes shal [b] rule in iudgement.

2 And *that* man shalbe as an hiding place from the wind, and as a refuge for the tempest: as riuers of water in a drie place, *and* as the shadowe of a great rocke in [c] a weary land.

3 The eyes of [d] the seeing shal not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A [e] niggard shal no more be called liberal, nor the churle rich.

6 But the niggard wil speake of niggardnesse, and his heart wil worke iniquity, and do wickedly, and speake falsly against the Lord, to make empty the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: he deuiseth wicked counsels to vndoe the poore with lying words, & to speake *against* the poore in iudgement.

8 But the liberall man wil deuise of liberall things, and he wil continue *he* liberalitie.

9 ¶Rise vp, ye womē that are at ease: heare my voice, ye [f] careles daughters: hearkē to my words.

10 Ye women that are carelesse, shalbe in feare [g] aboue a yere in daies: [h] for the vintage shal faile, *and* the gatherings shal come no more.

11 Ye women that are at ease, bee astonied: feare, O ye carelesse women: put off the clothes: make bare, and gird *sackecloth* vpon the loines.

12 Men shal lament for the [i] teates, *euen* for the pleasant fields, *and* for the fruitful vine.

13 Vpon the land of my people shall growe thornes *and* briers: yea, vpon all the houses of ioy in the citie of reioycing.

14 Because the palace shalbe forsaken, *and* the ‖ noise of the citie shalbe left: the towre and fortresse shal bee dennes for euer, *and* the delight of wild asses, *and* a pasture for flockes,

15 Vntil the [k] Spirit be powred vpon vs from aboue, and the wildernesse become a fruitful field, and the [l] plenteous field be counted as a forest.

16 And iudgement shal dwel in the desert, and iustice shal remaine in the fruitful field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shal dwel in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shal fal on the forest, and the [m] citie shalbe set in the lowe place.

20 Blessed are ye [n] that sowe vpon all waters, and [o] driue *thither* the feet of the oxe and the asse.

a This prophesie is of Hezekiah, who was a figure of Christ, & therefore it ought chiefly to be referred to him.

b By iudgement & iustice is meant vpright gouernment, both in policie, and religion.

c Where men are weary with trauelling for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He paphesieth of such calamitie to come, that they will not spare the women & children, and therefore willeth them to take heede and prouide.

g Meaning, that the afflictions should continue long, and when one peere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of wordly goods.

i By the teate he meaneth the plentifull fields, whereby men are noorished as children with the teate: or, the mothers for loue and leannesse shall lacke milke.

‖ Or, *multitude.*

k That is, when the Church shalbee reformed: thus the Prophets, after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint.

l The field which is now barrefull, shalbe but as a barren forest in comparison of that it shall be then, as Chap. 29. 17. which shalbe fulfilled in Christs time: for then they that were before as the barren wildernes, being regenerate shalbe fruitfull, and in such abundance

they that had some beginning of godlines, shal bring foorth fruit that their former life shal see me but as a wildernesse, where no fruits were. m They shall not neede to build it in hie places for feare of the enemie: for God will defend it, and turne away the stormes for hurting of their commodities. n That is, vpon fat ground and well watered, which bringeth forth in abundance, or in places which before were couered with water, and now made dry for your vse. o The fields shalbe so ranke, that they shall send out their cattell to eate vp their first croppe, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

1 The destruction of them by whom God hath punished his Church.

WOe to thee that [a] spoilest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: whē thou shalt [b] cease to spoile, thou shalt be spoiled: when thou shalt make an end of doing wickedly, [c] they shal doe wickedly against thee.

2 [d] O Lord haue mercie vpon vs, wee haue waited for thee: be thou, *which wast* [e] their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the [f] people fled: at thine [g] exalting the nations were scattered.

4 And your spoile shal bee gathered *like* the gathering of [h] caterpillers: and [i] he shall goe against him like the leaping of grashoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgment & iustice.

6 And there shal bee stability of [k] thy times, strength, saluation, wisedome, and knowledge: *for* the feare of the Lord shalbe his treasure.

7 Behold [l] their messengers shal crie without, & the [m] ambassadors of peace shal weep bitterly.

8 The [n] pathes are waste: the wayfaring man ceaseth: he hath broken the couenant: hee hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: [o] Sharon is like a wildernes, and Bashan is shaken and Carmel.

10 Now wil I [p] arise, saith the Lord: now wil I be exalted, now wil I lift vp my selfe.

11 [q] Ye shal conceiue chaffe, *and* bring foorth stubble: the fire of your breath shal deuoure you.

12 And the people shal bee *as* the burning of lime:

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians; but chiefly of Sancherib, but not onely.

b When thine appointed time shall come that God shal take away thy power: and that which thou hast wrongfully gotten, shalbe given to others, as Amos 5. 11.

c The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel & the Medes and Persians shall do the same to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray & seeke helpe of God

e Which helpedst our fathers so soone as they called vpon thee.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans fled feare

of the Medes and Persians. g When thou, O Lord diddest l thine arme to punish thine enemies. h Yee that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans: but shall be gathered on an heape and destroyed. i Meaning the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Sancherib. m Whom they of Ierusalem sent to intreate of peace. n These are the wordes of the Ambassadors, when they returne from Sancherib. o Which was a plentifull country, meaning that Sancherib would destroy all p To help and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire which they had kindled or others, should consume them.

lime: *and as* the thornes cut vp, shal they be burnt in the fire.

13 Heare, yee that are [t] farre off, what I haue done, and ye that are neere, know my power.

14 The [f] sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwel with the deuouring fire, who among vs shal dwel with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking their hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shal dwel on [t] hie: his defence *shall be* the munitions of rockes: bread shalbe giuen him, *and* his waters shalbe sure.

17 Thine eyes shal [u] see the King in his glory: they shall behold the land [x] farre off.

18 Thine heart [y] shal meditate feare, Where is the scribe? where is the receiuer? where is hee that counted towres?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, *and* of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remoued: and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord *will bee* vnto vs, *as* a place [z] of floods *and* broade riuers, whereby shal passe no ship with oares, neither shal great ship passe thereby.

22 For the Lord *is* our Iudge, the Lord *is* our law giuer: the Lord *is* our King, he will saue vs.

23 Thy [a] cords are loosed: they could not wel strengthē their mast, neither could they spread the saile: then shall the [b] pray be deuided for a great spoile: *yea*, the lame shal take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiuen.

t His vengeance shalbe so great that all the world shall talke thereof.

f Which doe not beleeue the words of the prophet, and the assurance of their deliuerance.

t Meaning, that God will be a sure defence to al them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies & restored to honor and glory.

x They shalbe no more shut in as they were by Sanherib, but go where it pleaseth them.

y Before that this liberty commeth thou shalt thinke that thou art in great danger: for the enemie shall so sharply assaile you, that one shal crie, Where is [y] clerke that writeth the names of them that are taxed? another, Where is the receiuer? an other shal crie for him that valueth the rich houses, but God will deliuer you from this feare.

z Let vs be content with this smal riuer of Shiloah, and not desire the great streames and riuer, whereby the enemies may bring in ships and destroy vs.

a He deuideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

CHAP. XXXIIII.

1 He sheweth that God punisheth the wicked for the loue that hee beareth toward his Church.

COme neere, ye [a] nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord *is* vpon all nations, and *his* wrath vpon all their armies: hee hath destroyed them *and* deliuered them to the slaughter.

3 And their slaine shalbe cast out, and their stinke shall come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the host of heauen [c] shalbe dissolued, and the heauens shalbe folden like a booke: and all their hosts shal fal as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shalbe [d] drunken in the heauen: behold it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambes & the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicorne shal come downe with them, and the heifers with the bulles, and their land shal bee drunken with blood, and their dust made fat with fatnesse.

8 For *it is* the day of the Lordes vengeance, *and* the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore: it shalbe desolate from generation to generation: none shal passe through it for euer.

11 But the pelicane [k] and the hedgehog shal possesse it, and the great owle, and the rauen shal dwel in it, and he shal stretch out vpon it the line of [l] vanitie, and the stones of emptinesse.

12 [m] The nobles thereof shal cal to the kingdome, and there shalbe none, and all the princes thereof shalbe *as* nothing.

13 And it shal bring foorth thornes in the palaces thereof, nettles, and thistles in the strong holds thereof, and it shalbe an habitation for dragons, and a court for estriches.

14 There shal [n] meete also Zim and Iim, and the Satyre shal crie to his felowe, and the scrich-owle shal rest there, and shal finde for her selfe a quiet dwelling.

15 There [o] shal the owle make her nest, and lay, and hatch, & gather them vnder her shadow: there shal the vultures also be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, & reade: none of [q] these shal faile, none shal want her make: for [r] his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath diuided it vnto them by line: they shal possesse it for euer: from generation to generation shal they dwel in it.

a He prophesieth of the destruction of the Edomites, and other nations which were enemies to the Church.

b God hath determined in his counsel, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thinketh that heauen and earth perisheth.

d I haue determined in my secret counsel, and in the heauens to destroy them till my sword bee weary with shedding of blood. e They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church as the Papists are.

f That is, both of yong and olde, poore and rich of his enemies.

g The famous city shalbe confounded as a fact fire burnt to ashes.

h The mighty and rich shalbe slaine & destroyed as the Infernoues.

i He alludeth to the destruction of Sodome & Gomorah, Gen. 19. 23.

k Reade chap. 13. 21. and Zeph. 2. 14.

l In vaine shal any man go about to build it again.

m Meaning, there shalbe neither order nor policie, nor state of common weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an horrible desolation and bitter wildernesse.

p That is, in the Law where such curses are threatned against the wicked.

q To wit, beasts and soules.

r That is, the mouth of the Lord.

s He hath giuen the beasts and soules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruits that follow thereof.

THe [a] desert and the wildernesse shal reioice, and the wast ground shalbe glad and flourish as the rose.

2 It shal flourish abundantly, and shal greatly reioice also & ioy: the glory of Lebanon shalbe giuen vnto it: the beauty of [b] Carmel, and of Sharon, they shal [c] see the glory of the Lord, *and* the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are feareful, Bee you strong, feare not: behold, your God commeth with [e] vengeance: *euen* God with a recompense, he wil come and saue you.

5 Then shal the eyes of the [f] blind be lightened, and the eares of the deafe be opened,

6 Then shal the lame man leape as an hart, and the dumbe mans tongue shal sing: for in the [g] wildernesse shal waters breake out, and riuers in the desert.

a He prophesieth of the ful restauration of the Church both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last days albeit in yet it is compared to a desert and wildernesse.

b The Church which was before compared to a barren wilderness, shall by Christ be made most pleasant and beautifull.

c He sheweth that the presence of God is the cause that the Church doth bring forth fruit and growth.

d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God which is at hand. e To destroy your enemies. f When the knowledge of Christ is reuealed. g They that were barren and destitute of the graces of God shall haue them giuen by Christ.

7 And

7 And the dry ground shalbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, *shall be* a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shall be called [h] holy: the polluted shall not passe by it: for [i] he shalbe with them, and walke in the way, and the fooles shall not erre.

9 There shall bee [k] no lyon, nor noysome beasts shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shalbe vpon their heads: they shal obtaine ioy and gladnesse, and sorow and mourning shall flee away.

h It shalbe for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing foth of Egypt. k As he threatned to the wicked to be destroyed here by, Chap. 30. 6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOw [a] in the [b] fourteenth yeere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great host, & he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chancellor, and Ioah the sonne of Asaph the recorder.

4 And [e] Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, [f] Surely *I haue* eloquence, *but* counsel & strength *are* for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pearce it: so *is* [g] Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, is not that he, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I wil giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, [k] Speake, I pray thee, to thy seruants in the Aramites language (for we vnderstãd it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall?

a This historie is reuiued, because it is as a scale and confirmation of the doctrine afore, both for the threatnings and promises to wit, that God wou'd suffer his Church to be afflicted, but at length would send deliuerance.
b When he had abolished superstition and Idolatry, and reformed religion, yet God would exercise his Church to trie their faith and patience.
c For he was now reduced to his office, as Esaiah had prophesied, Chap. 22. 20.
d This declareth that there were few godly to be found in the kings house when he was driuen to send this wicked man in such a weightie matter.
e Sancheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
g Sam. laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to preside hope else to the Assyrians, and so not to hope for any helpe of God. ‖ *Or, turne backe.*
h He reproacheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.
i Thus the wicked to deceiue vs, will pretend the name of the Lord: but wee must trie the spirits, whether they be of God or no.
k They were afraid, least by his words he should haue stirred the people against the King, and also pretended to grow to some appointment with him.

13 So Rabshakeh stood, and cried with a loud voice in the Iewes language, and said, Heare the words of the great King, of the King of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a worde: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the words of Rabshakeh.

† *Hebr. the water of their feete.*
l The Ebrew word signifieth blessing, whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how easily to wast had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

1 Hezekiah asketh counsell of Esaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angell, 38 And he himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, hee [a] rent his clothes, and put on sackcloth and came into the house of the Lord.

2 And he sent Eliakim the stewarde of the house, and Shebna the chancellor, with the Elders of the Priests, clothed in sackcloth vnto [b] Esaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring foorth.

4 If so be the Lord thy God hath [d] heard the words of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproch him with words, which the Lord thy God hath heard, then [e] lift thou vp *thy* praier for the remnant that are left.

5 So the seruants of the King Hezekiah came to Esaiah.

6 And Esaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

* 2 *King.* 19. 1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his saiings might be confirmed and so his prayer bee more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorow as a woman that trauaileth of child, and cannot be deliuered.
d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth onely stand in cold

not the cause.
e Declaring that the ministers office doth not sorting by the word, but also in praying for the people.

7 Beholde, I will send a blast vpon him, and he shall heare a f noyse, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Ierusalem shal not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? *as* i Gozan, and k Haran, and Rezeph, and the children of Eden which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the king of the citie of Sephauaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and he went vp into the house of the Lorde, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lorde, and see, and heare all the words of Sanherib, who hath sent to blasphemе the liuing God.

18 Truth it is, O Lord, that the kings of Asshur haue destroyed all lands, and m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, *euen* wood or stone: therefore they destroyed them.

20 Nowe therefore, O Lord our God, saue thou vs out of his hand, that n all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Sanherib King of Asshur,

22 This is the word that the Lord hath spoken against him, The o virgine, the daughter of Zion, hath despised thee, *and* laughed thee to scorne: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted *thy* voice and lifted vp thine eies on hie? *euen* against the p holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe vp to the height of his top *and* to the forest of his fruitfull places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard howe I haue of olde time made it, r and haue formed it long agoe? and should I now bring it, that it should be destroied, *and laide* on ruinous heapes, *as* cities defensed?

27 Whose inhabitants † haue small power, *and* are afraid and confounded: they are like the grasse of the field and greene herb, *or* grasse on the house tops, or corne blasted f afore it be growen.

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy fury against mee.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shal be a y signe vnto thee, *O Hezekiah*, Thou shalt eate this yere such as groweth of it selfe: and the z second yeere such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyardes, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Iudah, shal againe take root downward and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

33 Therefore thus saith the Lord concerning the King of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this city, saith the Lord

35 For I will defend this citie to saue it, for mine owne sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Asshur an hundreth fourescore, and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Sanherib King of Asshur departed, and went away and returned and dwelt at c Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slew him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to have stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all truth, a deceiuer: some gather hereby that Sherezer had disclosed vnto Sanherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his father dead.

l He groundeth his praier on Gods promise: who promised to heare them frō betweene the Cherubims.

m Meaning of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world

o Whom God had chosen to him selfe, as a chaste virgin, and ouer whom he had care to preserue her from the lust of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policie, in that that he can find meanes to nourish his armie: and of his power, in that that his armie is so great, that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it: and therefore he saith that he formed it of old, that is to say his eternall counsell, which can not be changed.

† Ebr. are feare in hand.

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine or end, because God is the maintainer thereof.

t Meaning, his counsels and estate affaires.

u Because Sennacherib sheweth himselfe, as a deuouring fish and furious beast, he saith he is fast bridled, to teach how he will take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes of set two sorts: some get be one the thing as the signes that Moses wrought in Egypt, which were for the confusion o their gods and some get other the thing as the sacrifice, which they were commanded to make three dayes after their departure: & these latter are to keepe the benefits of God in our remembrance of the which sort this here is.

z He promised that for two yeres the ground of its selfe should bring them.

a They whom God hath deliuered out of the handes of the Assyrians shall prosper: and this properly belongeth to the Church. b For my promise made to Dauid. * 2. *King.* 19. 35. 2. *chron.* 32. 21. *Iob.* 1. 18. *ecclus.* 48. 22. 1. *macca.* 7. 41. 2. *macca.* 8. 19. c Which was the chiefest citie o the Assyrians. * Iob. 1. 21.

‖ Or, *Armenia.* d Who was also called Sardanapalus in whose daies ten years after Sanherib death the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 *Hezekiah is sicke.* 5 *He is restored to health by the Lorde, and liueth fifteene yere after.* 10 *He giueth thankes for his benefite.*

A Bout * that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

learne one'y to dayrnd vpon God and aspire to the heauens, was touched with feare of Gods indgement, seeing he had app quickly after his deliuerance from so great calamitie, as one vnw that estate, and also foreseeing the great change that should come in the Church, forasmuch as he left no sonne to reigne after him: or as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

* 2. *King.* 20. 1. 2. *chron.* 32. 24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may

b For his loue ined him to die, is worthy to remaine in

3 And

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfit heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, *and* seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I wil deliuer thee [c] out of the hand of the king of Asshur, & this citie: for I will defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord will doe this thing that hee hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the dial of Ahaz by the [d] sunne, ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sicknesse.

10 I said in the [g] cutting off of my dayes, I shal goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I said, [h] I shall not see the Lord, *euen* the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me, like a shepheards tent: I [i] haue cut off like a weaner my life: he will cut me off from the height: from day [k] to night, thou wilt make an end of me.

13 I reckoned [l] to the morning: but he brake all my bones like a lyon: from day to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [n] it hath oppressed me, comfort mee.

15 What shall I say? [o] for he hath said it to me, and he hath done it: I shall walke [p] weakly al my yeeres in the bitternesse of my soule.

16 O Lord, [q] *to them* that ouerliue them, and to all *that are* in them, the life of my spirit *shall bee* *knowen*, that thou causedst me to [r] sleepe and hast giuen life to me.

17 Behold, for [s] felicitie I had bitter griefe, but it was thy pleasure *to deliuer* my soule from the pit of corruption: for thou hast cast all my [t] sinnes behinde thy backe.

18 For [u] the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 *But* the liuing, the liuing, he shall confesse thee, as I *doe* this day: the father to the [x] children shall declare thy trueth.

20 The Lord *was readie* to saue me: therefore we will sing my song, all the dayes of [y] our life in the house of the Lord.

21 Then said Isaiah, Take a lumpe of drie figs and [z] lay it vpon the boyle, and hee shall recouer.

22 Also Hezekiah [a] had said, What is the signe, that I shall goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproued because hee shewed his treasures vnto the ambassadours of Babylon.

AT [*] the same time, [a] Merodach Baladan, the sonne of Baladan, King of Babel, sent [b] letters, and a present to Hezekiah: for he had heard that he had beene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, & shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, & said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

4 Then said hee, When haue [d] they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shalbe [e] caried to Babel: nothing shalbe left, saith the Lord.

7 And of thy sonnes, that shal proceed out of thee, *and* which thou shalt beget, shall they take away, and they shalbe [f] eunuches in the palace of the King of Babel.

8 [g] Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and hee said, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The ouenning of Iohn Baptist. 18 The Prophet reproueth the Idolatrous, and shewes that trust not in the Lord.

COmfort [a] ye, comfort ye my people, wil your God say.

2 Speake comfortably to Ierusalem, and crie vnto her, that her [b] warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand [c] double for all her sinnes.

3 A [d] voice crieth in the [e] wildernesse, [f] Prepare ye the way of the Lord: make streight in the desart a path for our God.

4 Euery valley shall bee exalted, and euerie [g] mountaine and hill shalbe made lowe: and the crooked shalbe streight, & the rough place plaine

5 And the glory of the Lord shalbe reuealed, and all [h] flesh shall see it together: for the mouth of the Lord hath spoken it.

c He doth not onlie promise to prolong his life, but to giue him rest & ouerthrow the Assirians, who might haue stayed this mine to re venge their former dooings against.

d For Hezekiah had asked for the confirmation of his faith, a signe, 2 ver. 22. & 2. King. 20. 8. whereunto he was moued by the singular motion of God in spirit.

e Read 2. King. 20. 10.

f He left this song of his conuersion and thanksgiuing to all posteritie, as a monument of his owne infirmitie & thank all heart for Gods benefites, as Dauid did, Psal. 51.

g At what time it was told me, that I should die.

h I shall no more praise the Lord here in his Temple among faithfull: thou God suffereth his deare children to want his consolation for a time, that his grace afterward may the more appeare when they feele their wonted weakenesse.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, as shortly.

l Ouernight I thought that I should liue till morning, but my paines in the night perswaded me the contrarie: he shewed the horror that the faithfull haue when they apprehend Gods iudgement against their sinne.

m I was so oppressed with sorrow, that I was not able to vtter my words, but onely to groane and sigh.

n To wit, sorrow and griefe both of body and minde.

o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him.

p I shall haue no ease, but continuall sorrowes whiles I liue.

q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres shall acknowledge this benefit.

r That after that thou hadst condemned me to death, thou restoredst me to life.

s Whereas I thought to haue liued in rest and ease being deliuered from mine enemie, I had griefe vpon griefe.

t Hee esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there seemed to sow in earth that doe regard it, as Psal. 6. 5 and 115. 17.

x All posteritie shall acknowledge, and the fathers according to their duetie toward their children shall instruct them in thy graces, and mercies toward me.

y He sheweth what is the vse of the Congregation and Church, to wit, to giue the Lord thanks for his benefites.

z Read 2. King. 20. 7.

a As verse 7.

* 2. King. 20. 12.

a This was the first king of Babylon which ouercame the Assyrians in the tenth yeere of his reigne.

b Partly moued with his greatnesse of the myracle, partly because he shewed himself so enemie to his enemies, but chiefly because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Read 2. King. 20. 13 & 2. Chron. 32. 25, 31.

d Hee sheeth him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flattery, and blinded with ambition could not see.

e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaine glorie.

f That is officers and Ministers.

g Read 2. King. 20. 9.

a This is a consolation for the Church, assuring them, that they shall be neuer destitute of Prophets whereby he exhorteth the true ministers of God that then were & those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction.

c Meaning, sufficient, as chap. 61. 7. and full correction, or double grace, whereas shee deserued double punishment.

d To wit, of the Prophets.

e That is, in Babylon and other places, where they were kept in captiuitie, and miserie.

f Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fully accomplished when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3. 3.

g Whatsoeuer may let or hinder this deliuerance, shall bee remooued.

h This myracle shalbe so great, that it shall be knowen through all the world.

6 A [i] voice said, Crie. And he said, What shal I crie? All flesh *is* grasse, and all the [k] grace thereof *is* as the floure of the field.

7 The grasse withereth, the floure fadeth, because the [l] Spirite of the Lord bloweth vpon it: surely the people *is* grasse.

8 The grasse withereth, the floure fadeth: but the [m] word of our God shall stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the high [n] mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, be not afraide: say vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God will come with power, and [p] his arme shall rule for him: behold, his reward *is* with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: he shal gather the lambs with his arme, and carie them in his bosome, *and* shall guide them with [q] young.

12 Who hath measured the waters in his [r] fist? and counted heauen with the span, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hils in a balance?

13 Who hath instructed the spirit of the Lord? or *was* [s] his counseller *or* taught him?

14 Of whome tooke he counsell, and *who* instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little dust.

16 And Lebanon *is* not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as [t] nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whome then [u] will yee liken God? or what similitude will yee set vnto him?

19 The workman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith *maketh* siluer plates.

20 Doth not [x] the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shall not be mooued.

21 Know ye nothing? haue ye not heard [y] it? hath it not beene tolde you from the beginning? haue yee not vnderstood it by the [z] foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof *are* as grashoppers, hee stretcheth out the heauens, as a curtain, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stock tooke no roote in the earth: for he did euen [a] blow vpon them, and they withered, and the whirlewind will take them away as stubble.

25 To whome now will yee liken mee, that I should be like *him*, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth [b] out their armies by number, and calleth them al by names by the greatnes of *his* power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest O Israel, [c] My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? *or* hast thou not heard, that the euerlasting God, the Lord hath created the [d] ends of the earth? he neither fainteth, nor is wearie: there *is* no searching of his [e] vnderstanding.

29 *But* he giueth strength vnto him that fainteth, and vnto him that hath no strength, hee encreaseth power.

30 [f] Euen the young men shall faint, and bee wearie, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shal renue *their* strength: they shall lift vp the wings, as the eagles: they shall run, and not bee wearie, and they shall walke and not faint.

CHAP. XLI.

1 Gods mercie is chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe [a] silence before me, O ylands, and let the people [b] renue *their* strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, *and* calleth him to his foote? *and* gaue the nations before him, and subdued the king? he gaue them as dust to his sword, *and* as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the [d] generations from the beginning. I the L[illegible] *am* the [e] first, & with the last I am the same.

5 The yles saw it, and did [f] feare, *and* the ends of the earth were abashed, drew neere, and [g] came.

6 Euery man helped his neighbour, and said to his brother, [h] Be strong.

7 So the workeman comforted the founder, *and* hee that smote with the hammer, him that smote by cursing, saying, It is readie for the sodering, and hee fastened it with nailes that it should not be mooued.

8 ¶ But thou, Israel, art my [i] seruant, *and* thou Iaakob, whome I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraide, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the [k] right hand of my iustice.

11 Behold, all they that prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them and shalt not [l] finde them: *to wit*, the men of thy strife, *for* they shall bee as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not, thou [m] worme, Iaakob, *and* yee

i The voice of God which spake to the Prophet Esaias.
k Meaning, all mans wisedome and naturall powers, Iames 1.10. 1.Pet.1.24.
l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.
m Though considering the frailtie of mans nature many of the fewer should perish, and so not be partaker of this deliuerance yet Gods promise should be fulfilled, and they that remained, should feele the fruite thereof.
n To publish this benefite through all the world.
o Hee sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.
p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauour ouer them that are weake and tender.
r Declaring that as God onely hath all power, so doth he vse the same for the defence and maintenance of his Church.
s He sheweth Gods infinite wisdome for the same end and purpose.
t He speaketh all this to the intent that they should neither feare man, nor put their trust in any thing onely in God.
u Hereby hee armeth them against the idolatrie, wherewith they should be tempted in Babylon.
x He shewth the rage of the idolaters, seeing that the poore that haue not to sufficie their owne necessitie, will destroude themselues to serue their idoles.
y Haue ye not the word of God, which plainely condemneth idolatrie?
z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?
a So that his power appeareth in euerie place wherosoeuer wee turne our eyes.
b Who hath set in order the infinite number of the starres.

c He reproueth the Iewes, because they did not well on the power of God, but thought that he had forsaken them in their troubles.
d And therefore all power is in his hand to deliuer when his time commeth.
e Showing that man must patiently abide, and not curiously seeke out the ends of Gods delay in our afflictions.
f They that trust in their owne vertue, and doe not acknowledge that it commeth of God

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.
b That is, giueth all their power and supports.
c Who called Abraham (who was the patterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.
d Who hath erected man and maintained his succession?
e Though the world set vp many so many gods yet they disclaime nothing of my glory, for I am all one, vnchangeable, which haue been before, and shall be for euer.
f Considering mine excellence we bee among my people.
g They assembled themselues, and conspired against me to maintaine their idolatrie.
h He meeteth the obstinacie of the idolatrie to maintaine their superstitions.
i And therefore ought not to pollute thy selfe with the superstition of the Gentiles.
k That is, by the force of my promise, in the performance whereof I will shew my selfe faithfull and iust.
l Because they shalbe destroyed.
m Thus hee calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

men

men of Israel: I wil help thee, saith the Lord, and thy redeemer the holy One of Israel.

15 Behold, I wil make thee a roler, and a new threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carie them away, and the whirlewind shall scatter them: and thou shalt reioice in the Lord, *and* shalt glory in the holy One of Israel.

17 *When* [o] the poore and the needy seeke water, & there *is* none, their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:

18 I wil open riuers in the tops of the hilles, and fountaines in the mids of the valleys: I will make the wildernesse as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernesse the cedar, the Shittah tree, and the myrrhe tree, & the pine tree, *and* I will set in the wildernesse the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lorde hath done this, and the holy One of Israel [q] hath created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons saith [s] King of Iaakob.

22 Let them bring forth, and let them tell vs what shal come: let them shew the former things what they bee, that wee may consider them, and know the latter ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or doe euil, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your [t] king is of nought: *man* hath [u] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shal come: from the East sunne shal he [u] cal vpon my name, and shal come vpon [x] princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 *I am* the first, *that saith* to Zion, Beholde, behold [z] them: and I wil giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none, and when I enquired of them, there *was* no counseller, and when I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 6 *Why he was sent into the world.* 11 *The vocation of the Gentiles.*

BEhold, [a] my seruant: [b] I will stay vpon him: mine elect, *in whom* my soule [c] deliteth: I haue put my Spirit vpon him: he shall bring foorth [d] iudgement to the Gentiles.

2 He shall not [e] crie, nor lift vp, nor cause his voice to be heard in the streete.

3 A [f] bruised reede shall he not breake, and the smoking [g] flaxe shall he not quench: he shall bring foorth iudgement in [h] trueth.

4 He shal not faile nor be discouraged till he haue [i] set iudgement in the earth: and the [k] yles shall waite for his law.

5 Thus saith God the Lord (he that created the heauens and spread them abroad: hee that stretched foorth the earth, and the buds thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in [l] righteousnesse, and will hold [m] thine hand, and I wil keepe thee, and giude thee for a [n] couenant of the people, *and* for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, *and* bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glorie will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are [p] come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift vp *their voyce*, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shout from the top of the mountaines.

12 Let them giue glorie vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a [r] gyant: hee shall stirre vp *his* courage like a man of warre: he shall shout and crie, *and* shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still *and* refrained my selfe: *now* will I crie like a [s] traueiling woman: I will destroy and deuoure at once.

15 I wil make waste mountaines, and hils, and drie vp all their hearbs, and I wil make the floods ylands, and I will drie vp the pooles.

16 ¶ And I wil bring the [t] blind by away, that they knew not, *and* lead them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and yee blind regarde, that yee may see.

19 Who is blind but my [u] seruant? or deafe as my [x] messenger, that I send? who is blinde as the [y] perfite, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after [y] they haue declared any great promise, because he is the foundation whereupon all the promises are made & ratified. b For I haue cõmitted all my power to him, as to a most faithfull seruant. Some reade, I will establish him: to wit, his office by giuing him the fulnesse of my Spirit. c He only is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat.12.18. Ephes.2.4.

d He shall declare himselfe gouernor ouer the Gentiles, and call them by his word, and rule them by his Spirit.

e His comming shall not be with pompe and noyse, as earthly princes.

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the weeke of a lampe or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he fauour the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.

i Till he haue set all things in good order.

k The Gentiles shall be desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To shift and guide thee.

n As him, by whome the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glorie to be diminished: which I should doe if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue mee.

p As in time past I haue bene true in my promises, so wil I be in time to come.

q Meaning, the Arabians, vnder whome he comprehendeth all the people of the East.

r Hee sheweth the zeale of the Lord, and his power in the conseruation of his Church.

s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in travell.

t That is, my poore people, which are in perplexitie and care.

u To wit, Israel, which should haue most light because of my Law.

x The Priest to whome my word is committed, which should not onely heare it himselfe, but cause others to heare it.

y As the Priests and Prophets that should be lights to others.

a To wit, a continuall succession of Prophets and ministers. b When I looked vnder the idoles could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

21 The

21 The Lord is willing for his righteousnesse sake *that* he may magnifie the Law and exalt it.

22 But this people is [z] robbed and spoiled, and shalbe all snared in dungeons, and they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoile, and none shall say, [a] Restore.

23 Who among yon shal hearken to this, *and* take heede, and heare for [b] afterwards?

24 Who gaue Iaakob for a spoile, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Lawe.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne folie and incredulity.
a There shall be none to succour them, or to wil the enemie to restore that, which he hath spoyled.
b Meaning, Gods wrath.

CHAP. XLIII.

2 The Lord comforteth his people. He promiseth deliverance to the Iewes. 11 There is no God but one alone.

BVt now thus saith the Lord [a] that created thee, O Iaakob: and he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the [c] waters, I wil be with thee, & through the floods, that they doe not ouerflowe thee. When thou walkest thorow the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, *and* thou wast honourable, and I loued thee, therefore wil I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the [f] East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, [g] Keepe not backe: bring my sonnes from farre, & my daughters from the ends of the earth.

7 Euery one shall bee called by my [g] Name: for I created him for my glory, formed him and made him.

8 I wil bring forth the blind people, and they shall haue eyes, and the deafe, and they shal haue eares.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this and shew vs former things? let them bring foorth their [i] witnesses, that they may be iustified: but let them [k] heare, and say, It *is* trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue mee, and ye shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, *euen* I am the Lord, and beside me there is no Sauiour.

12 I haue declared, & I haue saued, and I haue shewed, when there was no strange *god* among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day *was*, I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

a After these threatnings he promiseth deliverance to his Church, because he hath redeemed them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Sanherib's power against these countries, & made them to suffer that affliction which thou shouldest haue done, and so were as the payment of thy ransome, chap. 37. 9.
e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the world.
f He prophesieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30. 3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.
h Signifying, that no power can resist him in doing this miraculous worke, not all their idoles are able to doe the like, as Chap 41. 22.
i To proone that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they wil not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning specially Christ, and by him all the faithfull.

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake haue sent to Babel, and [n] brought it downe: they are al fugitiues, and the Chaldeans cry in [o] the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in [p] the Sea, and a path in the mighty [q] waters.

17 When he [r] bringeth out the [s] charet and horse, the armie and the power lie together, *and* shall not rise, they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Behold I do a new thing: now shal it come forth: shall you not know it? I will euen make a way in the [t] desert, *and* floods in the wildernesse.

20 The wilde [u] beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, *and* floods in the wildernesse to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew foorth my praise.

22 And thou hast not [x] called vpon mee, O Iaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offrings, neither hast thou honored me with thy sacrifice. I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boughtest me no sweete [a] sauour with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me to [b] serue with thy sinnes, *and* wearied me with thine iniquities.

25 I, *euen* I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproch.

n By Darius and Cyrus.
o They shall say when they would escape by running, seeing that the course of Euphrates is turned from their way by the enemie.
p When he deliuered Israel at Pharaoh, Exod. 14. 22.
q When the Israelites passed through Iordan, Iosh. 3. 17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mightie armie.
t Meaning, that their deliuerance out of Babylon should be more famous then that from Egypt was, Iere. 23. 7. Ioel 2. 18. 2. cor. 1. 17. Ezod. 21. 5, 7.
u They shall haue such abundance of all things as they returne home, even in the drie and barren places, that the verybeasts shall feele my benefits, and shall acknowledge them much more man ought to be thankfull for the same.
x Thou hast not worshipped me as thou ought to haue done.
y Because thou hast not willingly receiued [y] which I did commaund thee, thou hast griefed me. Where by he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrarie.
z Meaning, in true faith and obedience.
a Either for the composition of the sweete ointment, Exod. 30. 34 or for the sweete incense, Exod. 30. 7.
b Thou hast made mee to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancestors.
e Thy Priests and thy Prophets.
f That is, mieched, abhorred, and destroyed them in the wilderness and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed [a] thee from thy wombe: hee will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous [b] whome I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floods vpon the drie ground: I wil powre my spirit vpon thy seed, & my blessing vpon thy buds

4 And they [d] shal grow as among the grasse, *and* as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which shall occasion thee vnto because of the Law, and of thine holy vocation.
c Because man of himself is as the drie and barren land, hee promiseth to moysten him with the waters of his holy Spirit, Iosh. 2. 28. Ioh. 7. 38. Ezek. 2. 17.
d That is, thy children and posteritie shall increase wonderfully after their delinerance from Babylon.

e shall be called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, [f] I am the first, and I am the last, and without me *is* there no God.

7 And who is like mee, that shall [g] call and shall declare it, and set [h] it in order before mee, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shew vnto them.

8 Feare yee not, neither be afraid: haue not I told thee of olde, and haue declared it? [l] you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things shall nothing profit: and they are their owne witnesses, [n] that they see not nor know: therefore they shall bee confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] fellowship thereof, shall be confounded: for the workemen themselues are men: let them all bee gathered together, and [r] stand vp, *yet* they shall feare, and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, hee is [s] an hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: hee fashioneth it with a red threed, he plaineth it, & he purtrayeth it with the compasse, and maketh it after the figure of a man, *and* according to the beautie of a man, that it may remaine in [t] an house.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doth nourish it.

15 And man burneth thereof: for he wil take thereof, and [u] warme himselfe: hee also kindleth it, and baketh bread, yet hee maketh a god, and worshippeth it: he maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, *and* vpon the halfe thereof hee [x] eateth flesh: he rosteth the roste, and is satisfied: also hee warmeth himselfe, and saith, Aha, I am warme, I haue beene at the fire.

17 And the residue thereof hee maketh a god, *euen* his idole: he boweth vnto it, he worshippeth and prayeth vnto it, and saith, Deliuer mee: for thou art my god.

18 They haue not knowen, nor vnderstood: [y] for *God* hath shut their eyes that they cannot see, *and* their hearts, that they cannot vnderstand.

19 And none † considereth in his heart, neither *is* there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shal I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 ¶ He feedeth [z] of ashes: a seduced heart hath deceiued him that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 [a] Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce yee heauens: for the Lord hath done it: showt, ye lower parts of the earth: brast foorth into praises, yee mountaines, O forest and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus saith the Lord, thy redeemer, and he that formed thee from the wombe, I am the Lord, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backeward, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his [d] seruant, and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 He saith to the [e] deepe, Be drie, and I will drie vp the floods.

28 He saith to Cyrus, *Thou art* my shepheard: and he shall performe all my desire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall be surely layed.

CHAP. XLV.

1 The deliuerance of the people of Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

THus saith the Lord vnto [a] Cyrus his [b] anointed, whose right hand I haue holden to [c] subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee, and make the [d] crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou maiest [e] know that I am the Lord which cal thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [f] sake, and Israel mine elect, I will euen call *thee* by thy name, *and* name thee, though thou hast not knowen me.

5 I am the Lord, and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen me,

6 That they may know from the rising of the sun, and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the [h] light, and create darknesse: I make

e By this diuersitie of speech he meaneth one thing, that is, that the people shalbe holy, and receiue the new religion of God, as Psal 87.5.

f I am alwayes like my selfe, that is, vnchangeable towards my Church, and able to maintaine it, as Chap. 41.4. and 48. 12. Reuel. 1. 17. and 22. 13.

g And appoint them that shall deliuer the Church.

h That is, declare vnto mee how I ought to proceed herein.

i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.

k M. meaning their idols

l Reade Chap. 43. 10.

m Whatsoever they bestow vpon their idols to make them to seeme glorious.

n That is, the idolaters seeing their idoles blinde must needs be witnesses of their owne blindnesse, and seeing that they are not able to helpe them, must confesse that they haue no power.

o Meaning that whatsoever is made by the hand of man, if it be obtruded as God, is most detestable.

p Whereby appeareth their vanitie, which call images the bookes of the laiete, seeing that they are not onely here called vnprofitable, but Chap. 41. 24. abominable: and Ierem. 10. calleth them the worke of errour, Ierem. 10. 15. Habakkuk, a lying teacher, 2. 18.

q That is, which by any way conferre either to the making or worshipping.

r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.

s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towards their idoles.

t To place it in some Temple.

u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idoles.

x That is, he either maketh a table or trenchers.

y The Prophet giueth heere an inducement to all them that wonder how it is possible that any should bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.

† Heb. turneth.

z He is abused as one that would eat ashes, thinking to satisfie his hunger.

a Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they should not cleaue to any but to the liuing God when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall bee so great, that the insensible creatures shall be mooued therewith.

c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knewe by the starres, that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

e Hee sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt thorow the sea.

f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundred yeere before he was borne.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort then he called Dauid.

c To guide him in the deliuerance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright but he had a certaine particular knowledge as prophane men may haue of his power, and was compelled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3. 6.

make peace, and create euill: I the Lord doe all these things.

8 Ye heauens, send the dew from aboue, and let the clouds drop downe [i] righteousnesse: let the earth open, & let saluation and iustice grow forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe bee vnto him that striueth with his maker, the potsheard with the potsheards of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that saith to *his* father, What hast thou begotten? or to *his* mother, What hast thou brought foorth?

11 Thus saith the Lord, the holy one of Israel, and his maker, Aske me [n] of things to come concerning my sonnes, and concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commaunded all their [o] armie.

13 I haue raised [p] him vp in righteousnes, and I will direct all his wayes: he shall build my citie, and hee shall let goe my captiues, not for [q] price nor reward, saith the Lord of hostes.

14 Thus sayeth the Lord, The labour [r] of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shall be [s] thine: they shall follow thee, *and* shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, *saying*, Surely God is in thee, and there *is* none other God besides.

15 Verily, thou O God, [t] hidest thy selfe, O God, the Sauiour of Israel.

16 All they shalbe ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 *But* Israel shall be saued in the Lord, with an euerlasting saluation: ye shall not be ashamed nor confounded world without end.

18 For thus sayeth the Lord (that created heauen, God himselfe, that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to be [u] inhabited) I am the Lord, and there *is* none other.

19 I haue not spoken in secret, *neither* [x] in a place of darknesse in the earth: I said not in vaine vnto the seede of Iaakob, Seeke you mee: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] yee abiect of the Gentiles: they haue no knowledge, and set vp the woode of their idole, and pray vnto a god, that can not saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? *or* hath told it of olde? Haue not I the Lord? and there *is* none other God beside mee, a iust God, and a Sauiour: there *is* none beside me.

22 Looke vnto me, and ye shall be saued: all the endes of the earth shall bee saued: for I am God, and there *is* none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse, and shal not returne, That euery [b] knee shal bow vnto me, *and* euery tongue shall sweare *by me*.

24 Surely [c] hee shall say, In the Lord haue I righteousnesse and strength: hee shall come vnto him, and all that [d] prouoke him shalbe ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens and earth for succour, yee see nothing now but signes of Gods wrath, yet will I cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promise: which is meant by righteousnesse.
k I haue appointed Cyrus to this vse and purpose.
l Hereby hee bridleth their impatiencie, which in aduersitie and trouble mutmure against God, and will not tarie his pleasure: willing that man should match with his like, and not contend against God.
m That is, it is not perfectly made.
n Instead of murmuring, humble your selues, and aske what yee will for the consolation of my children, and you shall be sure of it as yee are of these things which are at your commandement. Some reade it with an interogation, and make it the application of the similitude.
o That is, the starres.
p To wit, Cyrus, that I may shew by him that faithfulnes of my promise in deliuering my people.
q Meaning, freely and without ransome, or any grieuous condition.
r These people were tributaries to the Persians, and so king Artahshashte gaue this money toward the building of the Temple, Ezra.7.21.
s Whereas tofore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.
t Hereby hee exhorteth the Iewes to patience, though their deliuerance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shal bee destroyed.
u To wit, of a man, but chiefly of his Church.
x As doe the false gods, which giue vncertaine answeres.
y All ye idolaters, which, though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.
z He call the idolaters to vnstance, willing them to looke onto him with the eyes of faith.
a That is, that the thing which I haue promised shalbe infallibly performed.
b The knowledge of God & the true worshipping shall be throw all the world Rom.14.11. Phil.2.10, whereby hee signifieth that wee must not onely know God in heart, but declare the same also by outward profession.
c Meaning, the faithfull shall feele and confesse this.
d All the contemners of God.

CHAP. XLVI.

1 *The destruction of Babylon and of their idoles.* 3 *Hee calleth the Iewes to the consideration of his workes.*

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattel: they which did beare you, *were* laden with a wearie burden.

2 [c] They are bowed downe, *and* fallen together: for they could not rid them of the burden, and their [d] soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, & all that remaine of the house of Israel, which are [e] borne of mee *from* the wombe, and brought vp of mee *from* the birth.

4 Therefore vnto olde age, I the same, euen I will beare *you* vntill the hoare haires: I haue made *you*: I will also beare *you*, and I wil cary *you* [f] and I will deliuer *you*.

5 ¶ To whom will ye make me like, or make me equall, or [g] compare me that I should bee like him?

6 They draw gold out of the bag, and weigh siluer in the balance, *and* hire a goldsmith to make a god of it, *and* they bow downe and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doth he stand, *and* can not remoue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [h] to minde, O you transgressers.

9 Remember the former things of olde: for I am God, and there *is* none other God, and there *is* nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a [i] bird from the East, *and* the man of my [k] counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me yee stubburne hearted, that are farre from [l] iustice.

13 I bring [m] nere my iustice: it shal not be far off, and my saluation shal not tarie: for I will giue saluation in Zion, *and* my glorie vnto Israel.

a These were the chiefe idoles of Babylon.
b Beside they were of gold and siluer, the Medes and Persians carried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He deciderh the idoles, which had neither soule nor sense.
e Hee shewth the difference betweene the idoles and the true God, for they must be caried of others, but God himself carieth his, as Deut 32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, should bee tempted to think that their God was not so mighty as the idoles of their enemies: therefore he describeth the original of all the idols & make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to procure them vile, Baruch 6.55.
h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shal come as swift as a bird, & sight against Babylon.
k Him by whom I haue appointed to execute that which I haue determined.
l Which by your incredulitie would let the performance of my promise, that mans incredulitie cannot abolish the promise of God, Rom.3.3.
m Hee shewth that mans incredulitie cannot abolish the promise of God, Rom.3.3.

CHAP. XLVII.

The destruction of Babylon, and the cause wherefore.

COme downe, and sit in the dust: O [a] virgine, daughter Babel, sit on the ground: there is no [b] throne,

a Which boastest in wealth and riches, and hast not yet beene conquered by any enemie.

b throne, O daughter of the Caldeans: for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and c grinde meale: loose thy lockes: d make bare the foote: vncouer the leg, *and* passe through the floods.

3 Thy filthinesse shalbe discouered, and thy shame shall be seene: I will take vengeance, and I will not meete *thee as* a c man.

4 f Our redeemer, the Lorde of hostes *is* his Name, the holy one of Israel.

5 g Sit still, and get thee into darkenesse, O daughter of the Caldeans: for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, & giuen them into thine hand: thou didst shew them no h mercie, but thou didst lay the very heauy yoke vpon the ancient.

7 And thou saidst, I shal be a ladie for euer, so that thou didst not set thy minde to these things, neither didst thou remember the latter end therof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She sayth in her heart, I am & none els: I shal not sit *as* a widow, neither shall know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children & widowhood: they shall come vpon thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth me. Thy k wisdome and thy knowledge, they haue caused thee to rebel, & thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profit, *or* if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gasers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shal burne them: they shal not deliuer their owne liues from the power of the flame: there *shalbe* no coales m to warme at, *nor* light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, *euen* thy merchants from thy youth: euery one shall wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

1 *The hypocrisie of the Iewes is reprooued.* 11 *The Lord alone will be worshipped.* 20 *Of their deliuerance out of Egypt.*

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah: which sweare by the Name of the Lord, & make mention of the God of Israel, *but* not in trueth nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues vpon the God of Israel, whose Name *is* the Lord of hostes.

3 I haue declared the former things of old, & they went out of my mouth, & I shewed d them: I did them suddenly, and they came to passe.

4 Because I knew that e thou art obstinate, and thy necke *is* an iron sinew, and thy brow brasse,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee g declare it? I haue shewed thee newe things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them not, lest thou shouldest say, Behold, I h knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my names sake will I deferre my wrath, and for my praise wil I refrain it from thee, k that I cut thee not off.

10 Behold, I haue fined thee, but l not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should *my Name* n be polluted? o surely I wil not giue my glory vnto another.

12 Heare me, O Iaakob and Israel, my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath laide the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, q they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued r him: he wil doe his will in Babel, and his arme *shalbe* against the Caldeans.

15 I, *euen* I haue spoken it, and I haue called him: I haue brought him, & his way shal prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the s beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath t sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee u to profit, and leade thee by the way that thou shouldest goe.

18 Oh that thou hadst hearkned to my commandements! then had thy prosperitie bene as the flood, & thy righteousnes as the waues of the sea.

19 Thy seed also had bene as the sand, and the fruit of thy bodie like to the grauell thereof: his x name should not haue bene cut off nor destroyed before me.

20 y Goe yee out of Babel: flee yee from the Caldeans, with a voice of ioy: tell & declare this: shew it foorth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: hee led them thorow the wildernesse: hee caused the waters to flow out of the rocke for them: for hee claue the rocke and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

a The doe cloth their hypocrisie which vaunted themselues to be Israelites & were not so indeede.
b Meaning, the fountaine and stocke.
c They make a show, as though they would haue none other God.
d Not shewed that they could not accuse him in any thing, for as much as he had performed whatsoever he had promised.

e I haue done for thee more then I promised, that thy stubbornnesse and impudencie might haue bene ouercome.
f How thou shouldest be deliuered out of Babylon
g Will ye not acknowledge this my benefit and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their owne wisdome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church,
k As it was my free mercy that I did chuse thee: so is it my free mercie that must saue thee.
l For I had respect to thy weakenesse and infirmitie: for in siluer there is some purenesse, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue beene consumed.
n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glorie shou'd be diminished, as Deut. 32.27.
o Reade Chap. 42.8.
p Reade Chap. 41.4.
q To obey me, and to doe whatsoever I command them.
r Meaning, Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shall doe thee good.
x That is, he prosperous estate of Israel.
y After that hee had forewarned them of their captiuitie, and the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance.
z Hee sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt.
a Thus hee speaketh that the wicked hypocrites should not abuse Gods prouidence, in whome was neither faith nor repentance, as Chap. 57 21.

CHAP. XLIX.

1 *The Lorde exhorteth all nations to believe his promises.*

6 *Christ*

B Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

HEare yee me, O yles, and hearken, yee people from farre. The Lord hath called [a] me from [b] the wombe, & made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe [c] sworde: vnder the shadow of his hand hath he [d] hid me, and made me a chosen shaft, *and* hid me in his quiuer,

3 And said vnto me, Thou art my seruant, [e] Israel, for I will be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement *is* with the Lorde, and my worke with my God.

5 And now sayth the Lord, that formed mee from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, [g] yet shall I bee glorious in the eyes of the Lord: and my God shalbe my strength)

6 And hee said, It is a small thing that thou shouldest be my seruant to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h] thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, *and* his Holy one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shall see, and [k] arise, and princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus sayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and will giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the [o] prisoners, Goe foorth: and to them that are in darkenesse, Shewe your selues: they shall feede in the wayes, and their [p] pastures shall bee in all the toppes of the hilles.

10 They shal not be hungry, neither shal they be thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion on them, shall lead them: euen to the springs of water shal he driue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of [r] Sinim.

13 Reioice, O [s] heauens: and be ioyfull, O earth: brast forth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of *mine* [u] hands: thy [x] wals *are* euer in my sight.

17 Thy builders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together *and* come to thee: as I liue, saith the Lord, thou shalt surely [z] put them all vpon thee as a garment, and girde thy selfe with them like a bride:

19 For thy desolations, and thy waste places, and thy land destroyed, shal surely be now narow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrennesse shal say againe in thine eares, The place is straite for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the [a] Gentiles, and set vp my standart to the people, and they shall bring thy sonnes in *their* armes: and thy daughters shall be caried vpon *their* shoulders.

23 And Kings [b] shall bee thy nursing fathers, and Queenes shalbe thy nurses: they shall worship thee with *their* faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not be ashamed that wait for me.

24 Shall the pray bee [d] taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, [e] Euen the captiuitie of the mighty shalbe taken away: and the pray of the tyrant shall be deliuered: for I wil contend with him that contendeth with thee, and I will saue thy children,

26 And I will feed them that spoyle thee, with [f] their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: and al flesh shal know that I the Lord am thy sauiour and thy redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victorie.

THus sayth the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is the creditour [c] to whom I sold you? Behold, for your iniquities are yee sold, and because of your transgression is your mother forsaken.

2 [d] Wherefore came I, and there was no man? I called, & none answered: is mine hand so [e] shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a [f] sacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned, that I should know *to minister* a word in time to him that is [h] wearie: he will raise

a This is spoken in the person of Christ to assure the faithfull, that these promises should come to passe, for they were al made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Psal.2.7.
c By the sworde and shaft, he signifieth the vertue & efficacie of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithfull, as the members, and their head.
f Thus Christ in his members complaineth, that his labour and preaching take none effect, yet he is contented that his doings are approued of God.
g Though the Iewes reiose my doctrine, yet God will approue my ministerie.
h To declare my Gospel to the Gentiles, Chap.42.6. act.13.45. luk.2.32.
i Meaning, the Iewes whom tyrants kept in bondage.
k The benefite of their deliuerance shall be so great, that great & small shall acknowledge it, and reuerence God for it.
l Thus hee speaketh of his Church, when he would shew his mercy toward it, 2.Cor.6.2.
m Meaning, Christ alone.
n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.
o To them that are in the prison of sinne and death, dangers and feare from the feare of the enemies.
p Being in Christs protection they shall bee safe against all nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually.
q Meaning, that there should bee
r Meaning the South countrey, so that Christ shall deliuer his from all the partes of the world.
s Reade Chap.44.23.
t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.

u Because I would not forget thee.
x Meaning, the good order of policie & discipline.
y I haue a continuall care to build thee vp again, and to destroy thine enemies.
z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.
a He sheweth that Christ will not only gather this great number of the Iewes, but also of the Gentiles.
b Meaning, that Kings shalbe conuerted to the Gospel, and beseeme their power and authoritie for the preseruation of the Church.
c Being ioyned with the Church they shall humble themselues to Christ their head, & giue him all honour.
d He maketh this as an obiection, as though the Children were strong, and had done in iust possession.
e This is the answere to their obiection, that none is stronger than the Lord, neither hath a more iust quarrel vnto them.
f I will cause them to destroy one another, as Iudg.7.22. 2 Chron.20.22. chap.19.2.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hos.2.2.
b Which should declare that I haue cast her off, meaning that they could shew none.
c Signifying, that he solde them not for any debt or poverty, but they solde themselues to sinne to buy their owne lusts and pleasures.
d He came by his prophets and ministers, but they would not beleeue them.
e Am I not as able to helpe you, as I haue helped your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iordan?
f As I did in Egypt in tokens of my displeasure, Exod.10.21.
g The Prophet doeth represent here the person and charge of those that are iustly called to the ministerie of Gods word.
h To him that is oppressed by affliction and misterie.

me vp in the morning: in the morning he will waken mine eare to heare, [i] as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neiter turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shal not be ashamed.

8 He is neere that iustifieth me, who wil contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God wil helpe me: who is he that can condemne me? loe, they shal waxe old as a garment: the mothe shall eate them vp.

10 [f] Who is among you that feareth the Lord? let him heare the voice of his seruant: he that walketh in darkenesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparks that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorow.

CHAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem,* 22 *and her deliuerance.*

HEare me, ye [a] that follow after righteousnesse, *and* yee that seeke the Lord: looke vnto the [b] rocke *whence* yee are hewen, and to the hole of the pit *whence* ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him and increased him.

3 Surely the Lord shal comfort Zion: he shall comfort all her desolations, and he shall make her desert [c] like Eden, and her wildernes like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voice of singing.

4 Hearken ye vnto mee, my people, and giue eare vnto me, O my people: for a [d] Law shall proceed from me, & I wil bring forth my iudgement for the light of the people.

5 My [e] righteousnesse is neere: my saluation goeth forth, and mine [f] armes shal iudge the people: the yles shall waite for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me, ye that know righteousnesse, the people in whose heart *is* my Law Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shalbe for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as [h] in the olde time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same, which hath dried the Sea, *euen* the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall [l] returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head: they shall obtaine ioy and gladnesse: *and* sorowe and mourning shall flee away.

12 I, *euen* I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his waues roared: the Lord of hostes *is* his Name.

16 And I haue put my words in thy [n] mouth, and haue defended thee in the shadowe of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the [p] cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom shee hath brought foorth: there *is* none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the streets as a wilde bull in a nette, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but [r] not with wine.

22 Thus saith the Lord God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cup of trembling, *euen* the dregges of the cup of my wrath: thou shalt drinke it no more.

23 But I wil put it into their hand that spoyle thee: which haue said to thy soule, Bowe downe, that we may goe ouer, and thou hast layd thy bodie as the ground, and as the streete to them that went ouer.

CHAP. LII.

1 *A consolation to the people of God.* 7 *Of the messengers thereof.*

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise, and sit downe, O Ierusalem: loose the bands of thy necke, O thou captiue daughter Zion.

3 For thus sayeth the Lord, Yee were solde

[l] From Babylon.

[m] He comforteth them by the short time of their banishment: for in seuenty yeres they were restored, and the greatest empire of the world destroyed.

[n] Meaning of Isaiah, and of all true ministers, who are defended by his protection.

[o] That all things may be restored in heauen and earth, Ephes.1.10.

[p] Thou hast bene iustly punished and sufficiently, as Cha.40.2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnesse, as Iere.25.15,16.

[q] Whereof the one is outward, as of the things that come to the body, as warre and famine: and the other is inward, & appertaineth to the minde: that is, to be without comfort: therefore he saith, How shalt thou be comforted?

[r] But with trouble and feare.

[a] No wicked tyrant, which shall subuert Gods true Religion, and oppresse the consciences.

[b] Put off the garments of sorow & heauines, & put on the apparel of ioy and gladnesse.

for c nought: therefore shall yee bee redeemed without money.

4 For thus sayeth the Lord God, My people went d downe aforetime into Egypt to soiourne there, and Asshur e oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, saith the Lord? and my Name all the day continually is f blasphemed?

6 Therefore my people shal know my Name: therefore *they shall know* in that day, that I am he that doe speake: behold, it is I.

7 How g beautifull vpon the mountaines are the feete of him, that declareth *and* publisheth peace! that declareth good tidings, *and* publisheth saluation, saying vnto Zion, Thy God reigneth!

8 h The voice of thy watchmen *shalbe heard*: they shall lift vp their voice, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O yee desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 k Depart, depart ye: goe out from thence and touch no vncleane thing: goe out of the mids of her, bee ye cleane, that l beare the vessels of the Lord.

12 For ye shal not go out m with haste, nor depart by fleeing away: but the Lord wil go before you, & the God of Israel wil gather you together.

13 Behold, my n seruant shal prosper: he shalbe exalted and extolled, and be very hie.

14 As many were astonied at thee (his visage was so o deformed of men, and his forme of the sonnes of men) so p shall hee sprinkle many nations: the Kings shall shut their q mouthes at him: for that which had not bene told them, shall they see, and that which they had hot heard, shall they r vnderstand.

c The 8. bylonians payd nothing to me for you: therefore I will take you againe without ransome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretend some cause to oppresse my people because they went thither and remained among them, but the Assyrians haue no stile to excuse their tyrannie by: and therefore wil I punish them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their diliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spiritual ioy, as Nahum. 1 15. rom. 10 15.
h The Prophets which are thy watchmen shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies, & to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstition of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17.
l For the truth is at hand, that the Priests and Leuites chiefly (and so by them all the people which shalbe as Leuites in this office) shall cary home the vessels of the Temple which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spiritoall deliuerance should be wrought, whereof this was a figure.
o In the corrupt iudgement of man, Christ in his person was not esteemed.
p Hee shall spread his word throughmany nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose worde fewe will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 And is dead for our sinnes.

WHo a wil beleeue our report? and to whom is the b arme of the Lord reueiled?

2 But hee shall growe vp before him as a branch, and as a c roote out of a dry d ground: he hath neither forme nor beautie, when we shall see him, there shalbe no forme that wee should desire him.

3 Hee is despised and reiected of men: he is a man full of sorowes and hath experience of e infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ, & of their deliuerance by him, Iohn 12 38. rom. 10. 16.
b Meaning, that none can beleeue but whose hearts God toucheth with the vertue of his holy Spirit.
c The beginning of Christes kingdome shall be small and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Read Chap. 11 1.
e Which was by Gods singular prouidence for the comfort of sinne. 8, Ebrewes 4. 15.

4 Surely hee hath borne our infirmities, and caried f our sorrowes: yet wee did iudge him, as g plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions, hee was broken for our iniquities: the h chastisement of our peace *was* vpon him, and with his stripes we are healed.

6 All wee like sheepe haue gone astray: wee haue turned euery one to his owne way, and the Lord hath laid vpon him the i iniquitie of vs all.

7 Hee was oppressed and hee was afflicted, yet did hee not k open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 Hee was taken out from l prison, and from iudgement: m and who shal declare his age? for he was cut out of the land of § liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither *was* any deceite in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when o he shal make his soule an offering for sinne, he shall see *his* seed *and* shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the p trauaile of his soule, *and* shall bee satisfied: by his knowledge shal my q righteous seruant iustifie many: for he shal beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he r hath powred out his soule vnto death: and hee was counted with the transgressours, and he bare the sinne s of many, and prayed for the trespassers.

f That is, the punishment due to our sinnes: for the which he hath both suffered and made satisfaction, Mat. 8 17. 1 pet. 2. 24.
g We iudged vs, thinking that hee was punished for his owne sinnes, and not for ours.
h He was chastised for our reconciliation. 1 Cor. 15 3.
i Meaning, the punishment of our iniquitie, and not the fault it selfe.
k But willingly, and patiently obeyed his fathers appointment, Mat. 26 63 acts 8. 32.
l From the crosse and grane, after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members. Rom 6 9.
n God the Father deliuered him into the hands of the wicked, and to the power of the world: to doe with him what they would.
o Christ by offering vp himselfe shall giue life to his Church, and so cause them euer to liue with him for the saluation of his Church.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law.
r Because he humbled himselfe, therefore he shalbe exalted to glory, Phil. 2. 7, 8. to verse 22.
s That is, of all that beleeue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospell then of the Iewes. 7 God leaueth his for a time, to whom afterward he shewesh mercie.

REioyce, O a barren thou diddest not beare: breake foorth into ioy and reioyce, thou that diddest not trauaile with child: for the b desolate hath moe children then the maried wife, saith the Lord.

2 c Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not bee ashamed, neither shalt thou be confounded: for thou shalt not bee put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproch of thy e widowhood any more.

5 For he that f made thee, *is* thine husband, (whose Name *is* the Lord of hostes) and thy redeemer the Holy one of Israel, shall bee called the

a After that he hath declared the death of Christ he speaketh to the Church because it should feele the fruite of the same, & called her barren, because that in the captiuitie she was as a widowe without hope to haue any children.
b The Church in this her affliction and captiuitie shall bring forth moe children then when she was at liberty: or this may be spoken by admiration considering the great number that should come of her. Her deliuerance vnder Cyrus was her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great number of children that God should giue her, shee should seeme to want roome to lodge them.
d The afflictions which thou suffered at the beginning.
e When as thou wast refused for thy sinnes, Chap 50 1,
f That did regenerate thee by his holy Spirit.

God of the woole g world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and *as* a h young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in *mine* anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saieth the Lord thy redeemer.

9 For this is vnto me *as* the i waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shal remooue, and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fal away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I wil lay thy stones with the k carbuncle, and lay thy foundation with saphirs,

12 And I will make thy windowes of || emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children *shalbe* l taught of the Lord, and much peace shalbe to thy children

14 In m righteousnesse shalt thou be established, *and* be farre from oppression: for thou shalt not feare it: and from feare: for it shall not come neere thee.

15 Behold, *the enemy* shall gather himselfe, but without n me: whosoeuer shall gather himselfe in thee, o against thee, shall fall.

16 Beholde, I haue created the p smith that bloweth the coales in the fire, and him that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousnesse *is* of me, sayth the Lord.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithfull.*

HO, euery one that a thirsteth, come ye to the waters, and ye that haue b no siluer, come, buy and eate: come, I say, buy c wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer, *and* not for bread? d and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in e fatnesse.

3 Encline your yeares, and come vnto mee: heare, and your soule shall liue, and I will make an euerlasting couenant with you, *euen* the f sure mercies of Dauid.

4 Behold, I gaue g him for a witnesse to the people, for a prince and a master vnto the people,

5 Behold, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shall runne vnto thee because of the Lorde thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may i be found: call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very readie to forgiue.

8 For my l thoughts *are* not your thoughts, neither *are* your wayes my wayes, saieth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe, and the snow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my m worde be, that goeth out of my mouth: it shal not returne vnto me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with ioy, and be led foorth with peace: the n mountaines and the hils shall breake foorth before you into ioy, and all the trees of the field shall clap *their* hands.

13 For thornes there shall grow firre trees: for nettles shall grow the myrrhe tree, and it shall be to the Lord o for a name, *and* for an euerlasting p signe that shall not be taken away.

CHAP. LVI.

1 *An exhortation to iudgement and iustice.* 10 *Against shepheards that deuoure their flocke.*

THus saith the Lorde, a Keepe iudgement and doe iustice, for my saluation is at hand to come, and my b righteousnesse to be reueiled.

2 Blessed *is* the man that doth this, and the sonne of man which layeth holde on it: he that keepeth the c Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the son of the stranger, which d is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my couenant,

5 Euen vnto them wil I giue in mine e House and within my wals, a place and a f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not bee put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to bee his seruants: euery one that keepeth the Sabbath, and polluteth it not, and imbraceth my couenant,

7 Them wil I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt g offerings and their sacrifices *shalbe* accepted vpon mine altar: for mine

i Before as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

|| *Or, saffier, or, pearle.*

l By the hearing of his word, and inward mooving of his spirit.

m In stability and sureness, so that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of ♁ Church *as* the hypocrites.

p Signifying hereby that man can doe nothing, but *so* farre as God giueth power: for seeing that all are his creatures, he must needs gouern and guide them.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites, which are ful with their imagined workes, and the Epicures, which are full with their worldly lusts, and so shut not after their waters.

b Signifying, that Gods benefits cannot be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessary to the spiritual life, as these are necessary to this corporall life.

d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.

e You shall be fed abundantly.

f The same couenant which through my mercie I ratified and confirmed to Dauid, that it should be eternall, 2.Sam. 7. 13. acts 13. 34.

g Meaning Christ, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou didst not receiue to be thy people.

i When he offreth himself by ♁ preaching of his word.

k Hereby he sheweth that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruits of our faith appeare.

l Although you are not soone reconciled one to an other, & iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.

m If these small things haue their effect, as daily experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the thing which I haue spoken for my deliuerance.

n Reade Chap. 44. 23. and 49. 13.

o To set foorth his glory.

p Of Gods deliuerance, and that he will neuer forsake his Church.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charity whereby true faith is declared.

b Which I will declare toward you and powre into your hearts by my Spirit.

c Vnder the Sabbath he comprehendeth ♁ whole seruice of God and true religion.

d Let none thinke himselfe vnmeet to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithfull shall be greater then the Iewes were at that time.

g Hereby he meaneth the spiritual seruice of God, to whom the faithfull offer continuall thanksgiuing, yea themselues and all that they haue, as a liuely and acceptable sacrifice.

house shall be called an house of prayer for h all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye i beasts of the field, come to deuoure, *euen* all ye beasts of the forest.

10 Their k watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they can not barke: they lie and sleepe, and delight in sleeping.

11 And these greedie dogges can neuer haue enough: and these shepheards cannot vnderstand: *for* they all looke to their own way, euery one for his aduantage, *and* for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to l morow shalbe as this day, *and* much more abundant.

h Not onely for the Iewes, but for all others, Matth. 21.13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to admonish the faithfull that when this cõmeth, they may know it was told them before.

k He sheweth that this affliction shall come through the fault of the gouernours, prophets, and pastours, whose ignorance, negligence, sauarie, and obstinacie prouoke Gods wrath against them.

l We are well yet, and to morrow shall be better: therefore let vs not feare the plagues before they come: thus the admonitions and exhortations which were made them in

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 and their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away a from the euill *to come.*

2 b Peace shall come: they shall rest in their beds, *euery one* that walketh before him.

3 But you c witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, *and* a false seede?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the d children in the valleys vnder the tops of the rockes?

6 Thy portion *is* in the smooth stones e of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in f these?

7 Thou hast made thy g bed vpon a very high mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the h doores also & posts hast thou set vp thy remembrance: for thou hast discouered thy selfe *to another* then me, and wentest vp, *and* didst i enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in *euery* place where thou sawest it.

9 Thou wentest k to the kings with oile, and diddest increase thine ointments, *and* send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys, *yet* saidest thou not, l There is no hope: thou m hast found life by thine hand, therefore

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shall be in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people deuided Gods word & his promises: boasting openly, that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God, and fledde to wicked meanes for succour.

d Reade Leuit. 18. 21. 2. King. 23. 10.

e Meaning euery place was pelluted with their idolatries or euery faire stone that they found, they made an idole of it.

f In the sacrifice which you offering before these idoles, thought you did true God.

g To wit, thine altars in an open place, like en impudent harlot, that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6. 9. and 27. 1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatry more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou sought est to the Babylonians, and more and more didst torment thy selfe.

l Although thou sweat all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault, and leaue off.

m He derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceiued.

thou wast not grieued.

11 And whom didst thou reuerence or feare, seeing thou hast n lyed vnto me, and hast not remembred me, neither set thy mind thereon? is it not *because* I holde my peace, and that of long o time? therefore thou feareſt not me.

12 I will declare thy righteousnesse p and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together deliuer thee: but the wind shal q take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

14 r And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus saith he that is high and excellent, he that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, s for the spirit should faile before me: and I haue made the breath.

17 For his t wicked couetousnesse I am angry with him, and haue smitten him: I hid mee, and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his waies, and wil u heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the x fruite of the lips, *to be* peace: peace vnto them that are y farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked *are* like the raging sea, that can z not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

n Broken peace with me.

o Meaning, that the wicked think Gods leasure and grow to further wickednesse.

p That is, thy naughtinesse, idolatries, and impietie which the wicked call Gods seuerities: thus he deridetb their obstinacie.

q Meaning, the Assyrians and other, whom they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against frailе man, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercies from them.

x That is, I frame the speech and words of my messengers which shall bring peace.

y As well to him that is in captiuitie as to him that remaineth at home.

z Their euill conscience doth euer torment them, and neuer haue rest, read Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRie a aloude, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob their sinnes.

2 Yet they b seeke me daily, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, *saying*,

3 Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke d *your* will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shal not fast as *ye doe* to day, to make your voice to be e heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and fearlesse to rebuke the hypocrites.

b They will seeme to worship me and haue answered holinesse.

c He setteth forth the malice and disdaine of the hypocrites which grudge against God, if their workes be not accepted.

d Thus he conuinceth the hypocrites by the second table, and by their dutie towards their neighbours that they haue neither faith nor your fasting and

religion.

e So long as you vse contention and oppression prayer shall not be heard.

downe his head, as a bul-rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy h light breake foorth as the morning, and thine health shal grow speedily: thy i righteousnesse shall go before thee, *and* the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the k finger, and wicked speaking:

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenes, and thy darkenes *shalbe* as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt bee like a watred garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, *and* the restorer of the pathes to dwell in.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

f That you leaue of all your oppressions.

g For in him thou hide thy selfe as in a shadow.

h That is, the prosperous estate wherewith God will bless thee.

i The testimony of thy godlinesse shall appeare before God and men.

k Whereby is meant all manner of iniurie.

l That is, haue compassion on the miserable.

m Thine aduersities shalbe turned into prosperitie.

n Signifying that of the Iewes that were sent to build build again the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, which build-ers were the Apostles.

o If thou restraine thy will from thy wicked workes.

CHAP. LIX.

1 *The wicked perish through their owne iniquities.* 12 *The confession of sinnes.* 16 *God alone will preserue his Church though all men faile.*

BEhold,* the Lords hand is not shortened, that it cannot saue: neither is his eare heauy, that it cannot heare.

2 But* your iniquities haue separated between you and your God, and your sinnes haue hid *his* face from you, that he will not heare.

3 For your handes are defiled with a blood, and your fingers with iniquitie: your lips haue spoken lies, *and* your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b contendeth for trueth: they trust in vanity, & speake vaine things: they conceiue mischiefe, and c bring foorth iniquitie.

5 They hatch cockatrice d egges, and weaue the spiders e web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webbes shall be no garment, neither shall they couer themselues with their labours: *for* their workes *are* workes of iniquitie, and the worke of crueltie *is* in their hands.

* Num. 11. 23. chap. 50. 2.

* Iosu. 5. 15.

a Iesus Chap. 1. 15.

b All men wilfully the iniuries and oppressions, and seek for aboue to redresse them.

c According to their wicked desires, they hunt this in mischiefe.

d Whatsoever commeth from them is poison, & bringeth death.

e They are profitable to no good.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their paths.

8 The way of peace they know not, & there *is* none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is f iudgement farre from vs, neither doeth g iustice come neere vnto vs: we wait for light, but lo it *is* darkenes: for brightnes, *but* we walke in darkenesse.

10 Wee grope for the wall like the h blinde, and we grope as one without eyes: we stumble at the noone day as in the twilight: *we are* in solitary places, as dead men.

11 We roare all like i beares, and mourne like doues: we looke for equitie, but there *is* none: for health, *but* it is farre from vs.

12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses *are* with vs, and we know our iniquities

13 In trespassing and lying against the Lord, and we haue departed away from our God, *and* haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false l matters.

14 Therefore m iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the street, and equitie cannot enter.

15 Yea, trueth faileth, and hee that refraineth from euill, maketh himselfe n a praye: and when the Lord saw it, it displeased him, that there *was* no iudgement.

16 And when hee saw that there *was* no man, hee wondered that none would offer himselfe. o Therefore his arme did p saue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnes, as an habergeon, and an q helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As *to make* recompence, as to requite the fury of the aduersaries *with* a recompence to his enemies: he will fully repay the r ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne: for the enemy shal s come like a flood: *but* the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto t them that turne from iniquitie in Iaakob, saith the Lord,

21 And I will *make* this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, u shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorowes by outward signes, some more, some lesse.

k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice, nor vprightnesse among men.

n The wicked wil destroy him.

o Meaning, to do iustice, and to remedy the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke aide of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, & beyond the Sea.

s He sheweth that there shalbe great affliction in the Church, but God wil euer deliuer his.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 *The Gentiles shall come to the knowledge of the Gospel.* 8 *They shall come to the Church in abundance.* 16 *They shall haue abundance though they suffer for a time.*

ARise, *O Ierusalem:* be bright, for thy a light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the b earth, and grosse darkenesse the people: but the

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47. 1.

b Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shal walke in [e] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all [d] these are gathered, *and* come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished at *thy* side.

5 Then thou shalt see and shine; thine heart shalbe astonied [e] and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromidaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shewe foorth the praises of the Lord.

7 All the sheepe of [g] Kedar shall be gathered vnto thee: the rams of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glory.

8 Who are these [i] that flee like a cloude, and as the doues to their windowes?

9 Surely the yles shall waite for mee, and the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, *and* their siluer, and their golde with them vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their [l] Kings shall minister vnto thee; for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they bee shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the [m] kingdome, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The [n] glory of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my [o] feet.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shall fal [p] downe at the sooles of thy feet: and they shall call thee, The citie of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went *by thee*, I will make thee [q] eternal glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breastes of Kings: and thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the Mighty one of Iaakob.

17 For brasse will I bring gold, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernment [r] peace, and thine exactours righteousnes.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt [s] call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the [t] Moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither shall thy Moone bee hid: for the Lord shall bee thine euerlasting light, and the dayes of thy sorow shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the land for euer, the [u] graffe of my planting shalbe the worke of mine hands, that I may be glorified.

22 A little one shall become as a [x] thousand, and a small one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

1 Hee prophesieth that Christ shalle anointed, and sent to preach. 10 The ioy of the faithfull.

THe [*] Spirit of the Lord God *is* [a] vpon mee, therefore hath the Lord anointed mee: hee hath sent mee to preach good tidings vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound the opening of the prison.

2 To preach the [d] acceptable yeere of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, *and* to giue vnto them beauty for [f] ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called [g] trees of righteousnes, the planting of the Lord, that he might be glorified.

4 And they shall build the olde waste places, *and* raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many [h] generations.

5 And the strangers shall [i] stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen, and dressers of your vines.

6 But ye shall bee named the [k] Priestes of the Lord, and men shall say vnto you, The ministers of our God: Ye shall eate the [l] riches of the Gentiles, and shalbe exalted with their glory.

7 For your shame *you shall receiue* [m] double, and for confusion, [n] they shall reioyce in [o] their portion: for in their land they shall possesse the [p] double: euerlasting ioy shalbe vnto them.

8 For I the Lord loue iudgement, *and* hate [q] robbery for burnt offring, & I will direct their worke in trueth, and wil make an euerlasting couenant with them.

9 And [r] their seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 [s] I wil greatly reioyce in the Lord, *and* my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and couered me with the robe of righteousnesse: he hath decked me like a bridegrome, and as a bride tyreth herselfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lord God wil cause righteousnes to grow, and praise before all the heathen.

[e] Meaning that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

[d] An infinite number from all countries, as chap. 49. 18.

[e] For ioy, as the heart is drawen in for sorow.

[f] Meaning, that euery one shall honour the Lord with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to seruie his glory, and all that we haue.

[g] That is the Arabians, that haue great abundance of cattell.

[h] Because the Altar was a figure of Christ, Heb. 13. 10. he sheweth that nothing can be acceptable to him, which is not offered him by this Altar, who was both the offering and the Altar & Priest.

[i] Shewing what great number shall come to the Church, and with what great diligence and zeale.

[k] The Gentiles that are now enemies, shall become friends and seruers foorth of the Church.

[l] Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

[m] Here sheweth that God hath giuen al power and authoritie here in earth for the vse of his Church: and that they which wil not serue and profite the same, shall bee destroyed.

[n] There is no thing so excellent which shall not serue the necessitie of the Church.

[o] Signifying, that Gods Maiestie is not included in the Temple, which is but the place for his feete, that wee may learne to rise vp to the heauens. [p] To worship their head Christ by obeying his doctrine. [q] Both hie and low shalbe ready to helpe and succour thee. [r] Thy gouernours shall loue thee, and seeke thy wealth and prosperitie. [s] Meaning, not a temporall solicitie, but a spirituall, which is fulfilled in Christes kingdome.

[t] Signifying that al worldly meanes shal cease, and that Christ shall be all in all, as Rend. 21. 22. and 22. 5.

[u] The children of the Church.

[x] Meaning, that the Church shall be miraculously multiplied.

[*] Luke 4. 18.

[a] This appertaineth to all the Prophets and ministers of God but chiefly to Christ, of whose abundant graces every one receiueth according as pleaseth him to distribute.

[b] To them that are lowly touched with the feeling of their sinnes.

[c] Which are in the bondage of sinne.

[d] The time when it pleased God to shew his good fauour to men, which S. Paul saith the fulnesse of time, Gal. 4. 4.

[e] For when God deliuereth his Church, he punisheth his enemies.

[f] Which was the signe of mourning.

[g] Trees that bring forth good fruit, as Matth. 3. 8.

[h] That is, for a long time.

[i] They shalbe ready to serue you in all your necessities.

[k] This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9 Reuel. 1. 6 and 5. 10.

[l] Reade Chap. 60. 11. 16

[m] Abundance compared, as this word is vsed, Chap. 40. 2.

[n] That is, the Iewes.

[o] To wit, of the Gentiles.

[p] Whereas the Gentiles had dominion ouer the Iewes, and spoiled them, and possessed their riches.

[q] Meaning, not of extortioners, oppressors, hypocrites or that deprieue me of my glory. [r] That is, of the Church. [s] He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP.

CHAP. LXII.

1 *The great desire that the Prophets haue had for Christes comming.* 6 *The diligence of the Pastours to preach.*

FOr Zions sake I will not [a] holde my tongue, and for Ierusalems sake I wil not rest, vntil the righteousnes thereof breake forth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shal see thy righteousnes, and all Kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shal no more be said vnto thee, [e] Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shall haue an [f] husband.

5 For *as* a yong man marieth a virgin, *so* shal thy sonnes [g] marry thee: and *as* a bridegrome is glad of the bride, *so* shall thy God reioyce ouer thee.

6 I haue set [h] watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: [i] ye that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem the [k] praise of the world.

8 The Lorde hath sworne by his right hand and by his strong arme, Surely I wil no more giue thy corne to be meat for thine enemies, and surely the sonnes of the strangers shal not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shal eate it, and praise the Lord, and the gatherers therof shal drinke it in the courts of my Sanctuary.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, *and* set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the endes of the world: [m] tel the daughter Zion, Behold, thy Sauiour commeth: behold, his wages *is* with him, and [n] his worke *is* before him.

12 And they shal call them, The holy people, the redeemed of the Lord, and thou shalt be named, A [o] citie sought out *and* not forsaken.

a The Prophet saith that he will euer cease to declare vnto the people the good things of their deliuerance. b Till they haue full deliuerance and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church. c Thou shalt haue a more excellent name then thou hast had hitherto. d He shal esteeme thee as deare and precious, as a King doth his crowne. e Thou shalt no more be contemned as a woman forsaken of her husband. f *For my delight is in her.* ‖ *Or married.* g That it may be replenished with children. h Forasmuch as they confesse one faith & Religion with thee, they are in the same band of mariage with thee, and they are called the children of the Church, in which sense Christ maketh her plentiful to bring forth children vnto him. i Prophet & Pastours, and ministers. l He exhorteth the ministers not onely to cease to call vpon God by prayer for the deliuerance of his Church, and to stir others to do the same. k For the restauration whereof all the world shall reioyce. l Signifying the great number that should come to the Church, and what ministers he would prepare for the restauration of the same, as Chap 57.14. m Yee Prophets and ministers shew the people of this their deliuerances which was the ment of our saluation by Christ, Zech.9.9. matth.21.5. n Here shal haue all power to bring his purpose to passe, as Chap 40.10. o That is, one ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 *God shall destroy his enemies for his Churches sake.* 7 *Gods benefits toward his Church.*

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength, [b] I speake in righteousnes, *and* am mightie to saue.

2 [c] Wherefore is thine apparel red, & thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and of all people there *was* none with mee: for I will tread them in mine anger, and treade them vnder foote in my wrath, and their blood shalbe sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance *is* in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne [e] arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them [f] drunken in mine indignation, and wil bring downe their strength to the earth.

7 I wil [g] remember the mercies of the Lord, *and* the prayses of the Lorde according vnto all that the Lorde hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee sayd, Surely they are my [h] people, children that will not lie: so hee was their Sauiour.

9 In all their troubles hee was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them and caryed them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to bee their enemie, *and* he fought against them.

11 Then he [l] remembred the olde time of Moses & his people, saying, Where is he that brought them vp out of the Sea with the [m] shepheard of his sheepe? where is hee that put his holy Spirit within [n] them?

12 Hee led *them* by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 Hee ledde them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtlesse thou art our Father: though [f] Abraham be ignorant of vs, and Israel know vs not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for euer.

17 O Lorde, why hast thou made vs to erre from thy wayes? *and* hardened our heart from thy feare? Returne for thy [n] seruants sake, *and* for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed

d Showing that when God pursueth his enemies, it is for the profita and deliuerance o his Church. e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet he himselfe wil deliuer his Church, and punish the enemies, reade Chap. 59.16. f I will so astonish them, and make them so giddy, that they shal not know which way to goe. g The Prophet speaketh this to moone the people to remember Gods benefites in times past, that they may be confirmed in their troubles. h For I did chose them to be mine, that they should be holy, and not deceiue mine expectation. i He bare their afflictions and griefe as though they had bene their owne. k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation. l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses, that he might well gouerne the people: some referre this gining of the Spirit to the people. o Peaceably and gently, as an horse used to their store. p continue the same graces towarde them. q Thy great affection which thou bearest towardes vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our father. t By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude dudst deliuer vs vp to our owne concupiscence, and dudst punish some by some according to thy iust iudgement. u Meaning, for the Couenants sake made to Abraham, Izhak and Iaakob his seruants.

a This prophecie is against the Idumeans and especially against the Church, as God will take vengeance of Iesus all Iewry that hath crucified them. b Meaning, among them that asked this question, Who is this? &c. and saith, Ye see I am mighty in deede the vengeance which my Prophets threatned. c Another question to them which the Lord answereth.

in Bozrah, the chiefe citie of the Idumeans: for these were the greatest enemies, and vnder the title of circumcision and the kinred of Abraham reioyced to themselues the chiefe religion, & hated the true worshippers, Psal. 137.7.

fessed it, but a little a while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bene *as they*, ouer whom thou neuer bareſt rule, and vpon whom thy Name was not called.

a That is, in respect of the promise, which is perpetual: albeit they had now possest the land of Canaan a thousand and foure hundreth yeere his Conenant, then

es: and thus they lament, to moue God rather to remember to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloth.

OH, that thou wouldeſt a breake the heauens, *and* come downe, *and* that the mountaines might melt at thy preſence!

2 As the melting fire burned, *as* the fire cauſed b the waters to boile, (that thou mightest declare thy Name to thy aduerſaries) the people did tremble at thy preſence.

3 When thou diddeſt terrible things, which wee looked not for, thou cameſt downe, *and* the mountaines melted at thy preſence.

4 For ſince the beginning of the world, they haue not c heard nor vnderſtood with the eare, neither hath the eye ſeen *another* God beſide thee, which doeth *ſo* to him that waiteth for him.

5 Thou diddeſt meete him, d that reioyced *in thee*, and did iuſtly: they remembred thee in thy ways: behold, thou art angry, for we haue ſinned: *yet* in f them *is* continuance, & we g ſhalbe ſaued.

6 But we haue all bene as an vncleane thing, and all our h righteouſnes *is* as filthy clouts, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, neither that ſtirreth vp himſelfe to take holde of thee: for thou haſt hid thy face from vs, and haſt conſumed vs becauſe of our iniquities.

8 But now, O Lord, thou art our Father: wee are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, k aboue measure, neither remember iniquitie for euer: loe, we beſeech thee beholde, we are all thy people.

10 l Thine holy cities lie waſte: Zion is a wilderneſſe, *and* Ieruſalem a deſert.

11 The Houſe of our Sanctuary & of our glory, m where our fathers prayſed thee, is burnt vp with fire, and all our pleaſant things are waſted.

12 Wilt thou holde thy ſelfe ſtill n at theſe things, O Lord? wilt thou hold thy peace and afflict vs aboue meaſure?

a The Prophet continueth his prayer, deſiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c S. Paul vſeth the ſame kinde of admiration, 1. Cor. 2. 9 marueiling at God's great benefits ſhewed to his Church by the preaching of the Goſpel.

d Thou ſhewedſt ſauour toward our fathers, when they truſted in thee, and walked after thy Commandement.

e They conſidered thy great mercies.

f That is, in thy mercies, which he calleth the prayer of the Lord.

g Thou wilt haue pitie vpon vs.

h We are iuſtly puniſhed & brought into captiuitie, becauſe we haue prouoked thee to anger, and though wee would excuſe our ſelues, yet our righteouſnes, and beſt vertues are before thee as vile clouts, or (as ſome reade) like the menſtruous clothes of a woman.

i Albeit, O Lord by thy iuſt iudgement thou mayeſt vtterly deſtroy vs as the potter may his pot, yet wee appeale to thy mercies, whereby it hath pleaſed thee to adopt vs to bee thy children.

k For ſo the flеſh iudgeth when God doeth not immediatly ſend ſuccour.

l Which were dedicate to thy ſeruice, and to call vpon thy Name.

m Wherein wee reioyced and worſhipped thee.

n That is, at the contempt of thine owne glory? though our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

CHAP. LXV.

1 The vocation of the Gentiles, and reiection of the Iewes. 13 The ioy of the elect, and the puniſhment of the wicked.

I Haue bene ſought of them that a aſked not: I was found of them that ſought me not: I ſayd, Behold mee, behold me, vnto a nation that called not vpon my Name.

2 I haue b ſpread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, *euen* after their owne c imaginations.

3 A people that prouoked mee euer vnto my face: that ſacrificeth in d gardens, and burneth incenſe vpon e brickes,

4 Which remaine among the f graues, and lodge in the deſerts, which eate g swines fleſh, and the broth of things polluted *are* in their veſſels.

5 Which ſay, h Stand apart, come not neere to me: for I am holier then thou: theſe are a ſmoke in my wrath, *and* a fire that i burneth all the day.

6 Behold, it is k written before me: I will not keepe ſilence, but will render it and recompenſe it into their boſome.

7 Your iniquities, and the iniquities of your fathers, *ſhalbe* l together (ſaith the Lord) which haue burnt incenſe vpon the mountaines, & blaſphemed me vpon the hilles: therefore will I meaſure their olde worke into their boſome.

8 Thus ſayeth the Lord, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a m bleſſing *is* in it, ſo will I doe for my ſeruants ſakes, that I may not deſtroy them whole.

9 But I will bring a ſeede out of Iaakob, and out of Iudah, that ſhal inherit my mountaine: and mine elect ſhall inherite it, and my ſeruants ſhall dwell there.

10 And n Sharon ſhalbe a ſheepefold, and the valley of Achor ſhall be a reſting place for the cattell of my people, that haue ſought me.

11 But ye are they that haue forſake the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furniſh the drinke offerings vnto the number.

12 Therfore wil I p number you to the ſword, and all you ſhal bow downe to the ſlaughter, becauſe I called, and ye did not anſwere: I q ſpake, and ye heard not, but did euil in my ſight, and did choſe that thing which I would not.

13 Therefore thus ſayeth the Lord God, Behold, my ſeruants ſhal r eat, and ye ſhalbe hungry: behold, my ſeruants ſhall drinke, and yee ſhall be thirſtie: behold, my ſeruants ſhall reioyce, and yee ſhalbe aſhamed.

14 Beholde, my ſeruants ſhall ſing for ioy of heart, and ye ſhall cry for ſorow of heart, and ſhal howle for vexation of minde.

15 And ye ſhal leaue your name as a curſe vnto my ſ choſen: for the Lord God ſhall ſlay you, and call his ſeruants by t another name.

16 He that ſhal bleſſe in the u earth ſhal bleſſe himſelfe in the true God, and he that ſweareth in the earth, ſhall ſweare by the true God: for the former x troubles are forgotten, and ſhall ſurely hide themſelues from mine eyes.

17 For loe, I will create y new heauens and a new earth: and the former ſhall not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I ſhall create: for beholde, I will create Ieruſalem, *as* a reioycing, and her people *as* a ioy.

19 And I will reioyce in Ieruſalem, and ioy in my people, and the voyce of weeping ſhall be

a Meaning, the Gentiles which knew not God, ſhould ſeeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.

b He ſheweth the cauſe of the reiection of the Iewes, becauſe they would not obey him for any admoniſion of his Prophets, by whom hee called them continually and ſtretched out his hand to draw them.

c He ſheweth that to delight in our owne fancies, is the declining from God and the beginning of all ſuperſtition and idolatrie.

d Which were dedicate to idols.

e Meaning their altars, which he thus named by contempt.

f To conſult with ſpirits and to conſure dead, which was forbidden, Deut. 18. 11.

g Which was contrary to Gods Commandement, Leuit. 11. 7. Deut. 14. 8.

h He ſheweth that hypocriſie is euer ioyned with pride and contempt of others.

i Their puniſhment ſhall neuer haue end.

k So that the remembrance thereof cannot be forgotten.

l Shalbe both puniſhed together, and this declareth how the children are puniſhed for their fathers faults: to wit, when the ſame faults or like are found in them.

m That is, it is preſerueable: meaning, that God will not deſtroy the faithfull branches of his vineyard, when he deſtroyeth the rotten ſtocks, that is, the hypocrites.

n Which was a plentiful place in Iudea to feede ſheepe, as Achor was for cattel.

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue inough.

p Seeing you can not number your gods, I will number you with the ſword.

q By my Prophets, whom you would not obey.

r By theſe words, Eate and drinke, he meaneth the blеſſed life of the faithfull, which their God, though they would call him Gentiles, who ſhould abhorre even the very name of the Iewes, for their ſake.

t Then by the name of the Iewes.

u By bleſſing, and by ſwearing, is meant the prayſing of God for his benefits, and the true worſhipping of him, which ſhall not be onely in Iudea, but thorow all the world.

x I will no more ſuffer my Church to be deſolate as in times paſt.

y I will ſo alter and change the ſtate of my Church, that it ſhall ſeeme to dwell in a new world.

no more heard in her, nor the voyce of crying.

20 There shall bee no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for he that shalbe an hundred yeeres olde, shall die *as* a young man: but the sinner being [a] an hundred yeeres olde shalbe accursed.

21 And they shall [b] build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

25 The [c] wolfe and the lambe shall feed together, and the lion shal eat straw like the bullocke: and to the serpent dust *shalbe* his meat. They shall no more hurt nor destroy in all mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with handes. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

THus sayeth the Lorde, * The [a] heauen *is* my throne, and the earth *is* my footstoole: where is that house that ye will build vnto me? & where is that place of my rest?

2 For all these things hath mine hand made, [b] and all these things haue bene, sayth the Lord: and to him wil I looke, euen to him that is poore, and of [c] a contrite spirit, and trembleth at my words.

3 He that killeth a bullocke, *is as* if he [d] slew a man: he that sacrificeth a sheepe, *as* if he cut off a dogges necke: he that offereth an oblation, *as* if he offered swines blood: he that remembreth incense, *as* if he blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

4 Therfore will I [e] chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things that I would not.

5 Heare the word of the Lord, all yee that tremble at his [f] word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but he shal appeare to your ioy, and they shalbe ashamed.

6 [g] A voice soundeth from the citie, *euen* a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

7 Before [h] she trauelled, she brought foorth: and before her paine came, she was delivered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shal the earth be brought forth in one [i] day? or shall a nation be borne at once? for assoone as Zion trauelled, she brought foorth her children.

9 Shall I [k] cause to trauell, and not bring foorth? shall I cause to bring foorth, and shalbe barren, saith thy God?

10 Reioyce ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke, [l] and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory.

12 For thus saith the Lord, Behold, I will extend [m] peace ouer her like a flood, and the glory of the [n] Gentiles like a flowing streame: then shal ye sucke, ye shalbe [o] borne vpon *her* sides, and be ioyfull vpon *her* knees.

13 As one whom his mother comforteth, so will I comfort you, yee shall be comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your [p] bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and *his* indignation against his enemies.

15 For beholde, the Lord will come with fire, and his charets like a whirlewinde, that hee may [q] recompense his anger with wrath, & his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shal be many.

17 They that sanctifie [r] themselues, and purifie themselues in the gardens behinde one *tree* in the mids eating [f] swines flesh, and such abomination, euen the mouse, shalbe consumed together, sayth the Lord.

18 For I *will visit* their works, and their imaginations, *for* it will come that I shall gather all nations, and tongues, and they shall come, and see my [t] glory.

19 And I will set a [u] signe among them, and will send those that [x] escape of them, vnto the nations of [y] Tarshish, [z] Pul, and [a] Lud, *and* to them that draw the [b] bowe, to [c] Tubal and [d] Iauan, yles afarre off, that haue not heard my fame, neither haue seene my glory, and [e] they shall declare my glory among the Gentiles.

20 And they shal bring all your [f] brethren for an offering vnto the Lord out of all nations, vpon [g] horses, and in charets, and in horselitters, and vpon mules, and swift beastes, to Ierusalem mine holy Mountaine, sayth the Lord, as the children of Israel offer in a cleane vessell in the House of the Lord.

21 And I will take of them for [h] Priests, *and* for Leuites, sayth the Lord.

* Acts 7.48,49.

a My maiestie is so great, that it filleth both heauen and earth, and therefore cannot be included in a temple: he an idole condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can bee without them, Psal 50.10.

c To him that is humble and pore in spirit, which reuereth my doctrine with reuerence and feare.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meanetime had neither faith nor repentance, God sheweth that hee doeth no lesse detest their ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogs, and swine to their idoles, which things were expresly forbidden in the Lawe.

e I will discouer their wicked nesse and hypocrisie, wherewith they thinke to blind mine eyes, to all the world.

f He incourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

g The enemies shall shortly heare a more terrible voice, euen fire and slaughter, seeing they would not heare the gentle voice of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should bee so sudden and contrary to all mens opinions, as when a woman is delivered before she looked for it, and that without paine in trauell.

i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauelleth and is delivered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefits that God bestowed vpon his Church.

m I will giue her felicitie and prosperitie and great abundance.

n Reade Chap. 60.16.

o Ye shalbe cherished as her dearely beloued children.

p Ye shall haue new strength and new beautie.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shalbe the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the mouse, which nature abhorreth.

t The Gentiles shalbe partakers of that glorie, which before I showed to the Iewes.

u I will make these that I chuse, that they perish not with the rest of the infidels, whereby hee alludeth to the making of the postes of his people, whom hee preserued, Exod. 12.7.

x I will scatter the rest of the Iewes, which escaped destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Affrica.

a Towit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles, which by faith shall be made the children of Abraham as you see.

g Whereby he meaneth that no necessitie needes shall want when God shall call the Gentiles to the knowledge of the Gospel.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after to preach his word.

22 For

22 For as the newe [i] heauens, and the newe earth, which I will make, shal remaine before me, sayth the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.

24 And they shall goe foorth, and looke vpon the [k] carkeises of the men that haue transgressed against me: for their [l] worme shal not die, neither shall their fire be quenched, and they shall bee an abhorring [m] vnto all flesh.

i Hereby he signifieth the kingdome of Christ wherein his Church shalbe renowned, and whereas before there were appointed seasons to sacrifice: in this there shall be one concit

all Sabbath, to that all times and seasons shall be merie.

doth he shewe what horrible calamitie shall come to the wicked Church. l Meaning, a continuall torment of conscience, which shall euer gnawe them, and neuer suffer them to be at rest, Marke 9.44. m That is, the full vengeance for the wicked, which contemning God and his word, shall bee by Gods iudgement abhorred of all his creatures.

k Astonished, declared the filthie state that lies within the Church for the contempt of the gospel, that are cast out of the

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to bee hee that found out the booke of the Law, & giue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yere of Iosiah, and continued eighteene yeere vnder the sayd king, and three moneths vnder Iehoahaz, and vnder Iehoakim eleuen yeres, and three moneths vnder Iehoachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeere, besides the time that he prophesied after the captiuitie. In this booke he declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion, and contempt of Gods word, and for the consolation of the Church reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preserving his.

CHAP. I.

1. In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commaundeth him to preach his word without feare.

THe [a] words of Ieremiah the sonne of [b] Hilkiah *one* of the Priests that were at [c] Anathoth in the land of Beniamin.

2 To whom the [d] worde of the Lord came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yere of his reigne:

3 And also in the dayes of Iehoiakim the [e] sonne of Iosiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah, the sonne of Iosiah king of Iudah, *euen* vnto the carying away of Ierusalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, *and* ordeined thee to be a Prophet vnto the [h] nations.

6 Then sayd I, [i] Oh, Lord God, behold, I can not speake, for I am a childe.

7 But the Lord sayd vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afrayd of their faces: for I am with thee to deliuer thee, sayth the Lord.

9 Then the Lord stretched out his hand, and [k] touched my mouth, and the Lord sayd vnto me, Beholde, I haue put my words into thy mouth.

10 Beholde, this day haue I set thee ouer the [l] nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, & throw downe, to build, and to plant.

11 After this, the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayd, I see a [m] rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a seething [n] pot looking out of the North.

14 Then sayd the Lord vnto mee, Out of the [o] North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayth the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the works of their owne hands.

17 Thou therefore trusse vp thy loines, and arise and speake vnto them all that I commaund

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. King 22 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh 21 18.

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Iosiah: for Iehoiakim was his father, who reigned but three moneths, and therefore it is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar.

g The scripture vsith this maner of speach, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1. Gal. 1.15.

h For Ieremiah did not only prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

i Considering the great iudgement of God, which according to his threatening should come vpon the world, he was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to undertake such a charge, as Isa. 6.11. Exod. 3.11. and 4.1.

k Which declareth, that God maketh them meete, and assureth them, whom he calleth to set foorth his glorie: giving them all meanes necessary to the same, Exod 4.11. Isa 6.7.

l He sheweth what is the authoritie of Gods ministers, which by his word haue power to breake downe whatsoever lifteth it selfe vp against God: and to plant and saue the humble, and such as giue themselues to the obedience of Gods word. Corin 10.4. Ebr 4.12. and these are the keyes which Christ hath left to loose and bind, Math. 18.18.

m Here loyneth the signe with the word, for a meete example concerning our signifying by the rod of the Almond tree, which first budded, the hastie comming of the Babylonians.

n Signifying, that the Caldeans, and Assyrians should bee as pot to seethe the Iewes which boiled in their pleasures and lusts.

o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominions.

p I will give them charge & power to execute my vengeance against the idolatrous, which haue forsaken me for their idoles.

thee;

thee: be not afraid of their faces, lest I [q] destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an [r] yron pillar and walles of brasse against the whole land, against the Kings of Iudah, *and* against the princes thereof, against the priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, sayth the Lord.

rage against Gods Ministers, the more present will be be to helpe

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lorde came vnto me, saying,

2 Goe, and cry in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the [a] kindnesse of thy youth *and* the loue of thy marriage, when thou wentest after me in the wildernesse [b] in a land that was not sowen.

3 Israel *was as* a thing, [c] hallowed vnto the Lord, *and* his first fruites: all they [d] that eate it, shall offend: euill shal come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt? that led vs through the wildernesse, through a desert, and waste land, through a drie land, and [g] by the shadowe of death, by a lande that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the same: but when ye entred, yee defiled [h] my land, and made mine heritage an abomination.

8 The Priests sayd not, [i] Where is the Lord? and they that should minister the [k] Lawe, knewe me not: the [l] pastours also offended against me, and the prophets prophecied in [m] Baal, and went after *things* that did not profite.

9 Wherefore I wil yet [n] plead with you, saith the Lord, and I will pleade with your childrens children.

10 For goe ye to the yles of [o] Chittim, and beholde, and send vnto [p] Kedar, and take diligent heed, and see whether there be such things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doeth not [r] profite.

12 O yee [s] heauens, be astonied at this: be afraid and vtterly confounded, sayth the Lord.

That is, spake vaine things, & brought the people from the true

13 For my people haue committed two euils: they haue forsaken mee [t] the fountaine of liuing waters, to digge them pits, *euen* broken pits that can hold no water.

14 Is Israel a [u] seruant, or is he borne in the house? why *then* is he spoiled?

15 The [x] Lions roared vpon him *and* yelled, and they haue made his land waste: his cities are burnt without [y] an inhabitant.

16 Also the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he [b] led thee by the way?

18 And what hast thou now to do in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Assur? to drinke the water of the [d] Riuer?

19 Thine owne wickednes shal [e] correct thee, and thy turnings backe shall reproue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare *is* not in thee, sayth the Lorde God of hostes.

20 For of olde time I haue broken thy yoke, *and* burst thy bonds, and thou saydst, [f] I will no more transgresse, but *like* an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose † plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with [g] nitre, and take thee much sope, *yet* thine iniquity is marked before me, sayth the Lord God.

23 How canst thou say, I am not polluted, neither haue I [h] followed Baalim? behold thy wayes in the valley, and know what thou hast done: *thou art like* a swift [i] dromedary, that runneth by his wayes:

24 *And as* a wild [k] asse vsed to the wildernes, that snuffeth vp the wind by occasion at her pleasure: who can turne her back? all they that seeke her, will not weary themselues, *but* will find her in her [l] moneth.

25 Keepe thou thy feete from [m] barenesse, and thy throat from thirst: but thou saydst desperatly, No, for I haue loued strangers, and them will I follow.

26 As the [n] thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes and their priests, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

[t] Signifying that when man forsake Gods word, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ion. 2. 8. zecha. 10. 2.

[u] Hane I ordained thou like seruants, and not like dearely beloued children? Exod 4. 22. therefore it is their fault onely, if the enemie spoile them.

[x] The Babylonians, Caldeans, and Assirians.

[y] Not one shalbe left to dwell there.

[z] That is, the Egyptians: for there were two great cities in Egypt.

[a] Hane greeuously vexed thee at sundry times.

[b] Signifying, that God would haue still led them aright, if they would haue followed him.

[c] To seeke helpe of man, as though God were not able inough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, yea! Isa 31. 1.

[d] To wit, Euphrates.

[e] Meaning, that the wicked are insensible, till the punishment for their sinne waken them, as vers. 26. Isa. 2. 9.

[f] When I deliuered thee out of Egypt, Exod 19. 8. deut. 5. 25. Ios. 24. 16. ezek. 20. 12. nehe. 9. 6.

† *Ebr. seed wholly true.*

[g] Though thou vse all the purifications and ceremonies of ye Law, thou canst not escape punishment, except thou turne

to me by faith and repentance. [h] Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. [i] He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie. [k] Hee compare the idolaters to a wilde asse: for shee can neuer be tamed nor yet weary: for as shee moneth, shee can take her winde at euery occasion. [l] That is, when she is with foale, and therefore the hunters wait their time: so though thou canst not be tamed backe now from thine idolatrie, yet when thine iniquitie shalbe at the full, God will meet with thee. [m] Hereby he warneth them, that they should not goe into strange countreys to seeke helpe: for they should but spend their labour, and hurt their feet, which is here meant by the bare foot and thirst, Isa. 57. 10. [n] As a thiefe will not acknowledge his fault, till hee be taken with the deede, and ready to bee punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them. [o] Meaning, that idolaters spoile God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

in

in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with me? yee all haue rebelled against me, sayth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the worde of the Lord: haue I bene *as* a s wildernesse vnto Israel? or a land of darkenesse? Wherefore sayeth my people *then*, Wee are lords, t we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to u seeke amitie? euen therefore will I teach *thee*, that thy wayes *are* wickednesse.

34 Also in thy x wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these *places*.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I wil enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, y as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands vpon z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

p Thou thoughtest that thy gods of blocks & stones could haue helped thee, because they were many in number and present in every place: but now let vs see whether either the multitude, or the presence can deliuer thee from my plague, Chap. 11.13.

q As though I did you iniury in punishing you, seeing that your sinnes are so euident.

r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Esaiah, &c.

s Haue I not giuen them abundance of all things?

t But will trust in our owne power and policie.

u With strangers.

x The Prophets & the faithfull are slaine in every corner of your countrey.

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sundry sorts.

z In signe of lamentation, as 2. Sam. 13. 19.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, & shee goe from him, and become another mans, shall hee returne againe vnto her? shall not this land b be polluted? but thou hast played the harlot with many c louers: yet d turne againe to me, sayth the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit *waiting* for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the land with thy whoredomes, & with thy malice.

3 Therefore the showres haue beene restrained, and the f latter raine came not, and thou haddest a g whores forehead: thou wouldest not bee ashamed.

4 Diddest thou not still cry h vnto me, Thou art my father, *and* the guide of my youth?

5 Will he keepe *his anger* for euer? will hee reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? *for* she hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayde, when shee had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saw.

a According as it is written, Deut. 24.4.

b If he take such one to wife again.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not cast thee off, but receiue thee, according to my mercie.

e Which dwelleth in tents and watteth for them that passe by to spoile them.

f As God threatned by his Law, Deut. 28.24.

g Thou wouldest neuer be ashamed of thine ackes and sinnes: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will cry vnto God and vse outward prayer as the godly doe, but becau e they turne not from their euill, they are not heard, Isa 58.3,4.

i Meaning, the ten tribes.

8 When I sawe, howe that by all occasions rebellious Israel had playd the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but shee went also and played the harlot.

9 So that for the l lightnes of her whoredom she hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with m her whole heart, but fainedly, sayth the Lord.

11 And the Lord said vnto me, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes toward o the North, and say, Thou disobedient Israel, returne, sayth the Lord, *and* I will not let my wrath fall vpon you: for I am mercifull, sayth the Lord, and I will not alway keepe *mine anger*.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, & hast p scattered thy wayes to the strange *gods* vnder euery greene tree, but yee would not obey my voice, sayth the Lord.

14 O yee disobedient children, turne againe, sayth the Lord, for I am your Lorde, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you pastours according to mine heart, which shal feed you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the land, in those dayes, sayth the Lord, they shall say no more, The q Arke of the couenant of the Lorde: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, r The throne of the Lorde, and all the nations shall be gathered vnto it, *euen* to the Name of the Lorde in Ierusalem: and thencefoorth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the s North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I sayd, How did I take thee for children, and giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and sayd, Thou shalt call me, *saying*, My father, and shalt not turne from me?

20 But *as* a woman rebelleth against her t husband: so haue ye rebelled against me, O house of Israel, sayth the Lord.

21 u A voice was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, *and* forgotten the Lord their God.

22 O yee disobedient children, returne, *and* I will heale your rebellions. x Behold, wee come vnto thee, for thou art the Lord our God.

23 Truely *the hope* of the hilles *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame

k And gaue her vnto the hands of the Assyrians.

l The Ebrew word may either signifie lightnes and wantonnesse, or noise and brutes.

m Iudah feined for a time that shee did returne, as vnder Iosiah and other good kings, but shee was neuer truely touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared her selfe so wicked as Iudah which yet hath had more admonitions and examples to call her to repentance.

o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercy, if they will repent.

p There was no way, which thou diddest not haste to seeke after the idols, and to take a pilgrimage.

q This into be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning the Church, where the Lord will be present to the world end, Mat 28.20.

s Where they are now in captiuitie.

t The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hos 2.2.

u Signifying, that God, whom they had forsaken, would bring their enemies vpon them who should leade them captiue, and make them to cry and lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatrie Gods vengeance hath light vpon them and theirs.

shame couereth vs: [z] for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

z forgiueneſſe of the ſinne, as Ezra 9.7. Pſal. 106.6. Iſa. 64.8.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The deſtruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamentetb it.

O Iſrael, if thou returne, [a] returne vnto me, ſaith the Lord: and if thou put away thine abominations out of my ſight, then ſhalt thou not remoue.

2 And thou ſhalt [b] ſweare, The Lord liueth in truth, in iudgement, and [m] righteouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glorie in him.

3 For thus ſaith the Lord to the men of Iudah, and to Ieruſalem,

4 Breake vp [c] your fallow ground, and ſowe not among the thornes: bee circumciſed to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leſt my wrath come foorth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inuentions.

5 [d] Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blow the trumpet in the land: crie, and gather together, & ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandart in Zion: [e] prepare to flee, *and* ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f] lion is come vp from his den, and the deſtroyer of the Gentiles is departed, *and* gone foorth of his place to lay thy land waſte, *and* thy cities ſhalbe deſtroyed without an inhabitant.

8 Wherefore girde you with ſackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſaith the Lord, the heart of the King ſhall periſh, and the heart of the princes and the Prieſtes ſhall bee aſtoniſhed, and the [g] Prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt [h] deceiued this people, and Ieruſalem, ſaying, Yee ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it bee ſaid to this people and to Ieruſalem, A drie [i] winde in the hie places of the wildernes *commeth* toward the daughter of my people, *but* neither [k] to fanne nor to cleanſe.

12 A mightie wind ſhall come vnto me from thoſe *places*, *and* now will I alſo giue ſentence vpon them.

13 Behold, hee ſhall come vp as the [l] cloudes, and his charets *ſhalbe* as a tempeſt: his horſes are lighter then eagles. [m] Woe vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickednes, that thou mayeſt be ſaued: how long ſhal thy wicked thoughts remaine within thee?

15 For a voice declareth from [n] Dan, and publiſheth affliction from mount [o] Ephraim.

a This is, wholly, and without hypocriſie, Ioel 2.12. not diſſembling to returne and ſerue God as they doe which ſerue him by halues, as Hoſe 7.16.

b Thou ſhalt deteſt the name of idoles, Pſal. 16.4 and ſhalt with reuerence ſweare by the liuing God, when thine oath may aduance Gods glorie, and profit others: and here, by ſwearing he meaneth the true religion of God.

c He willeth them to pluck vp the impietie and wicked affection and worldly reſpects out of their heart, that the true ſeede of Gods word may be ſowen therein, Hoſe 10.12. & this is the true circumciſion of the heart, Deut. 10.16. rom. 2.29. col. 2.11.

d He warneth them of the great dangers that ſhall come vpon them by the Caldeans, except they repent and turne to the Lord.

e He ſpeaketh this to admoniſh them of the great danger when every man ſhall prepare to ſaue himſelfe, but it ſhall be too late, 2 King. 25.4

f Meaning, Nebuchad nezzar King of Babylon, 2. King. 24.1.

g That is, the falſe Prophets which ſtill prophecie peace & ſecuritie.

h By the falſe prophets, which promiſed peace and tranquilitie: and thus thou haſt puniſhed thoſe rebellious Rebbornes by cauſing them to beleeue vnto lies which would not beleeue thy truetb, whereby he meaneth Nebuchad nezzar.

i Meaning that Nebuchad nezzar ſhould come as ſuddenly, as a cloud that is carried with the wind.

m This is ſpoken in the perſon of all the people, who in their affliction ſhould crie thus.

n Which was a citie in the vtmoſt border of Iſrael Northward to and Babylon.

o Which was in the mid way betweene Dan and Ieruſalem.

16 Make ye mention of the heathen, *and* publiſh in Ieruſalem, Behold, the ſcoutes come from a farre countrey, and crie out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the [p] field, becauſe it hath prouoked me vnto wrath, ſaith the Lord.

18 Thy wayes and thine inuentions haue procured thee theſe things, ſuch is thy wickednesſe: therefore it ſhall be bitter, therefore it ſhall pierce vnto thine heart.

19 My belly, my [q] belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be ſtil: for my ſoule hath heard the ſound of the trumpet, *and* the alarme of the battell.

20 Deſtruction vpon deſtruction is cried, for the whole land is waſted: ſuddenly are my [r] tents deſtroyed, *and* my curtaines in a moment.

21 How long ſhal I ſee the ſtandart, *and* heare the ſound of the trumpet?

22 For my people is fooliſh, they haue not knowen me: they are fooliſh children, and haue none vnderſtanding: [ſ] they are wiſe to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voide: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hils ſhooke.

25 I beheld, and loe there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place *was* a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lord ſayd, The whole land ſhall be deſolate: yet will I [u] not make a full ende.

28 Therefore ſhall the earth mourne, and the heauens aboue ſhall bee darkned, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie ſhall flee, for the noyſe of the horſemen and bowmen: they ſhall goe into thickets, and climbe vpon the rockes: euery citie ſhall be forſaken, and not a man dwell therein.

30 And when thou ſhalt bee deſtroyed, what wilt thou doe? Though thou [x] clotheſt thy ſelfe with ſcarlet, though thou deckeſt thee with ornaments of gold, though thou painteſt thy face with cõlours, yet ſhalt thou trimme thy ſelfe in vaine: *for* thy louers will abhorre thee *and* ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt child, *euen* the voice of the daughter Zion that ſigheth and ſtretcheth out her hands: [y] woe is mee now: for my ſoule fainteth becauſe of the murtherers.

p Which keepe the fruits ſo ſtrictly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.

q He ſheweth that the true miniſters are lively touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.

r Meaning the cities which were as eaſily caſt downe as a tent.

ſ Their wiſedome and policie, tend to their owne deſtruction, & pulleth them from God.

t By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come vpon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith, as if the order of nature ſhould be changed, Iſa. 13.10 and 24.23. Eze. 32.7. Ioel 2.31 & 3.15.

u But for his mercies ſake he will reſerue himſelf a reſidue to be his Church, and to praiſe him in earth, Iſa 2.9.

x Neither thy ceremonies nor riches ſhall deliuer thee.

y As the Prophets were moued to pitie the deſtruction of their people, ſo they declared it to the people to moue them to repentance, Iſai. 22.4. chap. 9.1.

CHAP. V.

1 In Iudah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Iudah is deſtroyed of the Caldeans.

RVnne to and fro by the ſtreetes of Ieruſalem, and behold now, and know & inquire in the open places thereof, if yee can find a man, *or* if there be any that executeth iudgment, and ſeeketh the trueth, and I will ſpare [a] it.

2 For though they ſay, The Lord liueth, yet doe they ſweare falſly.

a That is, the citie.

b Though they pretend religion and holineſſe, yet all is but hypocriſie; for vnder this kind of ſwearing, is contemned the true religion.

3 O Lord, are not thine eyes vpon the [c] truth? thou hast [d] stricken them, but they haue not sorrowed: thou hast consumed them, *but* they haue refused to receiue correction: they haue made their faces harder then a stone, *and* haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they know not the way of the Lord, *nor* the iudgement of their God.

5 I will get me vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lord, *and* the iudgement of their God: but these haue altogether broken the yoke, *and* burst the bonds.

6 Wherefore a [f] lion out of the forrest shall slay them, and a wolfe of the wildernesse shall destroy them: a leopard shal watch ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, *and* their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and [g] sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning *like* fed horses: *for* euery man * neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lord? Shall not my soule bee auenged on such a nation as this?

10 [h] Climbe vp vpon their walles, and destroy them, but make not a full ende: [i] take away their batlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against mee, sayth the Lord.

12 They haue [k] denied the Lord, and said, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe *as* [l] wind, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus sayth the Lord God of hostes, Because yee speake such words, behold, I will put my wordes into [n] thy mouth, like a fire, and his people shall bee *as* wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eate thine harueſt and thy bread: they shal deuoure thy sonnes & thy daughters: they shal eate vp thy sheepe and thy bullocks: they shall eate thy vines and thy figge trees: they shall destroy with the sworde thy fenced cities, wherein thou didst trust.

18 Neuertheleſſe, at those daies, saith the Lord, I will not make a full ende of [q] you.

19 And when * yee shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt [r] thou answere them, Like as yee haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O folish people, and † without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

22 Feare yee not mee, saith the Lord? or will yee not be afraid at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree that it cannot passe, and though the waues thereof rage, yet can they not prouaile, though they roare, *yet* can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: hee reseueth vnto vs the appointed weekes of the harueſt.

25 *Yet* your [s] iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat *and* shining: they doe ouerpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they [t] prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] prophets prophesie lies, and the priests || receiue *gifts* in their hands, and my people delight therein. What willye then doe in the ende thereof?

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.* 16 *Hee exhorteth the Iewes to repentance.*

O Yee children of [a] Beniamin, prepare to flee out of the mids of Ierusalem, and blowe the trumpet in [b] Tekoa: set vp a standart vpon [c] Bethhaccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

3 The Pastors with their flocks shal come vnto her: they shall pitch *their* tents round about by her, *and* euery one shall feede in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hew down wood, and cast a mount against Ierusalem: this citie must bee visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice: [g] crueltie and spoyle is continually heard in her before me *with* sorow and strokes.

8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate,

c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9.13.

e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are further out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.

g Hee sheweth that to sweare by any thing then by God, is to forsake him.

* Ezek. 22.11.

h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4.27.

k Because they gaue no credite to the words of his Prophets, as Isa. 28.15.
l Their words shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.

p Who shall kill many with their arrowes.

q Here the Lord declareth his vnspeakeable fauour toward his church, as Chap. 4.27.
* Chap. 16.10.
r Meaning, the Prophet Ieremiah.

† Heb. without heart.
* Iob 6.9. Psal. 14. with 53.1. rom. 11.8.

* Iob. 26.10.

s If there be any stay, that we receiue not Gods blessings in abundance, wee must consider that it is for our owne iniquities, Isa. 59.1.

* Psa. 1.23. ezech. 7.9.
t They feele not the plague of God for it.

u Meaning, that there could bee nothing but dit, order where the ministers were wicked persons and corrupt.
|| Or, bearers.

a He speaketh to them chiefly because they should take heede by the example of their brethren the other halfe of their tribe which were now caried away prisoners.
b Which was citie in Iudah, ten miles from Bethlehem. 2 Chr. 11.6.
c Reade Neh. 3.14.
d I haue intreated her gently and giuen her abundance of all things.
e She shall be so destroyed, that the sheepe may bee fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.
g He sheweth the cause why it should be destroyed, and how it commeth of themselues.
h He warneth them to amend by his corrections and to turne to him by repentance.

as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne i backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares *are* k vncircumcised, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: l I wil powre it out vpon the m children in the street, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, *and* the aged with him that is full of dayes.

12 And their houses *with* their lands, & wiues also shalbe turned vnto strangers: for I wil stretch out mine hande vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, n Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither coulde they haue any shame: therefore they shall fall among the † slaine: when I shall visite them, they shalbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and behold, and aske for the o olde way, which is the good way, and walke therein, and yee shall finde rest for your soules: but they sayd, Wee will not walke *therein*.

17 Also I set p watchmen ouer you, *which said*, Take heede to the sound of the trumpet: but they said, We will not take heed.

18 Heare therefore, yee q Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I wil cause a plague to come vpon this people, *euen* the fruite of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Lawe, but cast it off.

20 To what purpose bringest thou me incense from Sheba, and sweet calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweet vnto me.

21 Therefore thus sayeth the Lorde, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friende shall perish.

22 Thus saith the Lord, Behold, a people commeth from the f North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voice roareth like the sea, and they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, *and* our handes waxe t feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemie *and* feare *is* on euery side.

26 O daughter of my people, girde thee wit sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set u thee for a defence *and* fortresse among my people, that thou maiest know and try their wayes.

28 They are all rebellious traitours, walking craftily: *they are* brasse and yron, they all are destroyers.

29 The x bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shew vnto the people the worde of God, which trusteth in the outward sprouce of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lordes house, and crie this word there, and say, Heare the word of the Lord, al ye of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, * Amend your waies and your workes, and I will let you dwell in this place.

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lorde: this is the Temple of the Lord.

5 For if you amend *and* redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 *And* oppresse not the straunger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stande before mee in this House, whereupon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, sayth the Lord.

12 But goe ye now vnto my place which was in Shilo, d where I set my Name at the beginning, and behold what I did to it for the wickednes of my people Israel.

13 Therefore now because yee haue done all these works, sayth the Lord, (and I e rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would f ye answere.

14 Therefore

i He exhorteth the Babylonians to be diligent to finish out all and to leaue none.
k They delite to heare vaine things and to shut vp their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire, his indignation to burne the wicked, Chap. 5. 14 So he kindleth it now when he seeth that all remedies are past.
m None shalbe spared.

n When the people begin to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.
† *the shem shal fall.*
o Wherein the Patriarches and Prophets walked, directed by the word of God: signifying that there is one way, but that which God prescribeth.
p Prophets which should warne you of the dangers that were at hand.
q God taketh all the world to witnesse, and the insensible creatures of the ingratitude of the Iewes.
r Reade Isa. 11.12. and Amos 9.21.

f From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie, he speaketh this in the person of the Iewes.

u Meaning Ieremiah, whom God had appointed to try out the godly from the wicked as a founder doth the pure metall from the drosse.
x All the paine and labour that hath bene taken with them, is lost.

* Chap. 26. 3.

a Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord wil preserue you and nourish you in your sinne, and vaine confidence.
b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him as he would be a faithfull God to them.
c As theeues hid in holes and denes thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holines thereof, and that I cannot see your wickednes, Matth 21. 3.
d Because they depended so much on the Temple, which was for his promise, that he would be present and defend them where the Arke was, he sendeth them to Shilo, iudgements against Shilo where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine, and the people miserably discomfited 1. Sam. 4 11 chap. 26. 6.
e That is, I neuer ceased to warne you, as Isai 65 2 proverb 1 23.
f He sheweth what is the onely remedie to redresse our faults, to suffer God to lead vs into the way, and to obey his calling, Isai 66. 4.

14 Therefore wil I do vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast[g] you out of my sight, as I haue cast out all your brethren, *euen* the whole seed of Ephraim.

16 Therfore thou shalt not[h] pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of Iudah, and in the streets of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, saith the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lorde God, Behold, mine anger and my wrath shall bee powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For [k] I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be wel vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels & the stubburnnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day, I haue euen sent vnto you all my seruants the Prophets, [m] rising vp early euery day, and sending them.

26 Yet would they not heare mee nor encline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they [n] will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the House, whereupon my Name is called to pollute it.

31 And they haue built the hie places of [q] Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I [r] commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shal bury in Topheth till there be no place.

33 And the carkeises of this people shall bee meate for the foules of the heauen, and for the beasts of the earth, and none shal fray them away.

33 * Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voice of mirth, and the voice of gladnes, the voice of the bridegrome and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mooueth the people to amendement. 10 He reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.

AT that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shal spread them before the sunne and the moone, and all the host of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor bee buried, *but* shall be as doung vpon the earth,

3 And death shall bee desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saieth the Lord, Shalt they [c] fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to deceit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, We are wise, and the Law [f] of the Lord *is* with vs? Loe certainely in vaine made he it, the pen of the scribes is in vaine.

9 The [g] wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, *and* their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnesse, *and* from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweet words, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe, sayth the Lord.

13 I will

g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayers of the godly can nothing auaile them whiles they remaine in their obstinacie against God, and will not vse the meanes that he vseth to call them to repentance, Chap. 11 14 and 14 11.

i That is, they sacrifice to the Sunne, Moone and starres, which they called the Queene of heauen, Chap. 44. 17. 2 king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but they should regard, wherefore they were ordained: to wit, to be ioyned to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was aboutfourteene hundreth yeere.

m Read verse. 13.

n Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse meanes of his seruants to make the wicked more faultie, and to prouo his.

o In signe of mourning, as Iob. 1. 20, micah. 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded the contrary, as Lesit. 18. 21. & 20. 3. deut. 8. 10.

a The enemie for greedinesse of gaine shall ripe your graues, and lay you before those idols, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are fallen by poyrifie, and euery one followeth his owne fantasie without any consideration.

e Here accuseth them in that that they are more ignorant of Gods iudgements than these birds are of their appointed seasons to discerne the cold and hot. Isa. 1. 3.

f The Law doth not profit you, neither needed it to haue been written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.

* Isa. 56. 11. chap. 5. 31. and 6. 3.

h Reade chap. 6. 14.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figs on the fig tree, and the leafe shal fade, and the things that I haue giuen them shall depart from them.

14 Why doe we stay? [i] assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 * We looked for peace, but no good *came*, *and* for time of health, and behold troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noise of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the city, and those that dwell therein.

17 For beholde, I will [m] send serpents *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue [n] comforted my selfe against sorow, *but* mine heart was heauy in me.

19 Beholde, the voice of the crie of the daughter of my people *for feare of them* of a farre countrey, Is not the Lord in Zion? is not her king in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a strange *god*?

20 The [p] haruest is past, the Summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people, I am heauie, *and* astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or else deuiding the voice considered the people, who looked for helpe at their Priests, who should haue beene the Physicians of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought wee onely to reioyce. 26 The vncircumcision of the heart.

OH, that mine head were *full* of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernesse a [b] cottage of wayfaring men, that I might leaue my people, and goe from them: for they bee all [c] adulterers, and an assembly of rebels.

3 And they bend their tongues *like* their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, and euery friend wil deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the trueth: *for* they [f] haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: [g] because of *their* deceit they refuse to know me, saith the Lord.

were corrupt, and none could finde an honest man. [f] They vsed it that they cannot forsake it. [g] They had rather forsake their wicked trade.

7 Therefore thus sayeth the Lord of hostes, Beholde, I will [h] melt them, and trie them: for what shoulde I *else* doe for the daughter of my people?

8 Their tongue * *is* as an arrow shot out, *and* speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and* a den of dragons, and I wil make the cities of Iudah waste, without an inhabitant.

12 Who is [k] wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, *and* is burnt vp like a wildernesse, that none passeth thorow?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voice, neither walked therafter,

14 But haue walked after the stubbornesse of their owne heart, and after Baalims, which [l] their fathers taught them,

15 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall [m] to drinke.

16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus sayeth the Lord of hostes, Take heed, and call for [n] the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-lidds gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, *and* vtterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, *and* is entred into our palaces, to destroy the children without, and the yoong men in the streetes.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the field, and as the handful after the mower, and none shal gather *them*.

23 Thus saith the Lord, Let not the [r] wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which [s] shew mercy, iudgement, and

h With the fire of affliction.

* *Psal.28 3. and 120.4.*

i Signifying that al the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense & vnderstanding, and that God hath taken his spirit from them.

l Sheweth that the children can not excuse themselues by their fathers: for both father and child, if they be wicked, shall perish.

m Iude Chap. 8.14.

n Seeing you can not lamen your own sins, call for those foolish women, whom out of superstition you haue to fan but for the dead, that they by their fained teares may prouoke vs to sorrow.

o As though they were weary of vs, because of our iniquities, Lev. 18.28. and 20.22.

p He derideth the superstition of the women which made an arte of mourning and taught to weepe with fained teares.

q Signifying, that there is no meanes to deliver the wicked from Gods iudgements: but when they thinke to be most sure, and most sure off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour, or my worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliver vs, 2. Cor. 1. & 12. 2. Cor. 12. 7.

s Truth bee points are necessary to shew vnto vs his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked & is in ire, whereby he defendeth and maintaine that the faithfull.

righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are [t] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all *these* nations *are* vncircumcised, and all the house of Israel *are* vncircumcised in the heart.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weaknesse of idols. 6 Of the power of God. 21 Their Pastours are become brutishe beasts.

HEare ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afrayd for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And *another* decketh it [c] with siluer, and with gold: they fasten it with nailes and hammers, that it fall not.

5 The *idoles* stand vp as the palme tree, but speake not: they are borne because they can not goe: feare them not, for they cannot do euil, neither can they do good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: *for* the stocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde [f] from Vphaz, *for* the worke of the workeman, and the hands of the founder: the blew silke, and the purple *is* their clothing: all these things are made by cunning men.

10 But the Lord *is* the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by *his* voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Euery man is a [h] beast by *his* *owne* knowledge: every founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are vanity, *and* the worke of errours: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob *is* not like them: for he is the maker of all things, and Israel *is* the rodde of his inheritance: the Lord of hostes *is* his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saieth the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it *so*.

19 Wo is me for my destruction, *and* my grieuous plague: but I thought, Yet it [l] is my sorow, and I will beare it.

20 [m] My Tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beasts, and haue not sought the Lord, therefore haue they none vnderstanding: and all the *flockes* of their pastures are scattered.

22 Beholde, the noise of the bruit is come, and a great commotion out of the [o] North countrey to make the cities of Iudah desolate, *and* a den of dragons.

23 O Lord, I know, that [p] the way of man is not in himselfe, neither *is it* in man to walke and to direct his steppes.

24 O Lorde, correct mee, but with [q] judgement, not in thine anger, lest thou bring mee to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him, and consumed him, and haue made his habitation desolate.

[t] Meaning both Iewes & Gentiles, as in the next verse he sheweth the cause, reade Chap. 4.4.

[a] God forbiddeth his people to giue credit or feare the constellations and conuinctions of starres and planets, which haue no power of them selues, but are gouerned by him, and their secret motions & influences are not known to man, and therefore there can be no certaine iudgement thereof, Deu. 18.9.

[b] Meaning not only in the obseruation of the starres, but their lawes & ceremonies whereby they confirme their idolatrie, which is forbidden, Deu. 12.29.

[c] The Prophets vse thus plainely and simply to set foorth the vile absurdity of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most fitted, reade Isa. 44.12.

[d] He teacheth the people to lift vp their eyes to God, who hath all power, and the feare ought onely to be feared: and herein he sheweth the not onely the euill that they ought to eschew: but the good which they ought to follow, Reuel. 15.4.

[e] Because the people thought that these images, was a meane to serue God, and to bringe them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of Gode and therefore he calleth them the doctrine of vanity, the worke of errours, verse 15. and Habak 2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. [f] Whereas they found the best golde: shewing that they thought nothing too dense for their idols: some reade Ophir, as 1. King. 9.28. [g] This declareth that all that hath beene in this chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to answere them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memorall, whereas all the rest of his writing is Ebrew.

[h] The more that men thinke that to do any thing well by his owne wisdome, and not in God insteadeth him, the more doth he prouoke him to be a vile idol.

[i] By this word Portion and Rod he signifieth our inheritance: meaning, that God should be all sufficient for them and that their felicitie consisteth in him alone, & therefore they ought to renounce all other helps & fauours of idols, Deu. 32.9. Psal. 16.5.

[k] The Prophet willeth the Iewes to prepare themselues to this aduentitie, shewing that it was now at hand, that they should seeke the things whereof he had tolde them.

[l] It is my iust plague, and therefore I will take it patiently: whereby hee teacheth the people how to behaue themselues toward God.

[m] He sheweth how Ierusalem shall lamen.

[n] The governours and ministers.

[o] Reade Chap. 4.19.

[p] Hee speaketh this because that Nebuchadnezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, hee turned his power to goe against Ierusalem, Ezek. 21.21. therefore the Prophet sayeth, that this was the Lords direction. [q] Considering that God had reuealed vnto him the certitude of their aduentitie, Chap. 7.16. he onely prayeth, that he would punish them with mercie, which Isaiah calleth in measure, Chap. 27.8. measuring his rods by their infirmitie, 1. Cor. 10.13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11. 1. For as much as God cannot vnlesse he be knowen and glorified by his mercie, that hee vseth towards his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, saying,

2 Heare yee the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, [a] Cursed be the man that obeyeth not the words of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voice, and doe according to all these things which I command you: so shall yee bee my people, and I

[a] He calleth the Iewes to the consideration of Gods mercies, who finally chose them, made a couenant of mere mill sufficie with them, and howbeit euer pestered it on his behalfe, and being [illegible] him, and being [illegible] how they euer shewed themselues rebellious and ingrate towards on their part, and so are subiect to the curse of the law, Deut. 27.26.

will

will bee your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a lande, which floweth with milke & honie, as *appeareth* this day. Then answered [b] I, and said, So be it, O Lord.

6 Then the Lord said vnto me, Cry all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare yee the words of this couenant and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising early and protesting, saying, Obey my voyce.

8 Neuertheleſſe they would not obey, nor encline thine eare: but euery one walked in the ſtubburnneſſe of his wicked [d] heart: therefore I will bring vpon them all the [e] wordes of this couenant, which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A [f] conſpiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my wordes: and they went after other gods to ſerue them: *thus* the houſe of Israel & the houſe of Iudah haue broken my couenant, which I made with their fathers.

11 Therfore thus ſaith the Lord, Behold, I will bring a plague vpon them, which they ſhal not be able to eſcape, and though they crie vnto me, [g] I will not heare them.

12 Then ſhall the cities of Iudah, & the inhabitants of Ierusalem goe, and crie vnto the gods vnto whom they offer incenſe, but they ſhall not bee able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the ſtreets of Ierusalem haue yee ſet vp altars of confuſion, *euen* altars to burne incenſe vnto Baal.

14 Therefore thou ſhalt not [i] pray for this people, neither lift vp a cry, or prayer for them: for when they cry vnto me in their trouble, I wil not heare them.

15 What ſhould my [k] beloued *tarie* in mine houſe, ſeeing they haue committed abomination with many? and the holy fleſh [l] goeth away from thee: yet when thou doeſt euill, thou reioyceſt.

16 The Lord called thy name, A greene oliue tree, faire, *and* of goodly fruit: *but* with [m] noyſe and great tumult he hath ſet fire vpon it, and the branches of it are broken.

17 For the Lorde of hoſtes that planted thee, hath pronounced a plague againſt thee, for the wickedneſſe of the houſe of Israel, & of the houſe of Iudah, which they haue done againſt themſelues to prouoke me to anger in offering incenſe vnto Baal.

18 And the Lorde hath taught mee, and I know it, *euen* then thou ſhewedſt me [n] their practiſes.

19 But I was like a lambe, *or* a bullocke, that is brought to the ſlaughter, and I knew not that they had deuiſed thus againſt me, *ſaying*, Let vs [o] deſtroy the tree with the fruite thereof, and cut him out of the lande of the liuing, that his name may be no more in memorie.

20 But O Lord of hoſtes, that iudgeſt righteouſly, and trieſt the reines and the heart, let me see thy [p] vengeance on them: for vnto thee haue I opened my cauſe.

21 The Lorde therefore ſpeaketh thus of the men of [q] Anathoth, (that ſeeke thy life, and ſay, [r] Propheſie not in the name of the Lord, that thou die not by our hands).

22 Thus therefore ſaith the Lord of hoſts, Behold, I wil viſit them: the young men ſhal die by the ſword: their ſonnes and their daughters ſhall die by famine,

23 And none of them ſhall remaine: for I wil bring a plague vpon the men of Anathoth, *euen* the yeere of their viſitation.

b Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

c Reade Chap. 7.25.

d According to the imagination, and ſtiffe, and ſtiff, many vnto appointed him.

e Meaning the promiſes and curſes contained in the Law, Leu. 26. Deut. 28. 28.

f That is, a generall conſent to rebellion againſt me.

g Therefore they will not pray with true faith and repentance: for the feare and griefe, which they feele, Prou. 1. 28.

h Reade Chap. 2. 28.

i Reade Chap. 7. 16. and 14. 11.

k My people of Iudah, whom I have taken to ſo greatly loued. Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idolos, and ſo remained in their idolatrie.

l O the Babylonians and Caldeans.

m Which were ſhortly to conſpire my death.

n Let vs deſtroy the tree and his fruite. c. Some read, let vs corrupt the tree with his fruite, meaning, Jeremiah.

p Thus he ſpake, not in hatred, but being moued with the Spirit of God, he deſireth the aduancement of Gods glory, and the verifying of his words which is by the deſtruction of his enemies.

q To wit, both the Prieſts and the reſt of the people: for this towne was the Prieſts, and they dwelt in it, reade Chap 1. 1.

r Not that they could not abide to heare her: (for they would ſhewe themſelues moſt holy.) but becauſe they could not abide to bee thus plainly reproued, and therefore deſired to bee flattered. Iſa. 30. 10. and to bee maintained in their pleaſures, Micha 2. 11. and not to bee vice condemned, Amos 7. 12.

CHAP. XII.

1 The Prophet marueileth at the proſperitie of the wicked, although hee confeſſe God to bee righteous. 4 The Iewes are forſaken of the Lord. 10 Hee ſpeaketh againſt paſtors and preachers, that ſeduce the people. 14 The Lord threatneth deſtruction vnto the nations that troubled Iudah.

O Lord, if I diſpute with thee, thou art [a] righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked [b] proſper? *why* are all they in wealth that rebelliouſly tranſgreſſe?

2 Thou haſt planted them, and they haue taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knoweſt me: thou haſt ſeene me, and tried mine heart toward thee: pull them out like ſheepe for the ſlaughter, and [d] prepare them for the day of ſlaughter.

4 How long ſhall the land mourne, and the hearbs of euery fielde wither, for the wickedneſſe of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, [e] He will not ſee our last end.

5 If thou haſt runne with the [f] footemen, and they haue wearied thee, then how canſt thou match thy ſelfe with horſes? and if thou thoughthy ſelfe ſafe in a peaceable land, what wilt thou doe in the ſwelling of Iorden?

6 For euen thy brethren, and the houſe of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: *but* beleeue them not, though they ſpeake faire to thee.

7 I haue forſaken [g] mine houſe: I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the hands of her enemies.

8 Mine heritage is vnto me, as a [h] lion in the foreſt: it cryeth out againſt me, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a Birde

a The Prophet confeſſeth God to be iuſt in all his doings, although man be not able to giue a reaſon of all his acts.

b This queſtion hath bene alway a great tentation to the godly, to ſee the wicked enemies of God in proſperitie, and his deare children in aduerſitie, as Iob. 21. 7. pſalme 37. 1. and 73. 3. Habac. 1. 3.

c They profeſſe God in mouth, but denie him in heart, which is here meant by the reines, Iſa 29. 13. matth 15 8.

d The Ebrewe word is, Sanctifie them, meaning, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giueth proſperitie, that afterward they ſhould feele more his heauie iudgement when they lacke their riches, which were a ſigne of his mercie.

e Abuſing Gods lenitie and ſo

promiſes, they flattered themſelues as though God would euer bee merciſull, and not vtterly deſtroy them: therefore they hardened themſelues in ſinne, till at length the beaſtes and inſenſible creatures felt the punishment of their ſtubborne rebellion againſt God.

f Some think he that God reproueth Ieremiah in that that hee would reaſon with him, ſaying, that if he were not able to match with men, that hee were farre vnable to diſpute with God. Others, by the footemen, meane them of Anathoth: and by the horſemen, them of Ierusalem, which ſhould trouble the Prophet more then his owne countrey men did.

g God willeth the Prophet to denounce his indgements against Ierusalem, notwithſtanding that they ſhall both, by threatnings and flatteries labour to put him to ſilence.

h Euer ramping and raging againſt me and my Prophets.

i of diuers colours? are not the birds about her, *saying*, Come, assemble all the beastes of the field, come to eate her?

10 Many pastours haue destroyed my h vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue layde it waste, and it, being waste, mourneth vnto me, *and* the whole lande lyeth waste, because no man setteth *his* minde on i it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sworde of the Lord shall deuoure from the one end of the land, euen to the *other* ende of the land: no flesh shall haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sicke, *and* had no profit: and they were ashamed of o your fruits because of the fierce wrath of the Lord.

14 Thus saieth the Lord against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherite. Beholde, I will plucke them out of your lande, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his hand.

16 And if they will learne the r wayes of my people, to sweare by my Name, (s The Lorde liueth, as they taught my people to sweare by Baal) then shal they be built t in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saieth the Lorde.

i In stead of bearing my liuerie and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their assemblies, as thicke as the feathers of the birds shall come about them to destroy them.

k He prophesieth of the destruction of Ierusalem, by the captaines of Nebuchadnezzar whom he calleth pastors.

l Because no man regardeth my worde, or the plagues that I haue set vpon the land.

m To wit, the Prophets

n They lamented the sinnes of the people.

o For in stead of amendment, you grewe worse and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church which blasphemed his name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

r The true doctrine and manner to serue God.

s Reade Chap. 4. 2.

t They shall be of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lorde vnto mee, Goe, and buy thee a linnen girdle, & put it vpon thy loynes, and put it not in water.

2 So I brought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lorde came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord saide vnto me, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, & digged, & tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner wil I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, and walke after the stubburnnesse of their owne heart, and walke after other gods to seruе them, and to worship them: therefore they shall bee as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, & the whole house of Iudah, saith the Lord, that they might bee my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shale say vnto them this word, Thus saith the Lord God of Israel, Euerie u bottell shall be filled with wine, and they shall say vnto thee, Doe we not know that euery bottel shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of Dauid, and the Priestes and the Prophets and all the inhabitants of Ierusalem with drunkennesse.

14 And I x wil dash them one against another, euen the fathers and the sonnes together, saith the Lorde: I will not spare, I will not pitie, nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glorie to the Lord your God before he bring d darkenesse, and or euer your feet stumble in the darke mountaines, & whiles you looke for e light, he turne it into the shadowe of death *and* make it as darkenesse.

17 But if ye will not heare this, my soule shall f weepe in secret for *your* pride, and mine eie shall weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the g King and to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of h the South shall be shut vp, and no man shall open them: all Iudah shall bee caried away captiue: it shalbe wholly carried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the i flocke that was ginen thee, *euen* thy beautifull flocke?

21 What wilt thou say, when he shal visit thee? (for thou hast k taught them to be captaines *and* as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts l discouered & thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? *then* may ye also do good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, & the part of thy measures from me, saieth the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy n neyings, the filthines of thy whoredome on the hils in

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified, that the Iewes should passe ouer Euphrates to be captiues in Babylon, and therefore length of time should seeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

u Euery one of you shall be filled with spirituall drunkennesse, and be without all knowledge to seeke how to help your selues.

x It shall be as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miserie by the Babylonians, Isa. 8. 22.

e Meaning, for help and succour of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubbornesse.

g For Ichoiachin and his mother rendred themselues by Ieremiah's counsell to the king of Babylon, 2. King. 24. 15.

h That part of Iudah which lieth Southward from Babylon.

i The citie, the king, where the people is borne.

k By setting strangers for kings thou hast made them stirred to fight against thee.

l Thy false hypocrisie shall be pulled off, and thy shame seene.

m As thine iniquities haue been manifest to all the world, so shall thy shame and punishment.

n He compareth idolaters to horses inflamed after women.

in o the fields, *and* thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the a ‖ dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene b brought to heauinesse vnto the ground, and the cry of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, *and* found no water: they returned with their vessels empty: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plow men were ashamed, *and* couered their heads.

5 Yea, the hinde also calued in the field, and forsooke d it, because there was no grasse.

7 And the wilde asses did stand in the high places, and drew their wind like e dragons: their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale *with vs* according to thy Name: for our rebellios are many, we sinned against thee.

8 O thou hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by, to tarie for a night?

9 Why art thou as a man astonied, and as h a strong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy Name is called vpon of vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feet, therefore the Lord hath no delight in them: *but* he will now remember their iniquitie, and visit their sinnes.

11 Then sayd the Lord vnto me, i Thou shalt not pray to do his people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the k prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: * I haue not sent them, neither did I command them, neither spake I vnto them, *but* they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shal not be in this land, by sword and famine shal those prophets be consumed.

16 And the people to whom these prophets do prophesie, shall be cast out in the streets of Ierusalem, because of the famine, & the sword, and there shall be none to burie them: *both* they and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop down l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, *and* with a sore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the city, behold them that are sicke of hunger also: moreouer, the Prophet also and the Priest go a wandring m into a land that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 Wee o acknowledge, O Lord, our wickednesse *and* the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre *vs*: for thy Names sake cast not downe the throne of thy glory: remember *and* breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showers? Is it not thou, O Lord our God? therefore wee will wait vpon thee: for thou hast made all these things.

o There is no place to hide not how, whereas the marks and signes of their idolatrie appeare not.

a Which came for lacke of raine, as verse 9. *Or restraint.*

b The word signifieth to be made blacke, & so is here taken for extreme sorow.

c To wit, with ashes in token of sorow.

d Meaning that the hart beasles for drought were compelled to forsake their young, contrary to nature, and to goe seeke water, which they could not finde.

e Which are so hot of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

f He shewetheone only way to remoue the Gods plagues, which is by vnfained confession of our sinnes, & returning to him by repentance.

g That tarieth no cure for vs.

h As one that hath strength to helpe, and yet is slow to put to his hand.

i Beside Chap. 7. 16. and 11. 14.

k He pitieth the people, & accuseth the false prophets, which deceiued them, but the Lord reuealed, that both the prophets, which deceiued, and the people, which tooke false prophetes to be sent, shall perish. Chap. 23. 17. and 27. 8. and 29. 8.

* Chap. 23. 21. and 27. 10, 14. and 29. 9.

l The false prophets promised peace & assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. Lam. 1. 2. and 2. 18.

m Both high and low shalbe led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and bastard children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which was the beginning

p Meaning, their idols, reade Chap. 10. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

THen sayd the Lord vnto me, a Though Moses and Samuel stood before me, *yet* mine affection could not be toward this people: cast *them* out of my sight, and let them depart.

2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saith the Lord, * Such as are *appointed* to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, sayth the Lord, the sword to slay, and the b dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I wil c scatter them also in all kingdoms of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which hee did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall bee sory for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, *and* gone backward: therefore will I stretch out mine hand against thee, and destroy thee: *for* I e am weary with repenting.

7 And I will scatter them with the fanne f in the gates of the earth: I haue wasted, *and* destroyed my people, *yet* they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, *and* against the ‖ assembly of the yong men, a destroyer at noone day: I haue caused *him* to fal vpon them *and* the city, suddenly and ‖ speedily.

9 Shee that hath borne h seuen, hath beene made weake: her heart hath failed: the sunne hath failed i her, whiles it was day, she hath bene confounded, and ashamed, and the residue of them will

a Meaning, that if there were any man liuing moued with so great zeale toward the people as were these two, yet that he would not grant this request, so asmuch as he had determined the contrary, Eze. 14. 14.

* Zech. 11. 9.

b The dogs, birds, and beasts should deuoure them that were slaine.

c The word signifieth to run to and fro for feare & vnquietnes of conscience, as did Kain.

d Not that the people was punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2. King. 21. 9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖ *Or, mother.*

‖ *Or, fearefully.*

h She that had many lost all her children.

i She was destroyed in the mids of her prosperitie.

will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ [k] Woe is mee, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither [l] lent on vsury, nor men haue lent vnto me on vsury: *yet* euery one doth curse me.

11 The Lord sayd, Surely thy remnant shall haue wealth: surely I will cause thy enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the brasse *that commeth* from the North?

13 Thy substance and thy treasures will I giue to be spoiled without ‖ gaine, and that for all thy sinnes euen in all thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, *which* shall burne you.

15 O Lord, thou knowest, remember mee, and visit me, and reuenge me of my [o] persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found *by me*, & I did [p] eat them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioice, but sat alone [q] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate *and* can not be healed? *why* art thou vnto me [r] as a liar, *and as* waters that faile?

19 Therefore thus saith the Lord, If thou [s] returne, then wil I bring thee againe, *and* thou shalt stand before me: and if thou take away the [t] precious from the vile, thou shalt be [u] according to my word: let them returne [x] vnto thee, but return not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shal not [y] preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

k These are the Prophets words, complaining of the obstinacie of the people, & that he was restrained to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against thē, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meaneth here, Nebuzaradan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his country, or to go whither he would: or by the enemy he meaneth ‖ Iewes, which should afterward know Ieremiahs fidelitie, and therefore saue him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

‖ Or, ransome.

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

p meat.

q I had nothing ado with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

r And hast not assisted mee according to thy promise? wherein appeareth, that in the Saints o God is imperfection of faith which through impatiency is oftimes assailed as Chap. 20. 7.

s If thou forget these carnall considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1. 8. and as heere followeth verse 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy good example.

y I will arme thee with an inuincible strength and the powers of the world shall not ouercome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, sheweth him what should be the affliction vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lorde came also vnto mee, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

3 For thus sayeth the Lorde concerning the sonnes, and concerning the daughters, that are borne in this place and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths *and* diseases: they shal not be lamented, neither shall they be buried, *but* they shall be as dung vpon the earth, and they shall bee consumed by the sword, and by famine, and their carkeises shall bee meat for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor bee mooued for them: for I haue taken my peace from this people, sayeth the Lord, *euen* mercy and compassion.

6 Both the great, and the smal shall die in this land: they shall not be buried, neither shall men lament for them, [c] nor cut themselues, nor make themselues bald for them.

7 They shal not stretch out *the hands* for them in the mourning to comfort them for the dead, neither shall they giue them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also goe into the house of feasting, to sit with them to eat and drinke.

9 For thus sayth the Lord of hostes, the God of Israel, Beholde, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voice of gladnesse, the voyce of the bridegrome and the voice of the bride.

10 And when thou shalt shewe this people all these words, and they shal say vnto thee, *Wherefore hath the Lorde pronounced all this great plague against vs? or what is [e] our iniquities and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 (*And ye haue done worse thē your fathers: for beholde, you walke euery one after the stubburnnes of his wicked heart, & will not heare me)

13 Therefore will I driue you out of this land into a land that yee know not, *neither* you nor your fathers, and there shall yee serue other gods day and night: for I will shew you no grace.

14 *Behold therfore, saith the Lord, the dayes come that it shall no more bee said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel [f] from the land of the North, and from all the landes where hee had scattered them, and I wil bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many [g] fishers, and they shall fish them, and after, wil I send out many hunters, and they shal hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks.

17 For mine eyes *are* vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, *and* haue filled mine inheritance with their filthie [h] carions and their abominations.

19 O Lorde, *thou art* my [i] force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the world, and shal say, Surely our fathers haue inherited [k] lies, *and* vanity, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Beholde,

a Meaning, that the affliction should be so horrible in Ierusalem that wife and children should but increase his sorow.

b Signifying that the affliction should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolations and comfort shall be in vaine.

* Chap. 5. 19.

e Because the wicked are always rebellious, and dissemble their own sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answere.

* Chap. 7. 26.

* Chap. 23. 7.

f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath heere chiefly respect to the spiritual deliuerance vnder Christ.

g By the fishers & hunters are meant the Babylonians and Caldeans, who should destroy vs in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Moloch.

i He wondreth at the great mercy of God in this deliuerance, which shall not only extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it commeth only of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off.

21 Beholde, therefore I will this once [l] teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath is commaunded.

THe sinne of Iudah is [a] written with a pen of yron, *and* with the point of a diamond, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon hilles.

3 [e] O my mountaine in the field, I will giue thy substance, *and* all thy treasures to bee spoiled, for the sinne of thy high places throughout all thy the hie borders.

4 And thou shalt rest, [f] and in thee *shalbe a rest* from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, *which* shall burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shalbe like the heath in the wildernesse, and shall not see when *any* good commeth, but shall inhabite the parched places in the wildernesse, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shall be as a tree that is planted by the water, which spreadeth out the rootes by the riuer, and shal not feele when the heat commeth, but her leafe shall be greene, and shall not care for the yere of drought, neither shall cease from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, *and* try the reines, euen to giue euery man according to his wayes, *and* according to the fruite of his workes.

11 [k] *As* the Partrich gathereth *the young*, which shee hath not brought foorth: *so* hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 *As* a glorious throne [l] exalted from the beginning, *so is* the place of our Sanctuary.

13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shall bee whole: [n] saue mee, and I shall be saued: for thou art my praise.

15 Beholde, [o] they say vnto me, Where is the word of the Lord? let it come now.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest that which came out of my lips, was *right* before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye kings of Iudah, & all Iudah, & all the inhabitants of Ierusalē, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carrie foorth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded you fathers.

23 But they obeyed not, neither inclined their eares, but made their necks stiffe and would not heare, nor receiue correction.

24 Neuertheleste, if ye will heare me, saith the Lord, and beare no burden through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shal sit * vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem. and this citie shall remaine for euer.

26 And they shal come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, & shall bring sacrifices of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the aduersers of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise, & goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, & behold he wrought a worke on the wheeles.

4 And the vessell that he made of [e] clay, was broken in the hand of the potter, so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house

[l] They shall once againe feele my power, and mercy for their delinquence, that they may learne to worship me.

[a] The remembrance of their contempt of God cannot passe, albeit for a time he deferre the pun shment, for it shall be manifest to men and Angels.

[b] In stead of the Law of God they haue written idolatrie and all abominations in their heart.

[c] Your sinnes appear in all the altars that you haue erected to idoles.

[d] Some read, So that their children remember their altars, that is, follow their fathers wickednesse.

[e] Zion that was my mountaine shall now be left a wastie field.

[f] Because thou wouldest not giue the land rest, at sabbatical times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

[g] The Iewes were given to worldly policies, & thought to make themselues strong by the friendship of the Egyptians, Isa. 31.1.3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre contemptible men to God, which is manifest, Isa. 22. Chap. 48. 45.

[h] Reade Psal. 1.3.

[i] Beleeue the wicked haue euer some cause to defend their doings, he sheweth that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts. 1 Sam. 16.7. 2. Chron. 18.9 Psal. 10. Chap. 11.20 and 20.12. Reuel. 2.23.

[k] As the Partrich by calling gatheretb others which forsake her, when they see that shee is not their dame: so the couetous man is forsaken of his riches, because he commeth by them falsely.

[l] Shewing that the godly ought not to glorie in nothing, but in God, who doth exalt his, and hath left a signe of his fauour in his Temple.

[m] Their names shall not be registred in the booke of life.

[n] He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.

[o] The wicked say that my prophesie shall not come to passe because thou deferest the time of thy vengeance.

[p] I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

[q] Howsoeuer the wicked deale ingoriously with me, yet let me finde comfort in thee.

[r] Reade Chap. 11.20.

[s] Whereas thy doctrine may be best vnderstood both of high and low.

[t] By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremonie, they must needs be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, hee maketh them transgressours of the whole lawe, for asmuch as the first and second table are contained herein.

* *Chap. 22.4.*

[e] As the porter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45.9. wisd. 15.7. rom. 9.20,21.

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to root it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will [b] repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdome to build it and to plant it.

10 But if it doe euil in my sight, and heare not my voyce, I wil repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said [c] desperately, Surely we will walke after our owne imaginations and doe euerie man *after* the stubburnnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the snowe of Lebanon, *which commeth* from the rocke of the field? [d] or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, *and* haue burnt incense to vanitie, and *their prophets* haue caused them to stumble in their wayes *from* the [e] ancient wayes, to walke in the paths *and* way that is not troden,

16 To make their land desolate, *and* a perpetuall derision, *so that* euery one that passeth thereby shall be astonished and wagge his head,

17 I wil scatter them with an East wind before the enemie: I wil shew them the backe, and [f] not the face in the day of their destruction.

28 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Law [g] shall not perish from the Priest, nor counsell from the wise, nor the word from the Pophet: come, and let vs smite him with the [h] tongue, and let vs not giue heed to any of his words.

19 Hearken vnto mee, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them *and* to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their young men be slaine by the sword in the battell.

22 Let the crie bee heard from their houses, when thou shalt bring an hoste suddainely vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me *tendeth* to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them bee ouerthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

Her prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus saide the Lord, Goe and buy an earthen bottell of a potter, and *take* of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the ‖ Eastgate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare ye the worde of the Lord, O [a] Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shal [b] tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto others gods, whom *neither* they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I [c] commaunded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shal no more be called [d] Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I wil cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate and an hissing, *so that* euery one that passeth thereby, shal be astonished and hisse because of all the plagues thereof.

9 * And I wil feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith the enemies that seeke their lines, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saieth the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a [e] potters vessell, that cannot be made whole againe, and they shall burie *them* in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saieth the Lord, and to the inhabitants thereof, and I wil make this citie like Topheth.

13 For the houses of Ierusalem, & the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose [g] roofes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and saide to all the people,

15 Thus

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) ceaseth no place: and this the scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leaue God which was present with them.

e That is, the way of truth which God had taught by his law, reade Chap. 5. 16.

f I will shew mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. King. 22. 24. Chap. 7. 4. and 20. 2. malac. 1. 4. and thus the false Church persecuteth the true Church, which standeth not in outwarde pompe, and in multitude, but is knowen by the grace of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries which growe dayly more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction because he knew that it should tend to Gods glory, and profite of his Church.

‖ Or, gate of the sonne.

a By Kings here and in other places are meant counsellers & gouernors of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whosoeuer is not commanded by Gods worde touching his seruice, is against his worde.

d Reade Chap. 7. 31. and 1. Kings 13. 10. isa. 30. 33.

e Chap. 18. 16. and 49. 13. and 50. 13.

* Deu. 28. 53. lament. 4. 10.

e This visible figure was to confirme them touching the aduenture of this plague which the Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they pollluted their owne houses therewith, so we see yet among the Popists.

g Reade Deu. 22. 8.

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the worde of God. 3 He prophesieth the captiuitie of Babylon. 7 Hee complaineth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the hie gate of Beniamin, which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Behold, I wil make thee to bee a terrour to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the King of Babel, and hee shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I wil deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwel in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy [b] friendes, to whom thou hast prophesied lies.

7 O Lorde, thou hast deceiued mee, and I am [c] deceined: thou art stronger then I, and hast [d] preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But *his word* was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not *stay*.

10 For I had heard the rayling of many, *and* feare on euery side. [f] Declare, *said they*, and we wil declare it: all my familiars watched for mine halting, *saying*, It may be that he is deceiued: so we shal preuaile against him, and we shall execute our vengeance vpon him.

11 [g] But the Lord is with mee like a mighty gyant: therfore my persecuters shalbe ouerthrowen, and shall not preuaile, *and* shalbe greatly confounded: for they haue done vnwisely, *and their* euerlasting shame shall neuer be forgotten.

12 * But, O Lorde of hostes, that tryest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed *be* the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed *be* the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide,

17 Because he hath not slaine mee, *euen* from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shalbe taken, and the city burned.

THe worde which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lorde for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I wil [b] turne backe the weapons of warre that are in your handes, wherewith yee fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty arme euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man, and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: hee shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this citie, shall die by the sworde and by the famine, and by the pestilence: but hee that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shalbe vnto him for a [e] pray.

10 For I haue set my face against this city, for euil and not for good, saith the Lord: it shalbe giuen into the hand of the King of Babel, and hee shall burne it with fire.

11 ¶ And *say* vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, Thus saith the Lord, * Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressour, lest

a That wee see that the thing which neither the King nor the Princes, nor the people dust enterprise, against the Prophet of God, his Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18. Or, *fare round about*

b Which haue feigned themselues to be stirred by thy false prophesies.

c Herein appeareth the impatiencie, which oftentimes ouercometh the seruants of God, when they see not their labours to profit, and also feele their owne weakeneſſe, reade chap. 15. 18.

d Thou diddest thrust me foorth to this worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, & threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, sins that Gods spirit did force him thereunto.

f Thus the enemies conferred together to knowe what they had to doe, that they might accuse him thereof, reade Mat. 12. 10.

g Here he sheweth how his faith did striue against temptation & sought vnto God for strength.

* 1. Sam. 16. 7. 1. Chron. 28. 9. Psal. 17. 9. chap. 11. 20. and 17. 10.

h How the children of God are ouercome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: reade Iob 3. 1. and chap. 15. 10.

i Alluding to the destruction of Sodom and Gomorrah. Gen 19. 25.

k Meaning, that the fruite thereof might neuer come to profite.

a Not that the King was touched with repentance of his sinnes, and so sought to God, as did Hezekiah, when he sent to Esaias. 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him, * *Chap.* 38. 2.

e As a thing recouered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

* *Chap.* 22. 3.

f Be diligent to doe iustice.

lest my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Beholde, I *come* against thee, g O inhabitant of the valley, *and* rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire h in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

2 He exhorteth the King to iudgement and righteousnes. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

THus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the worde of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shal the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets and vpon horses, *both* he and his seruants and his people.

5 But if yee will not heare these wordes, I b sweare by my selfe, sayeth the Lorde, that this House shalbe waste.

6 For thus hath the Lorde spoken vpon the kings house of Iudah, Thou art c Gilead vnto me, *and* the head of Lebanon, *yet* surely I will make thee a wildernesse, *and as* cities not inhabited,

7 And I will d prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

8 f And many nations shall passe by this city, and they shall say euery man to his neighbour, Wherefore hath the Lorde done thus vnto this great city?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, *but* weepe for him g that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by i vnrighteousnesse, and his chambers without equitie: hee vseth his neighbour without wages, and giueth him not for his worke.

14 Hee saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and seeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy k father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, *euen* to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shal not lament l him, *saying*, Ah, my brother, or ah, sister: neither shall they mourne for him, *saying*, Ah, lord, or ah, his glory.

19 Hee shall be buried, as an asse m is buried, *euen* drawen and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon, and cry: showte in o Bashan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: *but* thou saydest, I will not heare, this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feede all thy pastors, p and thy louers shall goe into captiuity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, *and* makest thy nest in the q cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou feareſt, euen into the hand of Nebuchad-rezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee, into another countrey, where yee were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah *as* a despised *and* broken idole? or *as* a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a land that they know not?

29 O s earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this t man destitute of *childrē*, a man that shal not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Against false pastors. 5 A prophesie of the great Pastour Iesus Christ.

Woe

g Meaning Ierusalem which was buildded part on the hill and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

*Chap. 21. 12.

a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeeres.

*Chap. 17. 25.

b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his othe.

c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.

d The Ebrewe word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13. 3. chap. 6. 4. and 12. 3.

e Thy buildings made of Cedar trees.

f As they that wonder at a thing which they thought would neuer haue come so to passe, Deut. 29. 24. 1 King. 9. 8.

g Signifying that they should lose their King: for Iehoiachin went foorth to meete Nebuchad nezzar, and yeelded him selfe and was caried into Babylon, 2. King. 24. 12.

h Whome some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as vers 18.

i By bribes and extortion.

k Meaning Iosiah, who was a geuen to ambition and superstitie, but was content with mediocritie and did onely delight in setting forth Gods glory and to doe iustice to all.

l For euery one shall haue ynough to lament for himselfe.

m Not honourably among his fathers, but as carions are cast in a hole because their stinke should not infect, reade 2. King. 14. 1. Iosephus Antiquit. 10. 8. writeth that the enemie slew him in the citie, and commanded him to bee cast before the walles vnburied, looke Chap 36. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assiria, wherby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernours and they that should helpe thee, shall vanish away as winde.

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not bee taken from his house: but hee abused Gods promise, and therefore was iustly deprived of the kingdome.

s Hee sheweth that all posterities shall bee witnesses of this iust plague, as though it were registred for perpetuall memorie.

t Not that hee had no children (for after hee begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

WO *be* vnto [a] the pastours that destroy and scatter [b] the sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that [c] feede my people, Yee haue scattered my flocke, & thrust them out, and haue not visited them: beholde, I will visite you for the wickednesse of your works, sayth the Lord.

3 And I will gather the [d] remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and increase.

4 And I will set vp shepheards ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shall any of them bee lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous [e] branch, and a King shall reigne and prosper, and shall execute iustice and iustice in the earth.

6 In his dayes Iudah shall be saued, and * Israel shall dwel safely, and this is the Name wherebyby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The [f] Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the [g] prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath † ouercome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their [h] course is euill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse haue I found in mine [i] House, saith the Lord.

12 Wherefore their way shalbe vnto them as slipperie *wayes* in the darknesse: they shall be driuen foorth and fall therein: for I will bring a plague vpon them, *euen* the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal, & caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem [k] filthinesse: they commit adultery and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all [l] vnto me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes concerning the prophets, Beholde, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednesse gone foorth into all the land.

16 Thus saith the Lord of hosts, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne [n] heart, *and* not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayd, Yee [o] shall haue peace: and they say vnto euery one that walketh after the stubburnnesse of his owne heart, No euill shall come vpon you.

18 For [p] who hath stood in the counsell of the Lorde that hee hath perceiued, and heard his word? Who hath marked his worde and heard it?

16 Behold, the tempest of the Lord goeth forth in *his* wrath, and a violent whirlewinde shall fall downe vpon the head of the wicked.

20 The anger of the Lord shal not returne vntill he haue executed, and till he haue perfourmed the thoughts of his heart: in the latter dayes yee [q] shall vnderstand it plainely.

21 * I haue not sent these prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and [r] had declared my words to my people, then they should haue turned them from their euil way, and from the wickednesse of their inuentions.

23 Am I a God *at hand*, saith the Lord, and not a God [s] farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophesie lies in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? † Doe thy prophets delight to prophesie lies, euen prophecying the deceite of their owne heart?

27 Thinke they to cause [u] my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him [x] tell a dreame, and hee that hath my word, let him speake my worde faithfully: [y] what is the chaffe to the wheate, saith the Lord?

29 Is not my worde euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I *will come* against the prophets, saith the Lord, that [z] steale my word euery one from his neighbour.

31 Beholde, I *will come* against the prophets, saith the Lord, which haue sweet tongues, and say, [a] He sayth.

32 Behold, I *will come* against them that prophesie false dreames, sayth the Lorde, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the [b] burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The [c] burden of the Lord, I

[a] Meaning, the princes, gouernors and false prophets, as Ezek. 34.2.
[b] For the which I haue especial care, and haue prepared good pastures for them.
[c] Whose charge is to feede the flocke, but they eat the fruit thereof, Ezek. 34.3.
[d] Thus the Prophets euer vse to mixe the promises with the threatnings, lest the godly should bee too much beaten down, and therefore hee sheweth how God will gather his Church after this dispersion.
[e] This prophecie is of the restitution of his Church in the time of Iesus Christ, who is the true branch, reade Isa. 11.1. and 45.8 chap 23.15. dan. 9.24
* Deut. 33.28.
* Chap. 33.16.
[f] Reade Chap. 16.14.

[g] Meaning the false prophets which deceiue the people, wherein appeareth his great loue toward his nation, reade Chap. 14.13.
† Heb. passed ouer, or troubled.
[h] They runne headlong to wickednes, and seeke vaine helpe.
‖ Or, hypocrites.
[i] My Temple is full of their idolatry and superstition.

‖ They which should haue profited by my rods against Samaria, are become worse then they.
‖ Though to the world they seeme holy fathers, yet I detest them as I did those abominable cities.
[n] Reade Chap. 8.14.
‖ Or, hypocrisie.
[n] Which they haue inuented of their owne braines.

[o] Reade Chap. 6. 14. and 8. 11.

[p] Thus they did deride Ieremiah, as though the word of God were not reuealed vnto him: so also spake Zidkiah to Michah, 1. King. 22.24.

[q] Both that God hath sent me, and that my words shall be true.
* Chap. 14.13, 14. and 27.15. and 29.8, 9.
[r] He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.
[s] Doe not I see your falsehoode, howsoeuer you cloke it, & wheresoeuer you commit it?
[t] I haue a prophecie reuealed vnto me, as Num. 12.6.
† Heb. Is it in the heart of the Prophet?
[u] Hee sheweth that Satan raiseth vp false prophets to bring the people from God.
[x] Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were a cloke to couer his lies.
[y] Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleaging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek 3.17. 1. cor. 2.13. & 4.2. 2. tim. 2.15. 1. pet. 4.10, 11.
[z] Which set forth in my Name that which I haue not commanded.
[a] To wit, the Lord.
[b] The Prophets called their threatnings Gods burden, the wicked in deriding the worde, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden.
[c] Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word Burden to cease, and teach them to aske with reuerence, What sayth the Lord?

den, which the sinners were not able to sustaine, therefore

will

will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans [d] word shall be his burden: for yee haue peruerted the words of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lorde, Then thus sayth the Lorde, Because yee say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, euen I wil vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you and your fathers, *and cast you* out of my presence,

40 And wil bring * an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

d The thing which they mocke and contemne, shall come vpon them.

‖ Or, take you away

* Chap. 20.11.

CHAP. XXIIII.

1 The vision of the baskets of figs, 5 Signifying that part of the people should bee brought againe from captivitie, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed mee, and beholde, two [a] baskets of figges were set before the Temple of the Lorde, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket *had* very good figs, *euen* like the figs that are first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so euill.

3 Then sayd the Lord vnto mee, What seest thou, Ieremiah? And I said, Figs: the good figs very good, and the naughty figs very naughty, which cannot be eaten, they are are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figs, so will I know them that are caried away captiue of Iudah to be good, whom I haue sent out of this [b] place, into the land of the Caldeans.

6 For I wil set mine eies vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them [c] an heart to knowe me, that I am the Lord, and they shalbe * my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughty figs which cannot be eaten, they are so euill (surely thus saith the Lord) so wil I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, & for a reproch, and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them,

a The good figs signified them that were gone into captivitie, and so saued their life, as Chap. 21.8. and the naughty figs them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approueth the yeelding of Ieconiah, and his company, because they obeyed the Prophet, who exhorted them thereunto

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

* Chap. 31.33. heb. 8.10.

* Chap. 29.17.

d Which fled thither for succour.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them & to their fathers.

CHAP. XXV.

1 He prophesieth that they shall bee in captivitie seuentie yeeres, 12 And that after the seuenty yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.

THe worde that came to Ieremiah concerning all the people of Iudah, in the [a] fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the son of Amon king of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending *them*, but ye would not heare, nor encline your eares to obey.

5 They [d] sayd, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And go not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I wil not punish you.

7 Neuertheleſse, yee would not heare mee, sayth the Lord, but yee haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because yee haue not heard my words,

9 Beholde, I will send and take *to me* all the [e] families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will destroy them, and make them an astonishment and an hissing, & a continuall desolation.

10 * Moreouer I will ‖ take from them the voice of mirth and the voice of gladnesse, the voice of the bridegrome & the voice of the bride, the noise of the [h] millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, *and* these nations shall serue the king of Babel seuenty yeeres.

12 And when the [i] seuenty yeeres are accomplished, I wil visit [k] the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation,

13 And I will bring vpon that land all my words which I haue pronounced against it, *euen* all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great kings shall

a That is, in the third yere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yere of Iehoiakims reigne, yet that yere is not here counted because it was almost expired, Dan. 1.1.

b Which was the first yere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7.13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry and the vaine confidence of men: for vnder these two all other were contained, 2. King 17.13. chap. 18.11. and 35.15. Ionah 3.8.

e The Caldeans and all other powers.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, & to work that which they doe of malice, to his honour and glory.

g As the Philistins, Ammonites, Egyptians and others.

* Chap. 16.9.

‖ Or, destroy.

h Meaning, that bread and all things that should serue vnto their feastes, should be taken away.

i This reuelation was for the confirmation of his prophesie, because he told them of the time that they should come and remaine in captivitie, 2. Chron. 36.22. Ezra 1.1. chap. 29.10. Dan 9.2.

k For seeing the iudgment began at his owne house, the enemies must needs be punished most grieuously, Ezek. 9.6. 1. Pet. 4.17.

euen

uen l serue themselues of them: thus wil I recompense them according to their deedes, and according to the workes of their owne handes.

15 For thus hath the Lord God of Israel spoken vnto me, m Take the cup of wine of this *mine* indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be mooned, and bee mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 *Euen* Ierusalem and the cities of Iudah, and the kings thereof, and the princes therof, to make them desolate, an astonishment, an hissing, and a curse, n as *appeareth* this day:

19 Pharaoh *also*, King of Egypt, and his seruants, and his princes, and all his people:

20 And all sortes of people, and all the Kings of the land o of Vz: and all the kings of the land of the Philistims, and p Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 q Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the r Yles, that are beyond the sea,

23 And s Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the t desert,

25 And all the kings of Zimri, & all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of u Sheshach shall drinke after them.

27 Therefore say thou vnto them, Thus sayth the Lorde of hostes, the God of Israel, Drinke and bee drunken, and spue and fall, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, Ye shall certainely drinke.

29 For loe, I begin to plague the x city, where my Name is called vpon, and should you go free? Ye shall not goe quite: for I will call for a sword vpon all the inhabitants of the earth, sayeth the Lord of hostes.

30 Therefore prophecie thou against them all these wordes, and say vnto them, * The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, *and* hee will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a * great whirlewinde shall be raised vp from the coastes of the earth.

33 And y the slaine of the Lord shal be at that day, from *one* end of the earth, euen vnto the *other* end of the earth: they shall not be mourned, neither gathered nor buried, *but* shall bee as the dunge vpon the ground.

34 Howle, a ye shepheards, and cry, and wallow your selues in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and yee shall fall like a precious vessels.

35 And the b flight shall faile from the shepheards, and the escaping from the principal of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, *shalbe heard*: for the Lord hath destroyed their pasture.

37 And the † best pastures are destroyed because of the wrath and indignation of the Lord.

38 Hee hath forsaken his couert, as the lion: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

1 Ieremiah mouneth the people to repentance. 7 Hee is taken of the false Prophets and Priestes, and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus sayeth the Lord, Stand in the a court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lordes House, all the wordes that I commaund thee to speake vnto them: keepe not b a word backe,

3 If so be they will hearken, and turne euery man from his euil way, that I may c repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus sayth the Lord, If ye will not heare me to walke in my Lawes which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending *them*, and will not obey *them*,

6 Then will I make this House like d Shiloh, and wil make this citie e a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Ieremiah speaking these wordes in the House of the Lord.

8 Now when Ieremiah had made an ende of speaking all that the Lord had commaunded *him* to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This f House shal be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the House of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the House of the Lord, and sate downe in the entrie of the g new gate of the Lords *House*.

11 Then spake the Priests, and the Prophets vnto the Princes, and to all the people, saying, † This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath h sent mee to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

l That is, of the Babylonians, as Chap. 27.7.

m Signifying, the cruelty all those that God had appointed for cruelty, as Psal. 75.8. Isa. 51.17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

n For now it beginneth, and shall be continued till it be accomplished.

o Reade Iob 1.1.

p Which were cities of the Philistims.

q Edom is here taken for the whole country, and Vz for a part thereof.

r As Greecia, Italia, and the rest of their countries.

s These were people of Arabia, which came of Dedan the sonne of Abraham and Ketura.

t For there were two countries so named, the one called plentifull, and the other, barren, or desert.

‖ Or, Persia.

u That is, of Babylon, as Chap. 51.41.

x That is, Ierusalem, reade vers. 12.

* Ioel 3.16. Amos 1.2.

* Chap. 30.23.

y They which are slaine at the Lords appointment.

a Yee that are chiefe rulers, and gouernours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

† Ebr. peaceable.

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20.27.

c Reade chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it, Matth. 26.61. Acts 6.13. not considering that this was meant of the Church, where God will remaine for euer.

g So called, because it was repaired by Ioatham, 2. King. 15.35.

† Ebr. iudgement of death belongeth to this man.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaile though they should put him to death, but heape greater vengeance vpon their heads.

your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then saide the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hostes, Zion shalbe plowed *like* a field, and Ierusalem shalbe an heape, and the mountaine of the i house *shalbe* as the hie places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the k plague, that he had pronounced against them? Thus might we procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, *one* Vrijah the sonne of Shemaiah, of Kiriath-iarim, who prophesied against this citie, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the King sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the King l sent men into Egypt, *euen* Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the King, who slew him with the sword, and m cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

Ieremiah at the commandements of the Lord sendeth bonds to the King of Iudah and to the other Kings that were there, whereby they are monished to bee subiects vnto Nebuchad-nezzar. 9 Hee warneth the people, and the Kings and rulers that they beleeue not false Prophets.

IN the beginning of the reigne of a Iehoiakim the sonne of Ioliah King of Iudah came this worde vnto Ieremiah from the Lord, saying,

2 Thus sayeth the Lord to mee, Make thee b bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, & to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus sayeth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the King of Babel my c seruant, and the beastes of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne vntill the very time of his lande come also: then many nations and great Kings shall e serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly *giuen* them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, & serue him, those wil I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that yee might perish, *both* you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be f brought againe from Babel: for they prophesie a lie vnto you.

17 Heare them not, *but* serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the word of the Lord bee with them, let them g intreate the Lord of hostes, that the vessels, which are left in the House of the Lorde, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried * away captiue Ieconiah

* Mich. 1. 1. and 3. 12.

i This is, of the House of the Lord: to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the Priestes hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanherib.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared but persecute the ministers thereof, and yet in the end they preuail nothing, but prouoke Gods iudgements so much the more.

m As in the first, Hezekiahs example is to be followed, so in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his houshold.

n Which declareth that nothing could haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoide many doubts, and make the reading much more easie.

b By such figures the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same. Isai. 20. 2. and therefore the false Prophets to get more credit, did vse also such visible figures, but they had no reuelation, 1. King. 22. 11.

c Beside Chap. 25. 9.

d Meaning, Euil merodach, and his sonne Bellsazar.

e They shal bring him and his kingdome in subiection, as Chap. 25. 14.

f Which were taken when Ieconiah was led captiue into Babel

g For it was not only the Prophets office to shew the word of God, but also to pray for the saluacion of the people, Gen. 20. 7. which these could not doe because they had no inspiration of God, but God had pronounced the contrary, 2. King. 25. 13.

* Chap. 11. 14 and 23. 21. and 29. 9.

* Chap. 28. 3.

* 2. King. 24. 13.

niah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vnrill the day that I visit [h] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophesieth.

AND that same yeere in the beginning of the [a] reigne of Zedekiah king of Iudah, in the [b] fourth yeere, *and* in the fift moneth, Hananiah the sonne of Azar the prophet, which was of Gibeon, spake to me in the House of the Lord in the presence of the Priests, and of all the people, and sayd,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 † Within two yeeres space I wil bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim king of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the [d] Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah sayd, So be it: the [e] Lord so doe, the Lord confirme thy wordes which thou hast prophesied, to restore the vessels of the Lords House, and all that is caried captiue, from Babel into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before mee and before thee in time past, [f] prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 *And* the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, *then* shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus sayth the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus sayth the Lord of hostes the God of Israel, I haue put a [h] yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the [i] beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the Prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus sayth the Lord, Beholde, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet [k] died the same yeere in the seueath moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophesieth their returne after (seuen) yeeres. 16 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophesied.

NOw these are the wordes of the ‖ booke that Ieremiah the Prophet sent from Ierusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priestes, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the [b] Queene, and the eunuches, the [c] princes of Iudah, and of Ierusalem, and the workmen, and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah [e] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue [d] caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them,

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiue, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus sayeth the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophesie vnto you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie yeeres be accomplished at Babel, I will visite you, and perfourme my good promise toward you, and cause you to returne to this place.

11 For I knowe the thoughts, that I haue thought towards you, sayth the Lord, *euen* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then shall you crie vnto mee, and ye shall goe and pray vnto mee, and I will heare you.

13 And ye shall seeke mee, and finde *mee*, because

[h] That is, a hard, & cruel minde.

[i] Signifying, that all should be his, as Dan. 2. 38.

[k] Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

‖ Or, letter.

[a] For some died in the way.

[b] Meaning, Ieremiahs mother.

[c] Chap. 24. 1.

[e] To entreate of some equall conditions.

[d] To wit, the Lord, whose worke this was.

[e] The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, and quietnes, that their troubles might not be increased, and that they might with more patience and less griefe wake for the time of their deliuerance, which God had appointed most certaine: for els not onely the Israelites, but all the world, yea, and the insensible creatures should seioice when these tyrants should be destroyed, as Isa. 14. 4.

cause ye shall seeke me with all f your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayth the Lord, and will bring you againe into the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp g Prophets in Babel,

16 Therefore thus sayeth the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone foorth with you into captiuitie:

17 *Euen* thus sayth the Lord of hostes, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile i figs, that cannot be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terrour to all kingdoms of the earth, *and* k a curse, and astonishment, and an hissing, and reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, sayth the Lord, which I sent vnto them by my seruants the Prophets, l rising vp early, and sending *them*, but yee would not heare, sayth the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuity, whom I haue sent from Ierusalem to Babel.

21 Thus sayth the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Behold, I will deliuer them into the hande of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuity of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt m in the fire,

23 Because they haue committed n villenie in Israel, and haue committed adulterie with their neighbours wives, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testifie it, sayth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for o Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore, why hast thou not reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sens vnto vs in Babel, saying, This *captiuitie* is long: build houses to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and hee caused you to trust in a lie,

32 Therefore thus saith the Lord, Beholde, I will visit Shemaiah the Nehelamite, and his seed: hee shall not haue a man p to dwell among this people, neither shall hee behold the good, that I will do for my people, saith the Lord, because hee hath spoken rebelliously against the Lord.

CHAP XXX.

1 *The returne of the people from Babylon.* 16 *Hee threatneth the enemies.* 18 *and comforteth the Church.*

THe word, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in a a booke.

3 For loe, the dayes come, saith the Lord, that I wil bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, Wee haue heard a b terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man trauell with childe: wherefore doe I beholde euery man with his hands on his loynes as a woman in trauell, and all faces are turned into paleneſſe?

7 Alas, for this c day is great: none *hath bene* like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that d day, saith the Lord of hostes, I will breake e his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues f of him.

9 But they shall serue the Lord their God, and g Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre *countrey*, and thy seed from the land of their captiuitie, and Iaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet I will not vtterly destroy thee, but I wil correct thee by iudgement, and not h vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, *and* i thy wound is dolorous.

13 There is none to iudge thy cause, *or to lay* a plaister: there are no medicines, nor helpe for thee.

14 All thy k louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound *of* an enemie, *and* with a sharpe chastisement for the multitude of thine iniquities, *because* thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: *because* thy sinnes are increased, I haue done these things vnto thee.

16 l Therefore

f When your oppression shall be great, and your afflictions caust you to repent your disobedience and also when the seuenty yeares of your captiuitie shall be expired, 2.Chron.36.22. Esra 1.1.chap.25. 12. dan.9.2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap.24.1.2.

k Reade Chap. 26.6.

l Reade Chap.7. 13.and 15.3.and 26.5.

m Because they gaue the people hope of speedy returning.

n Which was adultery, and falsifying the word of God.

‖ *Or, dreamer.*

o Shemaiah the false prophet flatteruth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada, to punish whosoeuer vttered aught against the word of God, of the which he would haue made Ieremiah one, calling him raueer and false prophet.

p He and his seed shall be destroyed, so that none of them should see the benefits of their deliuerance.

a Because they should be assured and their posterity confirmed in the hope of this deliuerance prouided.

b He sheweth before that this deliuerance shall come the Chaldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorow as a woman in her trauell, as 13.13.

c Meaning, that the time of their captiuitie should be greatest.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, Iaakob.

g That is, Messiah which should come of the stocke of Dauid according to the flesh, and should be the true pastour, as Ezek. 34.23. why in the fourth, and the kingdome that should be euerlasting in the person of Dauid that is, Reade Chap. 10.21.

i Meaning that no man is able to make out a sufficient, but that it must be the work of God.

k The Idolatrous and Idolatrous which then dwelt without Iudah, who fell after in idolatrie.

UMI

16 [l] Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoile thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The castaway, *saying*, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I wil bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, [m] and the palace shall remaine after the manner thereof.

19 And out of them shall proceede [n] thanksgiuing, and the voice of them that are ioious, and I will multiplie them, and they shall not bee few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as aforetime, and their congregation shalbe established before me: and I will visit all that vexe them.

21 And their [o] noble *ruler* shall be of themselues, and their gouernour shal proceed from the mids of them, and I will cause him to draw neere, and approch vnto mee: for who is this that directeth his [p] heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will bee your God.

23 Behold, [q] the tempest of the Lord goeth foorth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 He rehearseth Gods benefites after their returne from Babylon, 23 And the spirituall ioy of the faithfull in the church.

AT the [a] same time, saith the Lord, wil I be the God of all the families of Israel, and they shal be my people.

2 Thus saith the Lord, The people which [b] escaped the sword, found grace in the wilderness: [c] he walked *before* Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of old, *say they:* [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercy haue I drawen thee.

4 Againe I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still [f] be adorned with thy tymbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall crie, Arise, and let vs goe vp vnto [k] Zion to the Lord our God.

7 For thus saith the Lord, Reioice with gladnesse for Iaakob, and shoute for ioy among the chiefe of the [l] Gentiles: publish prayse and say, O Lord, saue thy people, the remnant of Israel.

8 Behold, I will bring them from the North

l Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoile thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

m Meaning that the citie and the palace should be restored to their former state.

n Sheweth how the people shall with praise and thanksgiuing acknowledge this benefit.

o Meaning Zerobabel, who was the figure of Christ, in whom this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

q Left the wicked hypocrites should harden themselues with these promises, the Prophet sheweth what shal be their portion.

r When the Messiah and deliuerer is here.

s When this noble gouernour shal come, meaning Christ, not onely Iudah and Israel, but the rest of the world shall be called.

t Which were diuided from the vnity of Church.

u Toward God.

x The people thus rapt as though heaven not to be, and all as them were as he had been of old.

y Tender Loue whereby that his loue is not changeable.

z Thou shalt haue all things in so great abundance, which is meant by towers, & planting on them, & vine-yeeres, which were made in Christ Iesus. Read ver. 20. and ver. 32. & chap. 32. 8. Iesus the Messiah, which were before scattered vnder the kingdome of Christ, which was the restauration of the true Israel.

b That is, shall eat the fruit the eof. as Leuit. 19. 23. deut. 20. 6.

c The ministers of the word.

d They shall exhort all to the embracing of the Gospel, as Isa. 2. 3.

e He sheweth what shall be the concord and loue of all vnder the Gospel, when none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

countrey, and gather them from the coastes of the world, *with* the blind and the lame among them, *with* the woman with child, and her that is deliuered also: a great company shal returne hither.

9 They shal come [m] weeping, and with mercie will I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.

10 ¶ Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattereth Israel, will gather him, and will keepe him, as a shepheard *doth* his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand [p] of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifulnesse of the Lord, *euen* for the [q] wheate and for the wine and for the oyle, and for the increase of sheepe, and bullocks: and their soule shalbe as a watered garden, and they shall haue no more sorrow.

13 Then shal the virgin reioice in the [r] dance, and the yong men and the old men together: for I will turne their mourning into ioy, & wil comfort them, and giue them ioy for their sorowes.

14 And I wil replenish the soule of the Priests with [s] fatnesse, and my people shalbe satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, *and* bitter weeping. [t] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saieth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemie:

17 And there is hope in thine ende, sayth the Lord, that *thy* children shall come againe to their owne borders.

18 I haue heard [u] Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon *my* [z] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim [a] my deare sonne or pleasant child? yet since I spake vnto him, I still [b] remembred him: therefore my bowels are troubled for him: I wilsurely haue compassion vpon him, saith the Lord.

21 Set thee vp [c] signes: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne to these my cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hostes the God of Israel, Yet shall they say this thing in the land of

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 50. 4 Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearely beloued, as the first child is to the father.

p That is, from the Babylonians, and other enemies.

q By these temporall benefits hee meaneth the spiritual graces, which are in the Church, and whereof there should be euer plenty, Isa. 58. 11, 12.

r In the company of the faithful, which euer praise God for his benefits.

s Meaning the spirit of wisedome, knowledge and zeale.

t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Benismites, or Israelites: that is, vtterly destroyed and caried away, in so much that if Rahel the mother of Benismin could haue risen againe to seeke for her children, she should haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton, and could not be subject to the yoke.

y He sheweth how the faithfull vse to pray: that is, desire God to turne them forasmuch as they cannot turne of themselues.

z In signe of repentance and detestation of my sinne.

a As though he would say. Not for by his iniquitie he did what lay in him.

c Marke by what signes.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whome a woman should conceiue and beare in her wombe. Which is a strange thing in earth because he should be borne of a virgin without man, or hee meaneth that Ierusalem, which was like a barren woman in her captiuity should be fruitfull as shee that is in yoke in mariage, and whom God blesseth with children.

Iudah, and in the cities thereof, when I shal bring
againe their captiuitie, The Lord blesse thee, O ha-
bitation of iustice, *and* holy mountaine.
24 And Iudah shall dwell in it, and all the ci-
ties thereof together, the husbandmen and they
that goe forth with the flocke.
25 For I haue satiate the wearie soule, and I
haue replenished euery sorowfull soule.
26 Therefore I awaked and beheld, and my
sleepe e was sweete vnto me.
27 Behold, the dayes come, saith the Lord, that
I will sow the house of Israel, and the house of Iu-
dah, f with the seede of man, and with the seede
of beast.
28 And like as I haue watched vpon them, to
plucke vp and to roote out, and to throw downe,
and to destroy, and to plague *them*, so wil I watch
ouer them, to build and to plant *them*, sayeth the
Lord.
29 In those dayes shall they say no more, The
fathers haue g eaten a sowre grape, and the chil-
drens teeth are set on edge.
30 But euery one shall die for his own iniqui-
tie: euery man that eateth the sowre grape, his
teeth shall be set on edge.
31 ¶ Behold, the dayes come, sayth the Lord,
that I will make a h new couenant with the house
of Israel, and with the house of Iudah,
32 Not according to the couenant that I made
with their fathers, when I took them by the hand
to bring them out of the land of Egypt, the which
my couenant they i brake, although I was || an
husband vnto them, saith the Lord.
33 But this shall bee the couenant that I will
make with the house of Israel. After k those daies,
sayth the Lord, I wil put my Law in their inward
parts, and write it in their hearts, and wil be their
God, and they shalbe my people.
34 And they shall l teach no more euery man
his neighbour and euery man his brother, saying,
Know the Lord: for they shall all know me from
the least of them vnto the greatest of them, sayth
the Lord: for I wil forgiue their iniquity, and wil
remember their sinnes no more.
35 Thus sayth the Lord, which giueth m the
sunne for a light to the day, *and* the courses of the
moone and of the starres for a light to the night,
which breaketh the sea, when the waues thereof
roare: his Name n the Lord of hosts.
36 If these ordinances depart out of my sight,
sayth the Lord, then shal the seede of Israel cease
from being a nation before me, for euer.
37 Thus saith the Lord, If the heauens can be
measured, o or the foudations of the earth be sear-
ched out beneath, then wil I cast off all the seed of
Israel, for all that they haue done, saith the Lord.
38 Behold, the daies come, saith the Lord, that
the p city shalbe built to the Lord from the tower
of Hananeel, vnto the gate of the corner.
39 And the line of the measure shall go forth
in his presence, vpon the hil Gareb, and shal com-
passe about to Goath.
40 And the whole valley of the dead bodies, &
of the ashes, & all the fields vnto q brooke of Ki-
dron, & vnto the corner of the horsegate toward
the East *shalbe* holy vnto the Lord, neither shall it
be plucked vp, nor destroyed any more for euer.

e Having vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.
f I will multiply, and enrich them with people and cattell.
g The wicked vsed this prouerb, when they did murmure against Gods iudgments pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished Ezek. 18.3.
h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.
i And so were the occasion of their own diuorcement through their infidelitie, Isa 50.1.
|| *Or, master.*
k In the time of Christ, my law shall in stead of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8.8, 10.
l Vnder the kingdome of Christ there shall be none blinded with ignorance, but I will giue them faith, and knowledge of God for remission of their sinnes and dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54.13 but the full accomplishing hereof is referred to the kingdome of Christ, when we shall be ioyned with our head.
m According to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it that I will leaue them my word for euer to gouerne them with.
n The one and the other is impossible.
o As it was performed, Nehem. 3. 1. By this description he sheweth that the citie should be as ample, and beautifull as euer it was: but he alludeth to the spiritual Ierusalem, whose beauty should be incomparable.
p If the sunne, the moone, and starres cannot but giue light according to mine ordinance, so shall my Church neuer faile.
q The one and the other is impossible.

CHAP. XXXII.

Ieremiah is cast into prison because he prophesied that the citie should bee taken of the king of Babylon. 7 He sheweth that the people should come again to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THE word that came vnto Ieremiah from the
Lord, in the a tenth yeere of Zedekiah King
of Iudah, which was the eighteenth yeere of Ne-
buchad-nezzar.
2 For then the King of Babels hoste besieged
Ierusalem: and Ieremiah the Prophet was shut vp
in the court of the prison, which was in the king
of Iudahs house.
3 For Zedekiah king of Iudah had shut him
vp, saying, Wherefore doest thou prophesie, and
say, Thus saith the Lord, * Behold, I will giue this
citie into the hands of the king of Babel, and hee
shall take it:
4 And Zedekiah the king of Iudah shall not
escape out of the hand of the Caldeans, but shall
surely bee delinered into the hands of the king of
Babel, and shal speake with him mouth to mouth,
and his eyes shall behold his face.
5 And he shall leade Zedekiah to Babel, and
there shal he be, vntil I b visit him, saith the Lord:
though ye fight with the Caldeans, yee shall not
prosper.
6 ¶ And Ieremiah said, The word of the Lord
came vnto me, saying,
7 Behold, Hanameel, the sonne of Shallum
thine vncle, shall come vnto thee and say, c Buy
vnto thee my field, that is in Anathoth: for the
|| title by kinred *appertaineth* vnto thee d to buy it.
8 So Hanameel, mine vncles sonne, came to
me in the court of the prison, according to the
word of the Lord, & said vnto me, Buy my e field,
I pray thee, that is in Anathoth, which is in the
countrey of Beniamin: for the right of the posses-
sion *is* thine, and the purchase *belongeth* vnto
thee: buy it for thee. Then I knew that this was
the word of the Lord.
9 And I bought the field of Hanameel, mine
vncles sonne, that was in Anathoth, and weighed
him the siluer, *euen* seuen f shekels, and ten *pieces*
of siluer.
10 And I writ in the booke, and signed it, and
tooke witnesses, and weighed him the siluer in the
balances.
11 So I tooke the booke of the possession be-
ing sealed g *according* to the Lawe, and custome,
with the booke that was open,
12 And I gaue the booke of the possession vn-
to Baruch the sonne of Neriah, the sonne of Maa-
seiah, in the sight of Hanameel mine vncles *sonne*,
and in the presence of the witnesses, written in the
booke of the possession, before all the Iewes that
sate in the court of the prison.
13 And I charged Baruch before them, saying,
14 Thus saith the Lord of hostes, the God of
Israel, Take the writings, *euen* this booke of the
possession, both that is sealed, and this booke that
is open, and put them in an earthen h vessel, that
they may continue a long time.
15 For the Lord of hostes, the God of Israel
saith thus, Houses and fields, and vineyards shalbe
possessed againe in this land.
16 ¶ Now when I had deliuered the booke of
the possession vnto Baruch, the sonne of Neriah,
I prayed vnto the Lord, saying,

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vntil this yeere foure yeere of Zedekiah, which was almost fortie yeeres.
* *Chap. 29. 16, 17. and 34. 3.*
b Till I take Zedekiah away by death: for he shall not die by the sword, as chap. 34. 4.
c When they were sent that the people should returne again out of captiuitie and enioy their possessions and vineyards, 29. 5. and 32. 15.
|| *Or, right in redemption.*
d Because he was next of the kinde, as Ruth 4. 4.
e Of the possession of the Leuites, read Leuit. 25. 32.
f Which amounteth to 18 or 20 pence, if thus he had weighed the common shekel, vnde Gen. 23. 15. for he had of the Temple one of double coine, and ten pieces of siluer were halfe a shekel: for two pence made the shekel.
g According to the custome that strangers or ordinarie was vsed vp with the common sealed, and a copie thereof remained, which obtained the same effect, but was not so necessarie as the other, but was left open to be seene if any thing should be called into doubt.
h And so to hide it in the ground, that they might be preserued as a treasure of their inheritance.

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.

18 *Thou sheweſt mercy vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their [i] children after them: O God the great & mighty, whoſe name [u] the Lord of hoſts,

19 Great in counſell, & mighty in worke, (for thine eies are open vpon al the waies of the ſonnes of men, to giue to euery one according to his wayes, and according to the fruit of his workes)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this [k] day, and in Iſrael and among *all* men, and haſt made thee a Name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, & with a ſtrong hand, with a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou didſt ſweare to their fathers to giue them, *euen* a land, that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedſt them to do, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight againſt it by meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaid vnto me, O Lord God, Buy vnto thee the fielde for ſilner, and take witneſſes: for the citie ſhal be giuen into the hand of the Caldeans.

26 ¶ Then came the worde of the Lord vnto Ieremiah, ſaying,

27 Behold, I am the LORD GOD of all [m] fleſh: is there any thing too hard for mee?

28 Therefore thus ſaith the Lord, Beholde, I will gine this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar, King of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie, & burne it with the houſes, vpon whoſe roofes they haue offered incenſe vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee to anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before mee from their [n] youth: for the children of Iſrael haue ſurely prouoked me to anger, with the workes of their hands, ſaith the Lord.

31 Therefore this city hath bene vnto me *as a prouocation* of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I ſhould remoue it out of my ſight,

32 Becauſe of all the euill of the children of Iſrael, and of the children of Iudah, which they haue done to prouoke mee to anger, *euen* they, their Kings, their Princes, their Prieſtes, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face. though I taught them, [o] riſing vp early, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abomination in the houſe (whereupon my Name was called) to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſonnes & their daughters to [r] paſſe through *the fire* vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And now [f] therefore, thus hath the Lord God of Iſrael ſpoken, concerning this city, whereof ye ſay, It ſhalbe deliuered into the hand of the King of Babel by the ſworde, and by the famine, and by the peſtilence,

37 *Behold, I wil gather them out of all countreis, wherein I haue ſcattered them in mine anger, and my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cauſe them to dwell ſafely.

38 And they ſhalbe * my people, and I will be their God.

39 And I will giue them [t] one heart and one way that they may feare mee for euer for the wealth of them, and of their children aftem them.

40 And I will make an euerlaſting [u] couenant with them, that I wil neuer turne away from them to do them good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lorde, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhalbe poſſeſſed in this land, wherof ye ſay, It is deſolate without man or beaſt, and ſhalbe giuen into the hand of the Caldeans.

44 Men ſhall buy [x] fields for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, & round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſaith the Lord.

CHAP. XXXIII.

1 The Prophet is manished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth ſinnes for his owne glory. 15 Of the birth of Chriſt. 20 The kingdome of Chriſt in the Church ſhall neuer be ended.

MOreouer the word of the Lorde came vnto Ieremiah the ſecond time (while hee was yet ſhut vp in the [a] court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker [b] thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto me, and I will anſwere thee, and ſhew thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword,

5 They come to [d] fight with the Caldeans, but it *is* to fill themſelues with the dead bodies of men, whom I haue ſlaine in mine anger and in my wrath: for I haue hid my [e] face from this citie, becauſe of all their wickedneſſe.

6 ¶ Behold, [f] I wil giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And

[i] Because the wicked are ſubiect to the curſe of God, he ſweeth that their poſteritie which by nature are vnder this malediction, ſhal be puniſhed both for their owne wickednes, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo reuenged on their head.

[k] Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

[l] The word ſignifieth any thing that is caſt vp, as a mount of rampart, and is alſo vſed for engines of warre, which were laide on an hie place to ſhoote into a citie before the gunnes were in vſe.

[m] That is of euerlaſting power: who as they are his workes, ſo doth he gouerne and guide them as pleaſeth him, whereby he ſheweth that as he hath authour of their captiuitie for their ſinnes, ſo will he for his mercies ſake be their mainteiner to reſtore them againe to liberte.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my Heritage.

[o] Reade Pro. 1. 24. Ie. 25. 3. chap. 7. 13. and 13. 3 and 26. 5. Ezr. 10. 10 & 2 chro. 36. 15 and chap 33. 19 and 34.

[p] That is the altars, which were made to offer ſacrifice vpon to their idoles.

[q] Reade Chap. 7. 31 2. King. 21. 4, 6.

[r] Reade 2. Kings 16. 2.

[f] Reade Chap. 30. 16.

* Deut. 30. 3.

* Chap. 30. 22.

[t] One conſent and one religion, as Ezek. 11. 19. and 36. 27.

[u] Reade Chap. 31. 32, 33.

[x] This is the declaration of that which was ſpoken, verſe 8.

[a] Which was in the Kings houſe at Ieruſalem, as chap. 32. 1, 2.

[b] To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſai 37. 26.

[c] Read Cha 32. 24.

[d] The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

[e] He ſheweth that God fauour is cauſe of all proſperitie, as his anger is of all aduerſitie.

[f] In the mids of his threatnings God remembreth his, and comforteth them.

7 And I wil cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall bee to mee a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this *citie*.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, *euen* in the cities of Iudah, and in the streetes of Ierusalem, that are desolate, without man, & without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnes, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, i Praise the Lord of hostes, because the Lorde is good: for his mercie *endureth* for euer, *and* of them that offer *the sacrifice* of praise in the House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate, without man, & without beast, and in all the cities thereof there shall bee dwelling for shepheards to rest their flockes.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shal the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause l the branch of righteousnesse to growe vp vnto Dauid, & he shall execute iudgement and righteousnesse in the land.

16 In those dayes shal Iudah be saued, and Ierusalem shall dwell safely, and hee that shall call m her, is the Lord our n righteousnesse.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shal the Priests and Leuites want a man before me to offer o burnt offrings, & to offer meat offrings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, *and* Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so wil I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saieth the Lord, If my couenant bee not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seed to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah shall bee giuen into the hands of the king of Babylon. 12 He rebuketh their cruelnie toward their seruants.

THe worde which came vnto Ieremiah from the Lord (when a Nebuchad-nezzar King of Babel, and all his hoste, and all the kingdomes of the earth, *that were* vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, * I will give this citie into the hand of the king of Babel, and he shal burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall behold the face of the King of Babel, & he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 *But* thou shalt die in b peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne *odours* for thee, and they shall lament thee, *saying*, Oh c lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the King of Babels host fought against Ierusalem, and against all the cities of Iudah, that were left, *euen* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This *is* the worde that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ierusalem, d to proclaim libertie vnto them,

9 That euery man should let his e seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, *to wit*, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, & euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they † repented and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants and handmaides.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant

g Declaring that there is no deliuerance not ioy, but whereas we feele remissio of sinnes.

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chron. 16. 8. psal. 105. 1. Isa. 12. 4. psal. 106. 1. & psal. 107. 1. & psal. 118. 1. and psal. 136. 1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, and that which is written, Chap 23. 5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnesse, sanctification, and redemption, 1. Cor. 1. 30.

o This is chiefly meant o the spiritual sacrifice of thanksgiuing, which is left to the Church in the time of Christ who was the euerlasting Priest, and the euerlasting sacrifice figured by the sacrifices of the Law.

p Reade Chap. 31. 33.

q Meaning the Caldeans & other infidels which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendment.

a Who commonly of Ieremiah was called Nebuchad-nezzar, and of others Nebuchad-nezzar.

* 2. Chro. 36. 19. Chap. 29. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemie was at hand, and they saw themselues in danger, they would seeme holy, and so begin some kind of reformation: but soone after they vttered their hypocrisie.

e According to the Lawe. Exod. 21. 2. Deut. 15. 12.

† Ebr. returned.

couenant with your fathers, when I brought them out of the land of Egypt, out of the house of || seruants, saying,

14 * At the terme of seuen yeeres let yee goe, euerie man his brother an Hebrewe which hath beene sold vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my sight in proclayming libertie, euerie man to his neighbour, and yee had made a couenant before mee in [f] the house, whereupon my Name is called.

16 But yee repented, and polluted my Name: for yee haue caused euerie man his seruant, and euerie man his handmaide, whome yee had set at libertie at their pleasure, to returne, and hold them in subiection to bee vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Yee haue not obeyed me, in proclaiming freedome euery man to his brother, and euerie man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to [g] the sword, to the pestilence, & to the famine, and I will make you a terrour to al the kingdoms of the earth.

18 And I wil giue those men that haue broken my Couenant, and haue not kept the wordes of the Couenant, which they had made before me, when they [h] cut the calfe in twaine, and passed betweene the parts thereof:

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, & the Priests, and all the people of the lande, which passed betweene the parts of the calfe,

20 I will euen giue them into the hand of the enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hande of the King of Babels hoste, which [i] are gone vp from you.

22 Behold, I wil command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confounded the pride of the Iewes.

THe word which came vnto Ieremiah from the Lord, in the dayes [a] of Iohoiakim the sonne of Iosiah King of Iudah, saying,

2 Go into the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziuah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdaliah a man [c] of God, which was, by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the || treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and [d] said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for [e] Ionadab the sonne of Rechab our father commanded vs, saying, [f] Ye shall drinke no wine, *neither* you nor your sonnes for euer.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shal dwel in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue wee obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, *neither* we, our wiues, our sonnes, nor our daughters.

9 Neither build wee houses for vs to dwell in, neither haue we vineyard, nor field, nor seed,

10 But wee haue remained in tentes, and haue obeyed, and done according to [g] all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will [i] yee not receiue doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commaunded his sonnes, that that they shold drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, [k] rising earely, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp earely, and sending *them*, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Ieremiah saide vnto the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that hee hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man, to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth as Ieremiah inditeth, the booke of the curse against Iudah and Israel. 9 Hee is sent with the booke vnto the people, and reade it before them all. 14 Hee is called before the rulers,

f Meaning, in the Temple, to declare that it was a most solemne and sacrit couenant made in the Name of the Lord.

g That is, I giue the sword libertie to destroy you.

h As touching the manner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, made Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these prophecies, made Chap. 27. 2.

b They came of Rechab Ie. fes father in law, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

|| Or, store.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man seeing the Iewes would not obey God himselfe.

e Whom Iehu the King of Israel honoured for his zeale, 2. King. 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition, and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeeres from Iehu to Ie hoi akim.

h Which declareth that they were not so bound to their vow, that it could not be broken for any occasion: for when they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

* *Chap. 18. 11. and 25. 5.*

l That is, by his Prophets and ministers, which sheweth that it is as much as though he should speake so vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

vnto, and reade it before thine eies. 23 Thus King Iehoiakim burnt it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule *or* booke, & write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *euen* [b] from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah wil heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

5 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lord, which he had spoken vnto him, vpon a roule *or* booke.

5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, *and* cannot goe into the House of the Lord.

6 Therefore goe thou, and reade the roule, wherin thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will [f] pray before the Lord, and euery one returne from his euil way, for great is the anger and the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords House.

9 ¶ And in the fift [g] yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the hier court at the entry of the [h] newe gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, *euen* Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan, the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the son of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read, in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they sayd vnto him, Sit downe now, and read it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were [i] afraide both one and other, and saide vnto Baruch, We wil certifie the King of all these wordes.

17 And they examined Baruch, saying, Tell vs now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words vnto me with his mouth, and I wrote *them* with inke in the booke.

19 Then saide the princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they laide vp the roule in the chamber of Elishama the Chancellour, and tolde the King all the words, that he might heare.

21 So the King sent Iehudi to fet the roule, & hee tooke it out of Elishama the Chancellours chamber, & Iehudi read it in the audience of the King, and in the audience of al the princes, which stood beside the King.

22 Now the king sate in the winter house, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent [m] their garments, *neither* the king, nor any of his seruants that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the King, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe [o] another roule & write in it all the former wordes that were in the first roule which Iehoiakim the King of Iudah hath burnt.

29 And thou shalt say to Iehoiakim King of Iudah, Thus sayeth the Lord, thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, That the King of Babel shall certainely come and destroy this land, and shall take thence *both* man and beast?

30 Therfore thus saith the Lord of Iehoiakim King of Iudah, Hee shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah al the words of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP.

a Reade Chap. 25. 1.

b Which were twenty and three yeere, as Chap. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared wars or any great plague of God.

f He sheweth that fasting without prayer and repentance, availeth nothing, but is meere hypocrisie.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

h Which is the East gate of the Temple.

i The godly were afraid, knowing God so offended, and the wicked were afraid for the horror of the punishments.

k They that were godly among the princes, gaue this counsell, vpon which occasion it falleth that Ieremiah was deliuered for they knew the rage of the King and of the wicked to be such, that they could not escape without danger of their liues.

l Which contained part of November, and part of December.

m Shewing, that the wicked instead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we finde continuall care, that God hath euer ouer his to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof; yet this declareth that God will not onely raise it vp again, but also increase it in greater abundance to their condemnation, as verse 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22. 5.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

AND *king Zedekiah the sonne of Iosiah reigned for [a] Coniah the sonne of Iehoiakim, whom Nebuchad-nezzar king of Babel [b] made king in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the words of the Lord which he spake by the † ministery of the Prophet Ieremiah.

3 And Zedekiah the king [c] sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in and out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was [e] come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they † departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus sayeth the Lord God of Israel, Thus shal ye say to the king of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shal returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus sayeth the Lord, ‖ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained *but* wounded men among them, *yet* should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the [f] land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the [g] gate of Beniamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou † fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flie not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, & brought him to [h] princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and layd him in prison in the house of Iehonathan the scribe: for they had made that the [h] prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the King asked him secretly in his house, & said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be delivered into the hand of the king of Babel.

20 Moreouer, Ieremiah sayd vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 * Where are now your prophets, which prophecied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therfore heare now, I pray thee, O my lord the king: let my prayer be † accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded, that they should put Ieremiah in the court of the prison, and that they should giue him dayly a peece of bread out of the bakers streete, vntill all the [i] bread in the citie were eaten vp. Thus Ieeemiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech, the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of [a] Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus sayth the Lord, He that remaineth in this city, shal die by the sword, by the famine and by the pestilence: but hee that goeth forth to the Caldeans, shall liue: for he shall haue his life for [b] a pray, and shall liue.

3 Thus saith the Lord, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the Princes said vnto the king, We beseech you, let this man be put to death: for thus hee ‖ weakeneth the handes of the men of warre [c] that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can *denie* [d] you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: so Ieremiah stucke fast in the myre.

7 Nowe when Ebed-melech the † blacke Moore, one of the Ennuches which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the King sate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the king, saying,

9 My lord the king, [f] these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men † with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him and went to the house of the king vnder the treasurie, and tooke there old rotten *ragges*, and olde worne *clouts*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore sayd vnto Ieremiah, Put now these olde rotten *ragges* and worne, vnder thine arme holes, betweene

*Chap. 28.4.

† *Heb. fall.*

i That is, so long as there was any bread in the citie: thus God prouideth for his that he will cause their enemies to pursue them to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the country now when Nebuchad-nezzar came, as Chap. 21. 1.

b Reade Chap. 29. 9. and 43. 5.

‖ *Or, disheartneth.*

c Thus we see how the wicked when they can not abide to heare the truth of Gods word, sothe to put the ministers to death, as transgressors of policie.

d Wherein hee grieuously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.

† *Heb. Cushite, or Ethiopian.*

e To heare matters and giue sentence.

f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his country, which was to their great condemnation.

† *Heb. vnder thine hand.*

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the House of the Lord, and the king sayd vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah sayd to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayd Ieremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the king of Babels h princes, then thy soule shall liue, and this city shal not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shal this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king sayd vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they i mocke me.

20 But Ieremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shal it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me,

22 And behold, all the women that are k left in the king of Iudahs house, shalbe brought forth to the king of Babels princes, and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the mire, *and* they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we wil not slay thee: also what the king sayd vnto thee,

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause mee to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him. And he tolde them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was *there* when Ierusalem was taken.

g Where the king had set him before, to be at more liberty, in Chap. 37. 21.

h And yeelde thy selfe vnto them.

i Which declareth that he more feared the reproch of men then the threatnings of God.

k When Ieremiah and his mother, with others, were caried away, their women of the kings house were left: which shalbe taken, sayeth the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the den all of his doctrine, or to the hurt of any.

CHAP. XXXIX.

1 Nebuchad-nezzar besieged Ierusalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His seruants are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebedmelech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoste against Ierusalem, and they besieged it.

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken vp.

3 And all the princes of the king of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Shamgarnebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, *and* by the b gate betweene the two walles, and he went toward the wildernesse.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer hee put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the land of Iudah, and gaue them vineyardes and fieldes at the same time.

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and † looke wel to him, and do him no harme, but doe vnto him e euen as he shal say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rabsaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam, the sonne of Shaphan, that he should carie him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus sayeth the Lorde of hostes the God of Israel, Beholde, I will bring my wordes vpon this citie for euil, and not for good, and they shall be *accomplished* in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hand of the men whom thou feaest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a praye vnto thee, because thou g hast put thy trust in me, sayth the Lord.

CHAP.

*2. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe.

b Which was posterne doores, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

‖ Or, captaine of the guard.

d For the rich and the mighty which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

† Ebr. by the hand of.

† Ebr. set thine eyes vpon him.

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king and them that were his enemies.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

g Thus God recompensed his mercie and fauour, which he shewed to a Prophet in his troubles.

CHAP. XL.

1 Ieremiah hath licence to goe whither hee will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, where he had taken him being bounde in chaines among all that were carried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, and done according as he hath said: because ye haue [b] sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chaines which were on thine hands: if it please thee to come with mee into Babel, come, I will looke well vnto thee: but if it please thee not to come with mee into Babel, † tarie still: behold, all the land *is* ‖ before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore *hee sayde*, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whersoeuer it pleaseth thee to goe. So the chiefe stewarde gaue him vitailes and a rewarde, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the hoste, [d] which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the lande, and that he had committed vnto him men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shall be well with you.

10 As for me, Behold, I will dwell at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye haue ‖ taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, & in Edom, and that were in all the countreyes, heard that the King of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Sahphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land, of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreouer Iohanan the sonne of Kareah, and al the captaines of the host, that were in the fields, came to Gedaliah to Mizpah,

14 And sayde vnto him, Knowest thou not that [g] Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall knowe it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt [h] not do this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royall, and the princes of the [b] king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew al the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, *and* the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men hauing their beards shauen, and their clothes rent, and cut, with [d] offrings and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went foorth from Mizpah to meete them, weeping ashe went: and when he met them, he sayd vnto them, Come [e] to Gedaliah the sonne of Ahikam.

7 And when they came into the midst of the citie, Ishmael the sonne of Nethaniah slew them, *and cast them* into the midst of the pit, he and the men that were with him.

8 But ten men were fouud among them, that sayd vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael hast cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Basha king of Israel, *and* Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, *euen* the kings daughters, and al the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Ionahan the sonne of Kareah, and all

a From this ladder vse vnto Chap. 42. 7. it seemeth to be as a parenthesis, and separate matter: and there this story beginneth again, and this vision declared what it was.

b God mooued this infidell to speake this, to declare his great displeasure and obstinacie of the Iewes, which could not feele the which this heathen man confessed.

† For, at thy commandement.

c Which was a citie of Iudah.

d Which were fraymed abroad for feare of the Caldeans.

e Who was of the Kings blood and sitet slew him, Chap. 41. 2.

‖ 2. King. 25. 24.

‖ To receiue them, or to intreat them for you.

‖ Or, hast taken them in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth: and in the seuenth moneth, which contained part of September, & part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these figures of sorrow.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15. 22.

all the g captaines of the host that were with him, heard of all the euill that Ishmael the sonne of Nethaniah hath done,

12 Then they all tooke *their* men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the h Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *euen* the strong men of warre, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon.

17 And they departed and dwelt in Geruth i Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the King of Babel made gouernour in the land.

g Which had bin captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murther.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38

CHAP. XLII.

1 The captaines take counsell of Ieremiah what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And sayde vnto Ieremiah the Prophet, † Heare our prayer wee beseech thee, and pray for vs vnto the Lorde thy God, euen for all this remnant (for we are left, *but* a few of many, as thine eyes doe beholde)

3 That the Lord thy God may shewe vs the way wherin we may walke, and the thing that we may a doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard *you*: behold, I wil pray vnto the Lord your God according to your words, and whatsoeuer thing the Lord shal answere you, I wil declare it vnto you: I will keepe nothing backe from you.

5 Then they said to Ieremiah, b The Lord be a witnesse of trueth, and faith betweene vs, if wee doe not euen according to al things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, wee will obey the voice of the Lord God, to whom wee sende thee, that it may be well with vs, when we obey the voice of the Lord our God.

7 ¶ c And so after ten daies came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the host, which were with him, and all the people from the least to the most,

9 And saide vnto them, Thus saith the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye wil dwel in this land, then I wil build you, and not destroy *you*, and I will plant you, and not root *you* out: for I d repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whome ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliver you e from his hand,

12 And I will grant you mercie that hee may haue compassion vpon you, and he shall cause you to ‖ dwell in your owne land.

13 But if ye say, We will not dwel in this land, neither heare the voice of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, not haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saieth the Lord of hostes, the God of Israel, If ye set your face to enter into Egypt, and dwell there,)

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine not escape from the plague, that I will bring vpon them.

18 For thus saieth the Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shal my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a g curse and a reproch, and ye shall see this place no more.

15 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certeinly that I haue admonished you this day.

20 Surely ye h dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lorde your God, nor any thing for the which hee hath sent me vnto you.

22 Now therfore, know certainely that ye shal die by the sword, by the famine, and by the pestilence i in the place whither yee desire to goe and dwell.

† Heb. Let our prayer fall before thee, as Chap. 36. 7.

a This declareth the nature of hypocrisie, which would know of Gods word what they should doe, but wil not follow it but inforce that it agreeth with that thing which they haue purposed to doe.

b There are some more rude to abuse the Name of God and that is in vaine, then the hypocrites, which to colour their faithlessnesse vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 2.

d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely o'ny God, Prou. 21. 1.

‖ Or, return.

f Thus God turneth the policie of the wicked to the ie owne destruction: for they thought themselues safe in Egypt, and there bloudshed, warre destroyed them and the Egyptians, Chap. 46. 23.

g Reade Chap. 18. and 24. 22. shewing that this should come vpon them for their infidelitie and stubbornesse.

h For ye were fully minded to goe into Egypt, whatsoever God spake to the contrarie.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

NOw when Ieremiah had made an end of speaking vnto the whole people all k words of the Lord their God, for the which the Lord their God had sent him to them, *euen* all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the b proud men, saying vnto Ieremiah, c Thou speakest falsely: the Lord our God hath d not sent thee to say, Goe not into Egypt to dwell there.

3 But Baruch the sonne of Neriah e prouoketh

k Who was also called Ieremiah, Chap. 42. 1.

b This declareth that pride is the cause of rebellion and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered they beat reade Isai. 30. 10. so faine that they speake truth: though indeede they bee most farre from all obedience. d Thus the wicked doe not onely contemne and hate the messengers of God, but slander, and speake wickedly of all them that fauour or fauoure the godly.

e Hee sheweth what is the nature of the hypocrites: to wit, would obey and embrace his word, if they were assured that his messengers spake the truth: though indeede they bee most farre from all obedience. e Thus the wicked doe not onely contemne and hate the messengers of God, but slander, and speake wickedly of all them that fauour or fauoure the godly.

thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Ionathan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord to dwell in the land of Iudah.

5 But Ionathan the sonne of Kareah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had bene driuen, to dwell in the land of Iudah:

6 *Euen* men and women, and children, & the Kings daughters, and euery person, that Nebuzaradan the chiefe steward had left with Gedaliah the sonne of Ahikam, the son of Shaphan, & Ieremiah the Prophet, & Baruch the sonne of Neriah.

7 So they came into the lande of Egypt: for they obeyed not the voice of the Lord: thus came they to [h] Tahpanhes.

8 ¶Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Beholde, I will send and bring Nebuchad-nezzar the King of Babel [k] my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: ‖such as are *appointed* for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I wil kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shall depart from thence in peace.

13 He shal breake also the images of ‖Beth-shemesh, that is in the land of Egypt, & the houses of the gods of the Egyptians shal he burne with fire.

CHAP. XLIIII.

Her reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophesied.

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, *and* to serue other gods whom they knew not, *neither* they *nor* you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending *them* saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth & was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, *and* wasted, as *appeareth* this day.

7 Therefore now thus saith the Lord of hosts the God of Israel, Wherfore commit ye *this* great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednesse of the [d] kings of Iudah and the wickednesse of their wiues, and your owne wickednesse and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hosts, the God of Israel, Beholde, I will set my face against you [e] to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all bee consumed *and* fall in the land of Egypt: they shall *euen* be consumed by the sword, *and* by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment and a [f] curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the lande of Egypt to dwell there, shall escape or remaine, that they should returne into the lande of Iudah to the which they †haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, wee will [h] not heare it of thee.

17 But wee will doe whatsoeuer thing goeth out of our owne mouth, *as* to burne incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, *both* we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for *then* † had wee [k] plenty of vitailes and were well and ‖ felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her,

[f] As from the Moabites, Ammonites, & Edomites. Chap.40.11.

[g] Whom these wicked led away by force.

[h] A citie in Egypt neere to Nilus.

[i] Which signified that Nebuchadnezzar should come even to the gate of Pharaoh, where were his bricke kilns for his buildings. [k] Reade Chap. 25.9.

[l] Every one shall be slaine by that meanes that God hath appointed, Chap.15.2.

[m] Meaning, most easily and suddenly shall he cary the Egyptians away. ‖Or, the house of the Sunne.

[a] These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold so strong that can preserue them from Gods vengeance. [b] Reade Chap.7. vers.25. and 26. 18.19.20. & 31.33. [c] He seeth behaueth eyes Gods judgements against Iudah and Ierusalem for their idolatry, that they might be warned by their example and not with the like wicked deeds prouoke the Lord: for then they should be doubtlesse punished.

[d] He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, & know if he haue not spared out fathers, yea, kings, princes, and rulers, and also whole countreys, & nations, for their sinnes, hat we vile wormes, cannot look to escape punishment for ours. ‖Or, beaten downe.

* Amos 9.4.

[e] Which haue fully set their minds & are gone thither on purpose. Whereby he excepteth the innocent, as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is purposely destroy them.

[f] Read Chap.26.6. and 42.18.

‖Hebr. lift vp their soules.

[g] Meaning but a fewe.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan euer solicitieth such and doth not leaue them til he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednesse against God and his Prophets.

[i] Reade Chap.7.18. It seemeth that the papists gathered of this place their *Salua Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgin, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth the idolatry, † Hebr. we were satiate with bread. [k] This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health, and sicknesse, they attribute it to their idoles, and so dishonour God. ‖Or, saw. ‖Or, want.

her,

her, did we make her cakes ‖ to make her glad, and powre out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, *both* you and your fathers, your Kings, and your princes, and the people of the land, and thath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednes of your inuentions, *and* because of the abominations, which ye haue committed: therefore is your land desolate, and an astonishment, and a curse, *and* without inhabitant, as *appeareth* this day.

23 Because you haue burnt incense, and because yee haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Ye and your wiues haue both spoken with your mouthes, and fulfilled with your [m] hand, saying, We will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, saith the Lorde, that my Name [n] shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I will watch ouer them for euill & not for good, and all men of Iudah that are in the land of Egypt, shalbe consumed by the sword, and by the famine, vntill they vtterly be destroyed.

28 Yet a small number that escape the sword, [o] shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shal know whose words shal stand, mine or theirs.

29 And this shall be a signe to you, sayth the Lord, when I visit you in this place, that ye may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will [p] gine Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-rezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe word that Ieremiah the prophet spake vnto [a] Baruch the sonne of Neriah, when he had written these [b] words in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the son of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is me now: for the Lord hath laied sorow vnto my sorow: I [c] fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I [d] destroy, and that which I haue planted, wil I plucke vp, euen this whole land.

5 And seekest [e] thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for [f] a pray in all places, whither thou goest.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliverance promised to Israel.

THe wordes of the Lord, which came to Ieremiah the Prophet against the [a] Gentiles,

2 *As* against Egypt, against the army of [b] Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 [c] Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, & let the horsemen get vp, and stand vp with *your* sallets, fourbish the speares, and put on the brigandines.

5 [d] Wherefore haue I seene them afrayd, *and* driuen backe? for their mighty men are smitten, and are fled away, and looke not backe: *for* feare *was* round about, saith the Lord.

6 The swift shal not flee away, nor the strong man escape: they shall stumble, and fall towarde the [e] North by the riuer Perath.

7 Who is this, that commeth vp as [f] a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and *his* waters are mooued like the riuers, and he saith, I will go vp, *and* will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp ye horses, and rage ye charets, and let the valiant men come forth, [g] the black Mores, and the Lybians that beare the shield, and the Lydians that handle *and* bend the bow.

10 For this is the day of the Lorde God of hostes, *and* a day of vengeance, that he may auenge him of his enemies: for the sworde shall deuoure, and it shall be saciate, and made drunke with their blood: for the Lord God of hosts hath [h] a sacrifice in the North countrey [i] by the riuer Perath.

11 Goe vp vnto Gilead, [k] and take balme, O [l] virgine, the daughter of Egypt: in vaine shalt thou vse many [m] medicines: *for* thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the lande: for the strong hath stumbled against the strong *and* they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-rezzer king of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, *and* say, Stand still and prepare thee: for the sworde shall deuoure round about thee.

15 Why are the valiant men put backe? they could not stand because the Lord did driue them.

16 He made many to fal, and one fell vpon another: and they said, Arise, let vs goe againe to our [n] own people, and to the land of our natiuity from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt,

Or, to appease her.

‖ This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereto they bee not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, read Iob. 3. 25.

† *Her is it not come vp into his heart?*

m You haue committed double euil in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he will deliver them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certainte of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that foure yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought those Iewes and other into Babylon.

a Which was Ieremiah s disciple, and wrote his prophecies vnder him.

b Whereof read Chap. 36. 9, 10.

c Baruch mourned, with an honest diligence seeke of his [illegible] for the destruction of the people, & the Temple, maketh this lamentation, as Psal. 6. 6.

d Moreouer that God might destroy this people because he had planted them.

e Think not that to haue honour and credit whereinto thou art, is his inheritance.

f Read Iob. 21. 21.

a That is, nations, which are round about the land of Egypt.

b Read 2. King. 23. 29. and 24. 7. and 2. chro. 35. 20.

c He warneth the Egyptians to prepare themselues to warre.

d The prophet hath this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He deridieth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerflowed the country of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him Iob 34. 3.

i That is, at Carchemish.

k For at Gilead did grow good sweete balme for wounds.

l So called in cause Egypt had not yet beene conquered by the enemie.

m He sheweth that no plaster or medicine can procure where as God giueth the wound.

n As they that should repent that they helped the Egyptians.

and of a great multitude, o hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lord of hostes, Surely as Tabor *is* in the mountaines, and as Carmel is in the sea: so shal he come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

20 Egypt *is like* a q faire calfe, *but* destruction commeth r out of the North it commeth.

21 Also her hired men s *are* in the middes of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, *and* the time of their visitation.

22 The voyce thereof shall goe foorth like a t serpent: for they shall march with an armie, and come against u her with axes, as hewers of wood.

23 They shall cut downe u her forest, saith the Lord: for they cannot be counted, because they are more then the x grashoppers, & are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hosts, the God of Israel, Behold, I will visite the y common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward she shal dwel as z in the old time, saith the Lord.

27 ¶ a But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre *countrey*, and thy seed from the land of their captiuitie, and Iaakob shall returne and bee in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iaakob my seruant, saith the Lord, for I am with thee, and I wil vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The wordes of the Lord against the Philistims.

THe wordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote c Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the b North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle,

3 At the noise *and* stamping of d hoofes of his strong *horses*, at the noise of his charets, and at the rũbling of his wheles: the fathers shal not e looke backe to *their* children, for feeblenesse of f hands,

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, *and* all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of e Caphtor.

5 f Baldnesse is come vpon Azzah: Ashkelon is cut vp *with* the rest of their valleys. How long wilt g thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease! turne againe into thy scabberd, rest and be still.

7 How can it h cease, seeing the Lorde hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The wordes of the Lorde against the Moabites, 26 Because of their pride and cruelties.

CONcerning Moab, thus sayeth the Lord of hostes, the God of Israel, Woe vnto a Nebo: for it is wasted: Kiriathaim is confounded *and* taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: *for* they haue deuised euil against it. b Come, and let vs destroy it, that it bee no more a nation: also thou shalt bee destroyed, c O Madmen, *and* the sword shall pursue thee.

3 A voyce of crying *shalbe* from Horonaim *with* desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their cry to be heard.

5 For at the going vp of d Luhith, the mourners shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction,

6 Flee and saue your liues, and bee like vnto the e heath in the wildernesse.

7 For because thou hast trusted in thy f works and in thy treasures, thou shalt also be taken, and g Chemosh shal goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shal come vpon all cities, and no city shall escape: the valley also shall perish and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be he* that doeth the worke of the Lord ‖ negligently, and cursed *be he* that keepeth backe his sword from blood.

10 Moab hath bene at rest from his youth, and hee hath setled on his lees, and hath not bene i powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, sayth the Lord, that I will send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of k Beth-el their confidence.

14 How thinke you *thus*, We are mightie and strong men of warre?

15 Moab is destroied, & his cities † burnt vp, & his chosen yong men are gone down to slaughter, saith the King, whose name *is*, The Lord of hosts.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, l How is the strong staffe broken, *and* the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from *thy* glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, *and* he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, *and* say, What is done?

20 m Moab is confounded: for it is destroyed: howle and cry, tell ye it in Arnon, that Moab is made waste,

21 And

o Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he wil take vengeance.

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.

b Thus shall the Babylonians incourage one another.

c Reade Isa 25.10.

d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15.5.

e Hide your selues in barren places, where the enemie will not pursue after you, chap.17.6.

f That is, the idoles which are the workes of thine hands. Some reade, in thy possessions, for so the word may signifie, as 1.Sam.25.2.

g Both thy great idole, and his maintainers shalbe led away captiues, so that they shall then know that it is in vaine to looke for helpe of idoles, Isai.15.2.

h Hee shewed that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa.10.12.

‖ *Or, deceitfully.*

i Hath not bene remooued as the Iewes haue, but haue liued at ease, and as a wine that feedeth it selfe on his lees.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

† *Heb. gone vp, or destroyed.*

l How are they destroyed that put their trust in their strong hand riches?

m Thus they that flee, shall answere.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon al the cities of the land of Moab farre or neere.

25 The [n] horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified himselfe against the Lord: Moab shal ‖ wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though hee had beene found among theeues? for when thou speakest of him, thou art [p] mooued.

28 O yee that dwell in Moab, leaue the cities, and dwel in the rockes, and be like the doue that maketh her nest in the sides of the holes mouth.

29 [q] We haue heard the pride of Moab (*hee is* exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

30 I know his wrath, sayth the Lord, [q] but it shall not *be* so: *and* his dissimulations, *for* they doe not right.

31 [r] Therefore will I howle for Moab, and I wil crie out for all Moab: *mine heart* shal mourne for the men of Kir-heres.

32 O vine of Sibmah, I wil weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea [s] of Iazer: the destroyer is fallen vpō thy summer fruits, & vpon thy vintage.

33 And ioy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall treade with shouting: *their* shouting *shalbe* no shouting.

34 From the cry of Heshbon vnto Elaleh *and* vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the heifer of three yere old *shall goe lowing*: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shal sound for Moab like a [u] shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that he hath gotten is perished.

37 [t] For euery head shall be ‖ balde, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 *And* mourning shall be vpon all the house tops of Moab, and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, *saying*, How is he destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, [x] he shall flee as an eagle, & shal spred his wings ouer Moab.

41 The cities are taken, and the strongholdes are wonne, & the mighty mens hearts in Moab at that day shalbe as [y] heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 [y] Feare, and pit, and snare *shall be* vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, & he that getteth vp out of the pit, shalbe taken in [y] snare: for I wil bring vpō it, *euen* vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow [z] of Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe *be* vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters *led* into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 *The worde of the Lord against the Ammonites,* 7 *Idumea,* 23 *Damascus,* 28 *Kedar,* 34 *and Elam.*

VNto the children of [a] Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why *then* hath their king [b] possessed Gad? and his people dwelt in [c] his cities?

2 Therefore behold, the dayes come, saith the Lord, that I wil cause a noise of warre to be heard in [d] Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shal goe into captiuitie, *and* his Priests, and his Princes likewise.

4 Wherefore goriest thou in the valleys? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, *saying*, Who shall come vnto me?

5 Beholde, I will bring [f] a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man [g] right forth, & none shal gather him that fleeth.

6 And [h] afterward I wil bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, Is wisdome no more in [i] Teman? is counsel perished from *their* children? is their wisedome vanished?

8 Flee, yee inhabitants of Dedan ([k] they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, *and* the time of his visitation.

9 If the [l] grape gatherers come to thee, would they not leaue *some* grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none *to say*,

11 Leaue thy [m] fatherles children, & I wil preserue them aliue, and let thy widowes trust in me.

12 For thus sayeth the Lorde, [n] Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayeth the Lord, that [o] Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a tumor from the Lord, & an ambassadour

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[n] That is, his power & strength.
[o] He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
‖ *Or, shall be full, or clap his hands.*
[p] Thou, reioycest to heare of his miserie.
Isa 16.6.
[q] He shall not execute his malice against his neighbours.
[r] Reade Isa.16.7.
[s] Which citie was in the vtmost border of Moab: and hereby be signifieth that the whole land should be destroyed, and the people carried away.
[t] Reade Isa.15.5.
[u] Their custome was to play on flutes or instruments, heauie and grauetones at burials and in the time of mourning, as Math.9.23.
[t] *Isai.15.2,3. ezek.7.18.*
‖ *Or, shauen.*
[x] This is, Nebuchad-nezzar, as Chap.49.22.
[y] He that escapeth one danger shalbe taken of an other, Isa.24.17.

[z] They fled thither thinking to haue succour of the Amorites.
[a] The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for help.
[b] Which vanted themselues of their idole as though he could haue defended them.
[c] That is, they shall be restored by the Messiah.
[a] They were separated from the Moabites by the riuer Arnon, and after that the tribes were carried away into captiuitie, they inuaded the country of Gad.
[b] To wit, of the Ammonites.
[c] Meaning, of the Israelites.
[d] Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.
[e] In thy plentifull country.
[f] Signifying, that power and riches cannot preuaile when as God will execute his iudgements.
[g] That is, without looking backe, and as euery one can finde a way to escape.
[h] In the time of Christ when the Gentiles shalbe called.
[i] Which was a citie of Edom called by the name of Teman Eliphaz Temanite, who came of Esau.
[k] The enemies that shall discomfite as though they fled away, shall come backe and inuade your land, and possesse it.
[l] Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough, Oba.1.5.
[m] The best princes shall be so great, that there shall be none left to take care ouer the widowes and the fatherless.
[n] I haue not spared mine owne people, and how should I pitie thee?
[o] Which was a chiefe citie of Edom.

ambassadour is sent vnto the heathen, *saying*, Gather you together, and come against P her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, *and* the pride of thine heart hath deceiued thee, thou that dwellest in the clifts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the egle, I will bring thee downe from thence, sayth the Lord.

17 ¶ Also Edom shall be desolate: *euery* one that goeth by it q shall bee astonished, and shall hisse at the plagues thereof,

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, sayth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make *Israel* to rest, *euen* I will make r him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like me? and who will appoynt mee the time? and who is the s shepheard that will stand before me?

20 Therefore heare the counsell of the Lorde that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least t of the flocke shall draw them out: surely u he shall make their habitations desolate with them.

21 The earth is mooued at the noise of their fall: the crie of their voice is heard in the red sea.

22 Behold, he shall come vp, and flie as the egle, x and spread his wings ouer Bozrah, and at that day shal the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto y Damascus *sayth bee*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted *as one* on the fearefull sea that cannot rest.

24 Damascus is discouraged, *and* turneth her selfe to flight, z and feare hath seised her: anguish and sorowes haue taken her as a womã in trauel.

25 Howe is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Benhadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, *and* goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shal take to themselues their d curtaines and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, *and* get you vp vnto the wealthie nation that dwelleth without care, saith the Lord, which hath neither gates nor barres, *but* dwell alone.

32 And their camels shall be a boorie, and the multitude of their cattell a spoile, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, *and* desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus sayeth the Lord of hostes, Behold, I wil breake the h bowe of Elam, *euen* the chiefe of their strength.

36 And vpõ Elam I wil bring the foure winds from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to bee afrayd before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euen* the indignation of my wrath, saith the Lord, and I will send the sword after them, till I haue consumed them.

38 And I wil set my i throne in Elam, & I wil destroy *both* the king & the princes from thence, saith the Lord: but k in the latter dayes I wil bring againe the captiuity of Elam, saith the Lord.

CHAP. L.

Hee prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake concerning Babel, *and* concerning the land of the Caldeans by the † ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it *and* conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of the North c there commeth vp a nation against her, which shall make her land waste, and none shall dwel therein: they shall flee, *and* depart, both man and beast.

4 In those dayes, and at that time, sayeth the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they go, and seeke the Lord their God.

5 They shal aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleaue to the Lord in a perpetual couenant that shall not be forgotten.

6 ¶ My people hath bene *as* lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, *and* forgotten their resting place.

7 All that found them haue deuoured them, & their enemies said, Wee offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North countrey, and they shall set themselues in aray against her, whereby they shall bee taken: their arrowes *shall be* as of a strong man, which is expert, *for* none shall returne in vaine.

10 And Caldea shalbe a spoile: all that spoile her,

P That is, Bozrah.

‖ Or, idole.

q To wit, Nebuchad-nezzar after hee hath ouercome Iudah, which is meant by the swelling of Iorden, shal come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine & gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his mighty captaines.

u To wit, the enemie.

x As Chap. 48 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole country.

z When thee heard the sudden comming of the enemie.

a He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1 Kin. 20. 26. and had built their palaces, which were ill called the palaces of Benhadad.

c Meaning the Arabians, and their borderers.

d Because they vsed to dwell in tents, he meaneth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

g That is, Persia, so called of Elam the sonne of Shem. h Because the Persians were good archers, he meaneth that the thing wherein they put their trust, should not profite them.

i I will place Nebuchad-nezzar there, and in these prophecies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

† *Or hand.*

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their time shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes, and the Persians.

d When Cyrus shall take Babel.

e Reade Chap. 31. 9

f Their gouernors and ministers by their examples haue prouoked them to idolatry.

g They haue committed idolatrie in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus.

k That is, most forward and without feare.

her, l shall be satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, *and* because ye are growen fat, as the calues in the grasse, m and neyed like strong *horses*,

12 *Therefore* your mother shall bee sore confounded, and she that bare *you*, shall be ashamed: behold, the vttermost of the nations *shall be* a desert, n a drie land, and a wildernesse.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonished, o and hisse at all her plagues.

14 • Put your selues in array against Babel round about: all ye that bend the bowe, shoot at her, spare no arrowes: for shee hath p sinned against the Lord.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, *and* her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him that handleth the sieth in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery man to his owne land.

17 Israel *is like* scattered sheepe: the lions haue dispersed them: first the king of r Assiur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken s his bones.

18 Therefore thus sayth the Lord of hostes the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the king of Assiur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shal be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, sayth the Lord, the iniquitie of Israel shalbe sought for, and there shall be none: and the sinnes of Iudah, and they shall not bee found: for I will bee mercifull vnto them, whom I reserue.

21 Go vp against the land of the t rebels, *euen* against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell u in the land, and of great destruction,

23 How is the x hammer of the whole world destroyed, and broken! howe is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, & hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her † from the vtmost border: open her storehouses, tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

26 Destroy all her * bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, *and* the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lorde our God, *and* the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bowe, beliege it round about: let none thereof escape: * recompense her according to her worke, *and* according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, *euen* against the holy One of Israel.

30 Therefore shall the young men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I *come* vnto thee, O proud *man*, saith the Lord God of hosts: for thy day is come, *euen* the time that I will visite thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, *and* would not let them goe.

34 *But* their strong redeemer, whose Name *is* the Lord of hostes, he shall maintaine their cause, that he may giue rest to the land, z and disquiet the inhabitants of Babel.

35 A sword *is* vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword *is* vpon the † soothsayers, and they shall dote: a sword *is* vpon her strong men, and they shall be afrayd.

37 A sword *is* vpon their horses, and vpon their chariots, and vpon all the multitude that are in the middes of her, and they shalbe like women: a sword *is* vpon her treasures, and they shall bee spoiled.

38 A a drought *is* vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the b Ziims with the Iims shall dwell *there*, and † the ostriches shall dwell therein: for it shalbe no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, sayeth the Lord: *so* shal no man dwel there, neither shall the sonne of man remaine therein.

41 Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from c the coasts of the earth.

42 They shall hold the bowe and the buckler: they are cruell and vnmercifull: their voice shall roare like the sea, and they shall ride vpon horses, *and* be put in array like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: sorow came vpon him, *euen* sorow of a woman in trauaile.

44 Behold, he * shall come vp like a lion from the swelling of Iorden vnto the strong habitatiõ: for I wil make *Israel* to rest, and I wil make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the e shepheard that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath deuised against Babel, and his purpose that hee hath conceiued against the lande of the Caldeans: surely the least of the flocke shall drawe

l Shall be made rich thereby.

m For ioy of the victory thet yee had against my people.

n In signe of contempt, & disdaine.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God but for their owne malice, and to profite themselues, it is here called sinne.

‖ *Or, yeelded, or made peace.*

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath-pilezar who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord raised vp Cyrus.

u *Ezek. 23. 23.*

‖ *Or, of them that should be visited.*

x Nebuchad-nezzar, who had smitten downe all the princes & people of the world.

† *Hebr. from the end.*

x Her princes and mighty men

y Of the Iewes which should be deliuered by Cyrus.

z He sheweth that when God executeth his iudgement against his enemies, that his Church shall then haue rest.

† *Hebr. Iyim.*

a For Cyrus did cut the riuer Euphrates, and diuided the stream thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by counsel of two of Belshazzars captaines, who conspired against their king: whom he had gelded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13. 21.

† *Hebr. sonnes of the ostrich, or yong.*

* *Gene. 11. 24. Isa. 13. 19.*

c Meaning, that the Persians should gather the army of many nations.

d Which is meant of Belshazzar, Dan. 5. 6.

* *Chap. 49. 19.*

e Reade Chap. 49. 19.

draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is mooued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babel is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of inuoiters. 59 Jeremiah giueth his booke to Seraiah.

THus sayth the Lord, Beholde, I will raise vp against Babel, and against the inhabitants ‖ that lift vp *their* heart against mee, a destroying [a] wind,

2 And will send vnto Babel fanners that shal fanne her, and shal empty her land: for in the day of trouble they shalbe against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, *will I say*, Spare not her yong men, but destroy all her host.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust thorow in her streetes.

5 For Israel hath bene no [b] widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ [c] Flie out of the mids of Babel, and deliuer euery man his soule: bee not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompense.

7 Babel *hath beene as* a golden cuppe in the [d] Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore do the nations [e] rage.

8 *Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: forsake her, and let [f] vs goe euery one into his owne countrey: for her iudgement is come vp into heauen, & is lifted vp to the clouds.

10 The Lord hath brought foorth our [g] righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the [h] vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the scouts: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon *many* [i] *waters*, abundant in treasures, thine end is come, *euen* the ‖ ende of thy couetousnesse.

14 The Lord of hosts hath sworne by † himselfe, *saying*, Surely I will fill thee with men, as with caterpillars, and they shall crie and shout against thee.

15 *He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by *his owne* [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, *and* the worke of errours: in the time of their [l] visitation they shall perish.

19 The [m] portion of Iaakob is not like them: for he is the maker of all things, and *Israel is* the rod of his inheritance: the Lord of hosts *is* his Name.

20 Thou art mine [n] hammer, *and* weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee wil I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also wil I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, aud by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euil that they haue done in Zion, *euen* in your sight, sayeth the Lord.

25 Beholde, I *come* vnto thee, O destroying [o] mountaine, sayth the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the [p] rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of [q] Ararat, Minni, and Ashchenaz against her: appoint the Prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, *and* they were like women: they haue burnt her dwelling places, *and* her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shewe the king of Babel, that his citie is taken on a [r] side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel *is* like a threshing floore: the time of her threshing *is come*: yet a litle while, and the time of her harueſt [s] shall come.

34 Nebuchad-nezzar the king of Babel hath [t] deuoured me, and destroyed me: hee hath made me an emptie vessell: hee swallowed me vp like a dragon, and filled his belly with my delicates, *and* hast cast me out.

35 The spoyle of me, and that which wast left of me, *is brought* vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of

[a] Or, the land that rise vp.
[a] The Medes and Persians, that shall destroy them as the winde doth the chaffe.
[b] Though they were forsaken for a time, yet they were not vtterly cast off, as though their husband were dead.
[c] He threweth that they remaine there waiting for them that dwelt in Babylon but destruction, Chap. 17.6. and 48.6.
[d] By whom the Lord powred out the drinke of his vengeance, to whom it pleased him.
[e] For the great afflictions that they haue felt by the Babylonians.
[f] Isa. 51.9. reuel. 14.8.
[f] Then the people of God exhort one another to go to Zion, and praise God.
‖ Incouraging one another, and preparing our armes.
[g] Or, fill, or multiply.
[h] For the wrong done to his people and to his Temple, Chap. 50.28
‖ For the land of Caldea was full of riuers which ran into Euphrates.
[i] Or, riuers.
† By his name.
[k] Heb. 48.
[l] Isa. 10.12.
[m] Deut. Chap. 32.9.
[n] When she shall be cast vp and threshed.
[o] Not that Babylon stood on a mountaine, but because it was strong & seemed inuincible.
[p] From thy strong holdes and fortresses.
[q] By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.
[r] By turning the course of Euphrates, one side was made open & the reeds that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria and Gobaha Belshazzars captaines.
[s] When she shall be cast vp and threshed.
[t] This is spoken in the person of the Iewes, bewailing their state, and the cruelties of the Babylonians.

of Caldea, and Ierusalem say.

36 Therefore thus sayth the Lord, Beholde, I will maintaine thy [n] cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall bee *as* heapes, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelps.

39 In their [x] heat I will make them feasts, and I wil make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambes to the slaughter, *and* like rammes and goats.

41 How is [y] Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The [z] sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wildernesse, a land wherein no man dwelleth, neither doth the sonne of man passe thereby.

44 I wil also visit Bel in Babel, and I wil bring out of his mouth that which [a] he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the middes of her, and deliuer ye euery man his soule from the fierce wrath of the Lord,

46 Lest your heart euen faint, and ye feare the rumour that shalbe heard in the land: the rumour shall come *the* yeere, and after that in the *other* [b] yeere *shall come* a rumour, and cruelty in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and [c] the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the sword, go away, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are [f] confounded, because wee haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords House.

52 Wherefore beholde, the dayes come, saith the Lord, that I will visit her grauen images, and thorow all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she should defend her strength on high, *yet* from me shall her destroyers come, saith the Lord.

54 A sound of a crie *commeth* from Babel, and great destruction from the land of the Caldeans,

55 Because the Lord hath layde Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, *and* a sound was made by their noise:

56 Because the destroyer is come vpon her, *euen* vpon Babel, and her strong meu are taken, their bowes are broken: for the Lorde God that recompenseth, shall surely recompense.

57 And I will [h] make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayth the King, whose Name *is* the Lord of hosts.

58 Thus saith the Lord of hosts, The [i] thicke wall of Babel shalbe broken, and her hie gates shal be burnt with fire, & the people shal labour in vain, and the folke in the fire, for they shalbe weary.

59 The word which Ieremiah the Prophet commanded Sheraiah the sonne of Neriiah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yere of his reigne, and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, *euen* all these things, that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a [l] stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shal Babel be drowned, and shall not rise from the euill that I will bring vpon her: and they shall [m] be weary. Thus farre *are* the words of Ieremiah.

CHAP. LII.

1 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burnt. 31 Iehoiachin is brought forth of prison, and fed like a king.

ZEdekiah [*] *was* one and twentie yere old when he began to reigne, and hee reigned eleuen yeres in Ierusalem, and his mothers name *was* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 [*] But in the ninth yeere of his reigne, in the tenth moneth, the tenth *day* of the moneth, came Nebuchad nezzar king of Babel, hee and all his host against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the city by night, by the [b] way of the gate betweene the two walles which was by the kings garden: (now the Caldeans *were* by the city round about) and they went by the way of the wildernesse.

8 But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the king, and caried him vp to the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes of

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n Thus the Lord effecmeth the iniurie done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with surfeiting and drinking, I will least with them alluding to Belshazzars banket, Dan. 5. 1.

y Meaning Babel, as Chap. 25. 26.

z The great army of the Medes and Persians.

a That is, his gifts & presents which he had receiued as part of the spoile of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little & little should be brought to nothing: for the first yere came the tidings, the next yere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policy of Zopyrus, and hanged three thousand gentlemen, besides the common people.

c All creatures in heauen and earth shall reioyce, and praise God for the destruction of Babylon the great enemie of his Church.

d Babylon did not onely destroy Israel but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred foot high.

h I will so diminish them by afflictions that they shall not know which way to turne them.

i The thicknesse of the wall was fiftie foot thick.

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad nezzar, or to intreat of some matter.

l S. Iohn in his Reuelation alludeth to this place, when he saith that the Angel tooke millstone, and cast it into the sea: signifying thereby the destruction of Babylon, Reuel. 18. 21.

m They shall not be able to rest, but shall labour in vaine.

* 2. King. 24. 18. 2. chron. 36. 11.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people.

* 2. King. 25. 1 and chap. 39. 1.

b Reade Chap. 39. 4.

c Reade 2. King. 25. 6. and chap. 39. 5.

of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the [d] tenth *day* of the moneth (which was the nineteenth yeere of the King Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward *which* [e] stood before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And al the armie of the Caldeans that were with the chiefe steward, brake downe all the wals of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue *certaine* of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the land, to dresse the vines, and to till the land.

17 Also the [f] pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the house of the Lord, the Caldeans brake, and carried all the brasse of them to Babel.

18 The pots also and the [g] besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, and the candlesticke, and the incense dishes, and the cuppes, *and all* that was of gold, and that was of silver, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which king Salomon had made in the house of the Lord: the brasse of all these vessels was without [h] weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, and a threede of twelue cubites did compasse it, and the thicknesse thereof *was* foure fingers: *it was* hollow.

22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates *were* like vnto these.

23 And there were ninetie and sixe pomegranates on a side: *and* all the pomegranate vpon the networke *were* an [i] hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the [k] second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and [l] seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste who mustered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe stewarde tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar carried away captiue, in the [m] seuenth yeere, *euen* three thousand Iewes, and three and twentie.

29 In the [n] eighteenth yere of Nebuchad-nezzar hee caried away captiue from Ierusalem eight hundreth thirtie and two † persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons *were* foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelft moneth, in the fiue and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *first* yeere of his reigne, [o] lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his prison [p] garments, and he did continually eat bread before him all the daies of his life.

34 His portion *was* a [q] continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

d In the 2. King. 25. it is called the fifth day, because the fire began then and so is ioined to the nin.

e That is, which was his seruant, as 2. King. 25. 8.

f Of these pillars, read 1. King. 7. 15.

g Which were all made of brasse, 1. King. 7. 45.

h It was so much in quantitie.

i But because of the roundnesse no more could be seene but ninetie and sixe

k Which serued in the high Priesthead, if he had any necessarie impediment.

l In the 2 King. 25. 19 it is read but of fiue those were the most excellent, and the other two, which are not so noble, were not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight

n In the last end also of that yeere, and the beginning of the nineteenth.

† *Ebr. soules.*

o That is, restored him to libertie and honor.

p And gaue him princely apparell.

q That is, he had allowance in the court, and that at length hee had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin euerie verse according to the letters of the Hebrew Alphabet: the third hath three verses for euerie letter, and the fourth is as the first.

HOw doeth [a] the citie remaine solitarie that was full of people? she is as a widow: shee that was great among the nations, *and* [b] princesse among the prouinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares *runne downe* by her cheekes: among all her [d] louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, *and* are her enemies.

3 Iudah is carried away captiue because [e] of affliction, and because of great seruitude: she dwelleth among the heathen, *and* findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth [f] to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and shee is in † heauinesse.

5 Her aduersaries [g] are the chiefe, *and* her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, *and* her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to be now destroyed and desolate.

b Which had claime rule ouer many prouinces and countreyes, as Egypt, which promised help.

c So that shee taketh no rest.

d Meaning, the Egyptians, and

e For her cruelty toward the poore, and oppression of seruants, Ierem. 34. 11

f As they vsed to come vp with mirth and ioy, Psal. 42. 4.

† *Ebr. bitternesse.*

g That is, haue rule ouer her, Deut. 28. 44.

h As men pined away with sorrow and that haue no courage.

i In her miserie she considered the great benefits and commodities that shee had lost: As her religion and feeding of God, which was the greatest griefe to the godly.

‖ Or, auoyde away.

k Shee is ashamed of her sinne, although it be manifest.

† Hebr. hath magnified himselfe.

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut. 23.3.

n Thus Ierusalem lamenteth, moaning others to pitie her, and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

p Mine heanie sinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

q He hath troden them vnderfoote as they that tread grapes in the wine presse.

* Iere. 14.17. & chap. 2.18.

r Which because of her pollution was separate from her husband, Leuit. 15.19. and was abhorred for the time.

† Hebr. mouth.

s That is, they died for hunger.

t Of defying vengeance against the enemies, read Iere. 11.20. & 18.21.

‖ Or, gather them like grapes.

1 That is, brought her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple, or to the Arke of the testament, which was ca'l'd the footstoole of the Lord, because they should not set their minds so low, but lift vp their hearts toward the heauens.

d Meaning, the glorie & strength, as 1. Sam. 2.1.

e That is, his incourt which he was wont to send vs, when our enemies oppressed vs.

f Shewing, that there is no remedie but destruction, where God is the enemie.

g As the people were accustomed to praise God in the solemne feasts, with a loud voice, so now the enemies blaspheme him with shouting and crying.

h This is a figure one speech, as that was, when he said, the waves did lament, Chap. 1.4. meaning that this sorow was so great that the insensible things had their part thereof.

‖ Or, finde.

‖ Or, faint.

† Hebr. wheat and wine.

† Hebr. powred out the soule.

‖ Meaning, that her calamitie was so euident, that it needed no witnesse.

like harts that find no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleasant things, that she had in times past, when her people [i] fell into the hand of the enemie, and none did helpe her: the aduersarie saw her, *and* did mocke at her [k] Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is ‖ in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, she sigheth and turneth backward.

9 [l] Her filthinesse *is* in her skirts: shee remembred not her last ende, therefore shee came downe wonderfully, shee had no comforter: O Lord, behold mine affliction: for the enemie † is proud.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whome [m] thou didst commaund, that they should not enter into thy Church.

11 All her people sigh and seeke *their* bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by *this* way? behold and see, if there be any [n] sorrow like vnto my sorrow, which is done vnto mee, wherewith the Lord hath afflicted *me* in the day of his fierce wrath.

13 From aboue hath [o] hee sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, *and* turned me backe: he hath made me desolate, *and* daily in heauinesse.

14 The [p] yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered me into *their* hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the mids of me: hee hath called an assembly against me to destroy my yong men: the Lord hath troden [q] the wine presse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, *euen* mine eye casteth out water, because the comforter that should refresh my soule is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is [r] as a menstruous woman in the middes of them.

18 The Lord *is* righteous: for I haue rebelled against his † commandement: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, *but* they deceiued me: my Priests and mine Elders perished in the citie whiles they [s] sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me: for I am full of heauines: the sword spoyleth abroad, as death *doth* at home.

21 They haue heard that I mourne, *but* there *is* none to comfort mee: all mine enemies haue heard of my trouble, *and* are glad, that thou hast done *it*: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 [t] Let all their wickednes come before thee: ‖ doe vnto them, as thou hast done vnto me, for al my transgressions: for my sighes are many, and my heart is heauie.

CHAP. II.

HOw hath the Lord [a] darkned the daughter of Zion in his wrath! *and* hath cast downe from [b] heauen vnto the earth the beautie of Israel, and remembred not his [c] footestoole in the day of his wrath!

2 The Lord hath destroyed al the habitations of Iaakob, and not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 [d] Hee hath cut off in his fierce wrath all the [d] horne of Israel: he hath drawne back his [e] right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He [f] hath bent his bow like an enemie: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was an enemie: hee hath deuoured Israel, *and* consumed all his places, hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden: he hath destroyed his Congregation: the Lord hath caused the feastes and Sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the wals of her palaces: they haue made a [g] noyse in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawen his hand from destroying: therefore hee made the rampart [h] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her princes *are* among the Gentiles: the Law *is* no more, neither can her Prophets ‖ receiue *any* vision from the Lord.

10 The Elders of the daughter of Sion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streets of the citie.

12 They haue said to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streetes of the citie, *and* when they † gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

daughter Ierusalem? what shal I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false || prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, *saying*, Is this the city that men call, The perfection of beauty, *and* the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash their teeth, saying, Let vs deuoure it: certeinely this is the day that we looked for: we haue found *and* seene it.

17 *The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart *cryed vnto the Lord, O wall of the daughter Zion, let teares run downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and consider to whome thou hast done thus: shall the women eate their fruit, *and* children of a || spanne long? shall the Priest and the Prophet be slaine in the Sactuarie of the Lord?

21 The yong and the olde lie on the ground in the streets: my virgins and my yoong men are fallen by the sword: thou hast slaine *them* in the day of thy wrath: thou hast killed, and not spared.

22 Thou hast called as in a solemne day my || terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 He hath led me, and brought me into darknesse, but not to light.

3 Surely he is turned against me: he turneth his hand *against me* all the day.

4 My flesh and my skinne hath he caused to waxe old, *and* he hath broken my bones.

5 He hath [b] builded against me and compassed *me* with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath [d] stopped vp my wayes with hewen stone, *and* turned away my paths.

10 [e] He was vnto me *as* a beare lying in wait, *and as* a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, & made me a marke for the arrow.

13 He caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitternesse, & made me drunken with [f] wormewood.

16 He hath also broken my teeth with stones, *and* hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgat prosperitie,

18 And I sayd, My strength and my [g] hope is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therfore haue I hope.

22 It is the Lords [i] mercies that we are not consumed, because his compassions faile not.

23 *They are* renewed [k] euery morning: great is thy faithfulnesse.

24 The Lord *is* my [l] portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, *and* to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He sitteth alone, [n] and keepeth silence, because he hath borne it vpon him.

29 He putteth his [o] mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doth not [p] punish † willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most High,

36 In subuerting a man in his cause: the Lord [q] seeth it not.

37 Who is he then that saith, and it commeth to passe, *and* the Lord [r] commandeth it not?

38 Out of the mouth of the most High proceedeth not [s] euill and good?

39 Wherefore *then* is the liuing [t] man sorowfull? man *suffreth* for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, *therefore* thou hast not spared.

43 Thou hast couered *vs* with wrath, and persecuted vs: thou hast slaine, *and* not spared.

44 Thou hast couered thy selfe with a cloud, that *our* prayer should not passe thorow.

k Because the false Prophets called themselues here, or the other were called therefore he shewth that they for a time, because they did not reproue the peoples faults, but fattered them in their sinnes, which was the cause of their destruction.

|| Or, burdens.

* Leui. 26. 15, 25. deut. 28. 15, 25.

* Iere. 14. 17. thap. 2. 18.

|| Or, brought vp in thy arme hands.

|| Or, enemies whom I feared.

a The Prophet complaineth of the punishments and afflictions that he suffered by the false prophets and hypocrites when hee declared the destruction of Ierusalem, as Ierem. 20. 1.

b He speaketh this as one that feli Gods heauy iudgments, which he goes by feared, and doth inuelope it with this diuersitie of words.

c This is a great comfort to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftener.

d And keepeth me in hold as a prisoner.

e He hath no pitie on me.

† Ebr. sonnes.

f With great anguish and sorow he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth the victory.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues, and feele his mercies.

i Considering the wickednes of man it is marue l that any remaineth aliue: but onely that God for his owne mercies sake & for his promise, will euer haue his Church to remaine, though they be neuer so few in number, Isa. 1. 9.

k We feele thy benefits dayly.

l The godly put their whole confidence in God, and therfore looke for none other inheritance, as Psal. 16. 5.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doth it of necessitie for our amendment, when he suffereth the wicked to oppresse the poore.

† Eb. with his heart.

q He doth not delight therein.

r He sheweth that nothing is done without Gods providence.

s That is, adue sitie, and prosperitie, Amos. 3. 6.

t When God afflicteth him.

u That is, both hearts and handes: for els to lift vp the hands, is but hypocrisie.

45 Thou hast made vs *as* the *offscouring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs *with* desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not,

50 Till the Lord looke downe, and beholde from heauen.

51 Mine eye [z] breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased me sore, like a bird, without cause.

53 They haue shut vp my life [y] in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, *the* thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh *and* from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my [a] soule, *and* hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, *and* al their deuices against me.

61 Thou hast heard their reproch, O Lord, & all their imaginations against me:

62 The lips *also* of those that rose against me, and their whispering against me continually.

63 Beholde, their sitting downe, and their rising vp, *how* I am their song.

64 * Giue them a recompense, O Lord, according to the worke of their hands.

65 Giue them ‖ sorow of heart, *euen* thy curse to them.

66 Persecute with wrath & destroy them from vnder the heauen, O Lord.

CHAP. IIII.

HOw is the [a] golde become so ‖ dimme? the most fine golde is changed, *and* the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble ‖ men of Zion comparable to fine gold, how are they esteemed as earthen [b] pitchers, *euen* the worke of the hands of the potter!

3 Euen the dragons [c] draw out the brests, and giue sucke to their yong: *but* the daughter of my people *is become* cruell like the [d] ostriches in the wilderness.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yoong children aske bread, *but* no man breaketh it vnto them.

5 They that did feed delicately, perish in the streetes: they that were brought vp in scarlet, embrace the doung.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and ‖ none pitched camps against her.

7 Her * Nazarites were purer then the snow, *and* whiter then the milke: they were more ruddy in body then the red precious stones: they were *like* polished saphir.

8 *Now* their [e] visage is blacker then a cole: they cannot know them in the streets: their skin cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away *as* they were stricken thorowe for the [f] fruits of the field.

10 The hands of the pitifull women haue sodden their owne children, *which* were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Ierusalem:

13 For the sinnes of her prophets, *and* the iniquities of her priests, that haue shed the blood of the iust in the mids of [g] her.

14 They haue wandered *as* blinde men [h] in the streets, and they were polluted with blood, so that [i] they would not touch their garments.

15 *But* they cryed vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue sayd among the heathen, They shall no more dwell there.

16 The ‖ anger of the Lord hath scattered them, he will no more regard them: [k] they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for [l] a nation that could not saue vs.

18 They hunt our steps, that we cannot go in our streets: our end is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines and layd wait for vs in the wilderness.

20 The [m] breath of our nostrels, the Anointed of the Lord was taken in their nets, of whom we sayd, Vnder his shadow we shalbe preserued aliue among the heathen.

21 Reioyce and be glad, [n] O daughter Edom, that dwellest in the land of Vz, the cup also shall passe thorow vnto thee: thou shalt be drunken, ‖ and vomit.

22 Thy punishment is accomplished, O daughter Zion: he [o] will no more carie thee away into captiuity, *but* he wil visit thine iniquity, O daughter Edom, he will discouer thy sinnes.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse euen without father, *and* our mothers are as widowes.

4 We haue drunken our [b] water for money, *and* our wood is sold *vnto vs*.

5 Our neckes are vnder persecution: wee are wearie, and haue no rest.

6 Wee haue giuen our [c] hands to the Egyp-

* 1.Cor.4.13.

z I am ouercome with sore weeping for all my people.

y Reade Ierem.37. 16. how hee was in the miry dungeon.

a Meaning the cause wherefore his life was in danger.

* Psal.28.4.

‖ Or, an obstinate heart.

a By the gold hee meaneth the princes, as by the stones he vnderstandeth the Priests.

‖ Or, hid.

‖ Or, stones.

b Which are of small estimation, and haue none honour.

c Though the dragons be cruell, yet they pitie their yong, and nourish them, which thing Ierusalem doeth not.

d The women forsake their children, as the ostrich doth her egges, Iob.39.17.

* Gene.19.25.

‖ Or, no strength was against her.

* Numb.6.2.

e They dare not come before mee in Gods fauour, nor no in greatnesse abominable to him.

f For lacke of food they pineaway and consume.

g He meaneth that these things are come to pass therefore, contrary to all mens expectation.

h Some referre this to the blinde men, which as they went, stumbled on the blood, wherein the citie was fall.

i Meaning, the heathen, which came to destroy them, could not abide them.

‖ Or, face.

k That is, the enemies.

l He sheweth two principal causes of their destruction: their cruelty, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Iosiah, in whom stood our hope of Gods fauour, & on whom depended our liues and life, was slaine, whom he calleth Anointed because he was a figure of Christ.

n This is spoken by derision.

‖ Or, shew thy pukednesse.

o Hee comforteth the Church by that after seuenty yeeres their sorrowes shall haue an end, where as the wicked should be tormented for euer.

a This prayer, as it is thought, was made when some of the people were caried away captiue, & some remained, and some went into Egypt, & other places for succour: albeit it seemeth that the Prophets lacking their miseries to come, doth pray. Wee are ioyned in them.

b Meaning their extreame seruitude and bondage.

c league and amitie with them, or haue submitted our selues vnto them.

tian-

nians, *and* to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the *perill* of our liues, because of the sword [e] of the wildernesse.

10 Our skinne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the young men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate, *and* the yong men from their songs.

15 The ioy of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 *But* thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, *and* forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shall be turned: renue our dayes as of old.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

[d] Our sinnes punished in our fathers, so we bear the iniquities of the fathers punished.

[e] Because of the enemies that came from the wilderness, and would not suffer vs to goe and seeke our necessarie foode.

[f] That is, by the enemies hand.

[g] Their slauerie was so great, that they were not able to abide it.

[h] There were no more loues nor feasts of common-ioyes.

[i] With weeping.

[k] And therefore thy couenant and mercies can neuer faile.

[l] Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before wee can turne to him, Iere. 31. 18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should bee brought into cruel bondage. And least the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this booke are many notable promises, and in whome the glorie of the new Temple should perfectly bee restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the first yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3. His kinred. 5 The vision of the foure beastes. 26 The vision of the throne.

IT came to passe in the [a] thirtieth yeere in the fourth *moneth*, *and* in the fift *day* of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened, and I sawe visions of [c] GOD.

2 In the fift *day* of the moneth (which was the fift yeere of king Iehoiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lord was vpon him.

4 And I looked, and behold, [e] a whirle wind came out of the North, a great cloud and a fire wrapped about it, and a brightnesse *was* about it, and in the mids thereof, *to wit*, in the middes of the fire *came out* as the likenesse of ‖ amber.

5 Also out of the mids thereof *came* the likenesse of foure beasts, [f] and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euerie one had foure wings.

7 And their feete *were* streight feete, and the sole of their feete *was* like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man *came out* from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their wings one to another, *and* when they went forth, they returned not, *but* euerie one went streight forward.

10 And the similitude of their faces *was as* [h] the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings *were* spred out aboue: two *wings* of euerie one were ioyned one to another, and two couered their bodies.

12 And euerie one went streight forward: they went whither their † spirit led them, *and* they returned not when they went forth.

13 The similitude also of the beasts, *and* their appearance *was* like burning coles of fire, *and* like the appearance of lampes: *for the fire* ran among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and [i] returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele *appeared* vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke *was* like vnto a [k] chrysolite: and they foure had one forme, and their fashion, and their worke *was* as one wheele in *another* wheele.

17 When they went, they went vpon their foure sides, *and* they returned not when they went.

18 They had also ‖ rings, and height, and were *fearefull* to behold, and their rings were full of eyes, round about them foure.

[a] After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah so that fiue and twenty yeere after that this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who was 5 yeere after he had this vision.

[b] Which was part of Euphrates, or else.

[c] That is, a notable and excellent vision, so that I might be known it was no simple dreame, but from God.

[d] That is, the Spirit of prophesie as Chap. 3. 12. & 37. 1.

[e] By the three first words hee signifieth the sore fall and iudgement of God vpon all Iudah and Ierusalem, Chap. 7. 19.

[f] Which were the same Cherubins that represented the glorie of God, in Exod. 3. 2. 3.

[g] The wing of the one touched the wing of the other.

[h] Euerie Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke and of an Eagle on the left side.

† Hebr. whither their spirit or will was to goe.

[i] That is, when they had executed Gods will, for before they returned not, till God had changed the state of things.

[k] The Ebrew word is tarshish, meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ Or, the trees.

THE VISION OF EZEKIEL.

A. The whirle wind that came out of the North, or Aquilon.
B. The great cloud.
C. The fire wrapped about it.
D. The brightnesse about it.
E. The likenesse of Amber, or the pale colour.
F. The forme of the foure beasts.
G. Their feete like calues feete.
H. Hands comming out from vnder their wings.
J. K. L. M. The fashion of the foure faces of euerie beast.
N. Their wings ioyned one to another.
O. Their two wings which couered their bodies.
P. Fire running among the beasts.
Q. Wheeles having euerie one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto crystall.
T. The throne, which was set vpon the firmament.
V. Where sate like the appearance of a man.
X. The appearance of amber above, and beneath the man.
Y. The fire about him.
Z. The brightnesse of fire like the rainebow.

Midi, or the South.

19 And when the beastes went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, *and* thither did the spirit of the wheeles lead them, and the wheeles were lifted vp besides them: for the spirit of the beasts *was* in the wheeles.

21 When the *beasts* went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beastes *was* in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts *was* wonderfull, like vnto crystall, spred ouer their heads aboue.

23 And vnder the firmament *were* their wings streight, the one toward the other: euerie one had two which couered them, and euerie one had two, which couered their bodies.

24 And when they went foorth, I heard the noyse of their [l] wings, like the noyse of great waters, *and* as the voice of the Almightie, *euen* the voice of speech, as the noyse of an hoste: *and* when they stood, they [m] let downe their wings.

25 And there was a voice from the firmament, that was ouer their heads, when they stoode, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heads, *was* the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, *and* as the similitude of fire [n] round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I saw as a likenesse of fire, and brightnesse round about it.

28 As

l Which declared the swiftnesse and the terriblenesse of Gods iudgements.

m Which signified that they had no power of themselues but only waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

28 As the likeneſſe of the bowe, that is in the cloud in the day of raine, ſo *was* the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lorde: and when I ſaw it, I fell [o] vpon my face, and I heard a voice of one that ſpake.

CHAP. II.

The Prophet is ſent to call the people from their errour.

AND [a] he ſaid vnto me, [b] Sonne of man, ſtand vp vpon thy feete, and I will ſpeake vnto thee.

2 [c] And the ſpirit entred into mee, when hee had ſpoken vnto me, and ſet me vpon my feet, ſo that I heard him that ſpake vnto me.

3 And he ſaid vnto me, Sonne of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: *for* they & their fathers haue rebelled againſt mee, euen vnto this very day.

4 For *they are* † impudent children, and ſtiffe hearted: I doe ſend thee vnto them, and thou ſhalt ſay vnto them, Thus ſaith the Lord God.

5 But ſurely they will not heare, neither indeede will they ceaſe: for they are a rebellious houſe: yet ſhall they know that [d] there hath bene a Prophet among them.

6 And thou ſonne of man, [e] feare them not, neither be afraide of their words, although rebels and thornes *be* with thee, and thou remaineſt with ſcorpions: feare not their words, nor be afraide at their lookes, for they are a rebellious houſe.

7 Therfore thou ſhalt ſpeake my words vnto them, *but* ſurely they will not heare, neither will they indeed ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay vnto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, beholde, an hand was ſent vnto mee, and loe, a roule of a booke *was* therein.

10 And hee ſpred it before mee, and it was written within & without, and there was written therein, [g] Lamentations and mourning, and woe.

[o] Considering the maieſtie of God, and the weakneſſe of faith.

[a] That is, the Lord.

[b] Meaning man, which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate, and Gods grace.

[c] So that he could not abide Gods preſence, till Gods Spirit did enter into him.

† Hebr. hard of face.

[d] This declareth on the one part Gods great affection towards his people, that notwithſtanding their rebellion, yet he will ſend his Prophets among them, and admoniſheth his miniſters on the other part that they ceaſe not to do their dutie, though the people be neuer ſo obſtinate: for the word of God ſhall be either to their ſaluation or greater condemnation.

[e] Reade Ierem. 1.7. he ſheweth that for none afflictions they ſhould ceaſe to do their duties.

[f] He doeth not only exhort him to his duetie, but ſo gineth him the meanes wherein hee may be able to execute it.

[g] He ſheweth what were the contents of this booke: to wit, Gods indgements againſt the wicked.

CHAP. III.

1 *The Prophet being fed with the word of God, and with the conſtant boldneſſe of the ſpirit, is ſent vnto the people that were in captiuitie.* 17 *The office of true miniſters.*

MOreouer he ſaid vnto me, Sonne of man, eate that thou findeſt: [a] eate this roule, and goe, *and* ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he ſayd vnto mee, Sonne of man, cauſe thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as ſweete as hony.

4 And he ſaid vnto me, Sonne of man, go *and* enter into the houſe of Iſrael, and declare them my words.

5 For thou art not ſent to a people of an vnknowen † tongue, or of an hard langnage, *but* to the houſe of Iſrael,

6 Not to many people of an vnknowen tongue, or of an hard language, whoſe wordes thou canſt nor vnderſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey me: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Beholde, I haue made thy [b] face ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I haue made thy forehead as the adamant, *and* harder then the flint: feare them not therfore, neither bee afraide at their lookes: for they are a rebellious houſe.

10 He ſayd moreouer vnto me, Sonne of man, [c] receiue in thine heart all my words that I ſpeake vnto thee, and heare *them* with thine eares,

11 And goe *and* enter to them that are led away captiues, vnto the children of my people, and ſpeake vnto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will not heare, neither will they indeede ceaſe.

12 Then the ſpirit tooke mee vp, and I heard behinde mee a noiſe of a great ruſhing, *ſaying*, [d] Bleſſed *bee* the glory of the Lorde out of his place.

13 *I heard* alſo the noyſe of the wings of the beaſts, that touched one another, and the ratling of the wheeles that were by them, euen a noyſe of a great ruſhing.

14 So the Spirit lift me vp, and tooke me away and I [e] went in bitterneſſe, *and* indignation of my ſpirit, but the hand of the Lord was ſtrong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I ſate where they ſate, and remained there aſtoniſhed among them [g] ſeuen dayes.

16 And at the ende of ſeuen dayes, the word of the Lord came againe vnto me, ſaying,

17 Sonne of man, I haue made thee a [h] watchman vnto the houſe of Iſrael: therefore heare the word at my mouth, and giue them warning from mee.

18 When I ſhall ſay vnto the wicked, Thou ſhalt ſurely die, and thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue, the ſame wicked man ſhal die in his iniquitie, but his blood wil I require at thine hnad.

19 Yet, if thou warne the wicked, and he turne not from his wickedneſſe, nor from his wicked way, he ſhall die in his iniquitie, but thou haſt deliuered thy ſoule.

20 Likewiſe if a [i] righteous man turne from his righteouſneſſe, and commit iniquitie, I will lay a [k] ſtumbling blocke before him and he ſhal die, becauſe thou haſt not giuen him warning he ſhall die in his ſinne, and his [l] righteous deedes, which he hath done, ſhall not be remembred: but his blood will I require at thine hand.

21 Neuertheleſſe if thou admoniſh that righteous man, that the righteous ſinne not, and that he doth not ſinne, he ſhall liue becauſe he is admoniſhed: alſo thou haſt deliuered thy ſoule.

22 And the [m] hand of the Lord was there vpon me, and he ſaid vnto me, Ariſe, *and* go into the ‖ field, and I will there talke with thee.

23 So when I had riſen vp, and gone forth into the field, behold, the [n] glory of the Lord ſtood there, as the glory which I ſawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which [o] ſet me

[a] Whereby is meant that none is meete to be Gods meſſenger before he haue receiued the word of God in his heart, as verſe 10, and haue a zeale thereunto, and delight therein, as Iere. 15.16. Ezech. 2.10.

† Hebr. deepe lips.

[b] God promiſeth his aſſiſtance to his miniſters, and that he will giue them boldneſſe and conſtancie in their vocation, Iſa. 50.7. Iere. 1.18. Mich. 3.8.

[c] He ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeak nothing as of themſelues, but that onely, which they haue receiued of the Lord.

[d] Whereby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple: for this declared, that the citie, and Temple ſhould be deſtroyed.

[e] This ſheweth that there is euer an infirmitie of the fleſh which can neuer be readie to render full obedience to God, and alſo Gods grace, who euer aſſiſteth his and ouercometh their rebellious affections.

[f] Which was a place by Euphrates, where the Iewes were priſoners.

[g] Declaring hereby that Gods miniſters muſt with aduiſement and deliberation vtter his iudgements.

[h] Of this reade Chap. 33.2.

[i] If he that hath bene inſtructed in the right way turne backe.

[k] I will give him vp into a reprobate mind, Rom. 1.28.

[l] Which ſeemed to haue bene done in faith, and were not.

[m] That is, the Spirit of prophecie.

‖ Or, valley.

[n] Meaning the viſion of the Cherubims, and the wheeles.

[o] Reade Chap. 2.2.

me vp vpon my feete, and spake vnto mee, and saide to mee, Come, *and* p shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumbe and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth off, r let him leaue: for they are a rebellious house.

p Signifying that not only he should not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers and that all such are the rod of his vengeance that do it

r *Reuel.22.12.*

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, *euen* Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an a yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: *according* to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *euen* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine d arme *shall bee* vncouered, and thou shalt prophesie against it.

8 And behold, I wil laye bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, f and fitches, and put them in one vessell, and make thee bread thereof *according* to the number of the dayes, that thou shalt sleepe vpon thy side: *euen* g three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate, wherrof thou shalt eate *shalbe* by weight, *euen* h twenty shekels a day: *and* from time to time shalt thou eate thereof.

11 Thou shalt drinke water also by measure, *euen* the sixt part of i an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it *as* barley cakes, and thou shalt bake it k in the dongue that commeth out of man, in their sight.

13 And the Lord sayd, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lorde God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he saide vnto mee, Loe, I haue giuen thee bullockes m dongue for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreouer, he said vnto me, Sonne of man, beholde, I will breake n the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

b Hereby he repeateth the idolatrie and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourty yeeres.

d In token of a speedy vengeance.

e The people should so strictly be besieged that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound

i Reade Exod. 29.40.

k Signifying hereby the great scarcitie of fuell and matter to burne.

l Much lesse such vile corruption.

m To be as fitte to bake thy bread with.

n That is, the sound and strength wherwith it should nourish, 1 Ki.3.1. chap.5.17 & 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor, and cause it a to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the *haire.*

2 Thou shalt burne with fire the third part in the mids of the b citie, when the dayes of the siege are fulfilled, and thou shalt take the *other* thirde part, and smite about it with a knife, and the *last* third part thou shalt scatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy c lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: d *for* thereof shall a fire come foorth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreys, *that* are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements, and my statutes, *and* they haue not walked in them.

7 Therefore thus saith the Lorde God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lorde God, Behold, I, euen I *come* against thee, and will execute iudgement in the middes of thee, *euen* in the sight of the nations.

9 And I will doe in thee, that I neuer did *before*, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, sayeth the Lord God, Surely, because thou hast defiled my sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

a To shaue thine head & thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewithone part perished during the siege of Nebuchadnezzar. By the sword, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde those that fled into Egypt, and into other parts after the city was taken.

c Meaning, that a very few should be left, which the Lord would preserue among all these stormes but not without trouble and triall.

d Out of that fire which thou kindlest, shall a fire come which shall signifie the destruction of Israel.

e My word and law into idolatrie and superstitions.

f Because your idoles are in greater number, and your superstitions more then among the professed idolaters, reade Isa. 65.11. or he condemneth their ingratitude in respect of his benefites.

* *Leuit.26.29. deut.28.53. 2.king.6.29. Lamen.4.10. baruch.2.3.*

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neither shall mine eye spare *thee*, neither will I haue any pitie.

12 The third part of thee shal die with the pestilence, and with famine shall they be consumed in the mids of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all winds, and I wil draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be g comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations that are round about thee, *and* in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisment and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon them the || euill barrowes of famine, which shalbe for *their* destruction, *and* which I will send to destroy you: and I will increase the famine vpon you, and wil breake your staffe of bread.

17 * So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

g That is, I will be pacified, all the reuenged, Ezek. 5. 14.

|| Or, dangerous.

* Chap. 14. 13.

CHAP. VI.

Hee sheweth that Ierusalem shall bee destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the * mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the a mountaines and to the hils, to the riuers and to the valleys, Behold, I, *euen* I wil bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the b Sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I wil lay the dead carkeises of the children of Israel before their c idoles, and I will scatter your bones round about your altars.

6 In al your dwelling places the cities shalbe desolate, and the hie places shall be laide waste, so that your altars shall be made waste and desolate, and your idoles shalbe broken and cease, and your images of the Sunne shalbe cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue *some* that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their idoles, and they e shall be displeased in themselues for the euils, which they haue committed in all their abominations.

10 And they shall know that I am the Lord, *and* that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, f Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then g ye shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euerie hie hill in all the tops of the mountaines, and vnder euerie greene tree, and vnder euerie thicke oke, *which is* the place where they did offer sweete sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste, and desolate h from the wilderness vnto Diblath in all their habitations, and they shall know that I am the Lord.

* Chap. 36. 1.

a He speaketh to all the places where thei Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23. 12.

c Incontempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King 23. 20.

d Hee sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations when you shall see my iudgements.

* Chap. 5. 14.

h Some reade, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning, ¶ whole countrey.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer the worde of the Lorde came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end *is* come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now *is* the end *come* vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all a thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the middes of thee, and ye shall know that I am the Lord.

5 Thus sayeth the Lord God, || Behold, one euill, *euen one* euill is come.

6 An ende is come, the end is come, it b watched for thee: behold, it is come.

7 The c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the d sounding againe of the mountaines.

8 Now I wil shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shal mine eye spare *thee*, neither wil I haue pitie, *but* I wil lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is goneforth, the e rod florisheth: f pride hath budded.

11 g Cruelty is risen vp into a rod of wickedness: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall there bee h lamentation for them.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that selleth, k mourne:

a I will punish thee as thou hast deserued for thine idolatrie.

|| Or, behold, euill commeth after euil.

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning o his punishments is already come.

d Which was a voyce of ioy, and mirth.

e The scourge is in a readinesse.

f That is, the proud Tyrant Nebuchadnezzar, hath gathered his force and is ready.

g This cruell enemie shall be a sharpe scourge for their wickedness.

h Their owne affliction shalbe so great that they shall haue no regard to lament for others.

i For the present profite.

k mourne: for the wrath is vpon al the multitude thereof.

13 For hee that selleth, shall not l returne to that which is sold, although they were yet aliue: for the m vision was vnto all the multitude thereof, *and* they returned not, n neither doth any incourage himselfe in the punishment of his life.

14 o They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword *is* without, and the pestilence, and the famine within: he that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleyes: all they shall mourne, euery one for his iniquitie.

17 * All hands shall be weake, and all knees shall fall away *as* water.

18 *They shal also gird themselues with sackcloth, and feare shal couer them, and shame *shalbe* vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shalbe *cast* farre off: their * siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, neither fill their bowels: for *this* ruine is for their iniquitie.

20 He had also set the beauty of his p ornament in maiestie: but they made images of their abominations, *and* of their idoles therein: therefore haue I set it farre from them:

21 And I will giue it into the handes of the q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my r secrete place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a s chaine: for the land is full of the t iudgement of blood, and the citie is full of cruelty.

24 Wherefore I wil bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their u holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue* it.

26 Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shal bee clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the a sixt yeere, in the b sixt *moneth, and* in the fift *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, *there was* a likenesse, as the appearance of c fire, to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought mee † by a Diuine d vision to Ierusalem, into the entrie of the inner e gate that lieth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And behold, the glorie of the God of Israel *was* there according to the vision, that I saw g in the field.

5 Then said hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the h altar, this idole of indignation *was* in the entrie.

6 Hee said furthermore vnto mee, Sonne of man, seest thou not what they doe? *euen* the great abominations that the house of Israel committeth here to cause *me* to depart from i my Sanctuarie? but yet turne thee *and* thou shalt see greater abominations.

7 And hee caused mee to enter at the gate of the court: and when I looked, beholde, an hole *was* in the wall.

8 Then said he vnto me, Sonne of man, digge nowe in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he said vnto mee, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* euery similitude of creeping things, and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie l men of the Ancients of the house of Israel, and in the middes of them stoode Iaazanias, the sonne of Saphan, with euerie man his censor in his hand, and the vapour of the incense went vp *like* m a cloude.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe hee sayd also vnto mee, Turne thee againe, *and* thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for o Tammuz.

15 Then said he vnto me, Hast thou seene *this*, O sonne of man? Turne thee againe, *and* thou shalt see greater abominations then these.

16 And hee caused me to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lorde, betweene the porch and the altar *were* about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene *this*, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to prouoke me: and loe, they haue cast out p stinke before their noses.

18 Therefore will I also execute *my* wrath: mine

k For he shall lose nothing.
l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the law, Leuit. 25 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himselfe, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euil.
o The Israelites made a brag, but their hearts layled them.
* *Isa.* 13.7. *Iere.* 6.24.
* *Isa.* 15.3. *Iere.* 48.37.
* *Prou.* 11.4. *Zephan.* 1.18. *Ecclus* 5.10
p Meaning, the Sanctuary.
q That is, of the Babylonians.
r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
f Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death
u Which was the Temple, that was diuided into thee partes, Psal. 68.35.

a Of the captiuitie of Ieconiah.
b Which conteined part of August, and part of September.
c As Chap. 1.27.

† *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in bodie.
e Which was the porch or the court where the people assembled.
f So called because it prouoked God indignation, which was the idole o Baal.
g Reade, Chap. 3. 22.
h That is, in the court where the people had made an altar to Baal.
i For God will not be where idoles are.
k Which were forbidden in the Law, Leuit. 11.4.
l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ringleaders to all abomination, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatrie they had particular seruice, which they had in secret chambers.
o The Iewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in the night.
p Declaring that the censings and seruice of he idolaters, are but infection and vilsnes before God.

mine eye shall not spare *them*, neither will I haue pitie, and * though they crie in mine eares with a loud voyce, *yet* will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shall bee saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voyce in mine eares, saying, The visitations of [a] the citie drawe neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, sixe [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers [d] inke-horne by his side, and they went in, *and stood* beside the brasen altar.

3 And the glory of the God of Israel was [e] gone vp from the Cherub, whereupon hee was, *and stood* on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers inke-horne by his side.

4 And the Lord sayd vnto him, Goe thorow the mids of the citie, *euen* thorow the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that [f] mourne, and crie for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him thorow the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, *and* the young, and the maides, and the children, and the women, but touch no man vpon whom *is* the [g] marke, and begin at my Sanctuary. Then they beganne at the [k] ancient men, which were before the house.

7 And hee sayd vnto them, Defile the house, and fill the courts with the slaine, *then* goe forth: and they went out, and slew *them* in the city.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayd he vnto me, The iniquitie of the house of Israel and Iudah *is* exceeding great, so that the land is full [h] of blood, and the citie ful of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth *vs* not.

10 As touching mee also, mine eye shall not spare *them* neither wil I haue pitie, *but* wil recompense their wayes vpon their heads,

11 And behold, the man clothed with linnen, which had the inke-horne by his side, made report, and sayd, *Lord*, I haue done as thou hast commanded me.

CHAP X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the the Cheerubims. 8 A rehearsall of the vision of the wheeles, o fthe beasts, and of the Cherubims.

AND as I looked, beholde, in the * firmament that was abone the head of the [a] Cherubims there appeared vpon them like vnto the similitude of a throne, as *it were* a saphir stone.

2 And hee spake vnto the man clothed with linnen, and said, Go in betweene the wheeles, *euen* vnder the Cherub, and fil thine hands with coales of fire from betweene the Cherubims, and scatter them ouer [b] the citie. And he went in my sight.

3 Nowe the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord [c] went vp from the Cherub, *& stood* ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the [d] sound of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then hee went in, and stoode beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke *thereof*, and put it into the hands of him that was clothed with linnen, who tooke it, and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles *were* beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheele *was* as the coleur of a [e] Chrysolite stone.

10 And their appearance (*for* they were *all* foure of one fashion) was as if one wheele had bene in *another* wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, *and* they [f] turned not as they went,

12 And their whole bodie, and their ‖ rings, and their hands, and their wings, and the wheeles were full of eyes round about, *euen* in the same foure wheeles.

13 And *the Cherub* cried to these wheeles in mine hearing, *saying*, O wheele.

14 And euery *beast* had foure faces: the first face *was* the face of a Cherub, and the second face *was* the face of a man, and the the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the *Cherubims* stood, they stood: and when they were lifted vp, they lifted themselues vp *also*: for the [g] spirit of the beast *was* in them.

18 [h] Then the glory of the Lorde departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also *were* besides them, and *euery one* stood at the entry of the gate of the Lords house at the East side, and the glory of the God of Israel *was* vpon them on high.

20 * This is the [i] beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands *was* vnder their wings.

22 And the likenesse of their faces *was* the selfe same faces, which I saw by the riuer Chebar, *and*

[a] The time to take vengeance.
[b] Which were Angels in the similitude of men.
[c] Signifying, that the Babylonians should come from the North to destroy the city and the Temple.
[d] To marke them that should be saued.
[e] Which declared that he was not vnworthie to remaine any longer, when there was hope that they would returne from their wickednes, and worship him aright.
‖ Or, *porchold.*
‖ Or, *marke with Thau.*
[f] He sheweth what is matter of Gods children, whom he marketh to saluation: to wit, to mourne, and cry out against the wickednes, which they do committed against Gods glory.
[g] Thus in all his plagues the Lord preserueth his smal number, which he marketh, as Exod. 12.22. reue 7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vpto life euerlasting.
[h] Which were the chiefe occasion of all such euils, as Chap. 8.11.
[i] This declareth that the seruants of God haue a compassion, when they for his iudgements executed.
[k] That is, with all kind of wicked-nes, reade Isa. 1.15.

* Chap. 1.22.
[a] Which in the 28 chapter vers 5. he called the foure beasts.
[b] This signified, that the citie should be burnt.

[c] Meaning, that the glory of God should depart from the Temple.
[d] Reade Chap. 1.24.
[e] Reade Chap. 1.16.
[f] Vntill they had executed Gods iudgements.
‖ Or, *treuis.*
* Chap. 1.5.
[g] There was one consent betweene the Cherubims and the wheeles.
[h] Reade Chap. 9.3.
* Chap. 1.15.
[i] That is, the whole body of the foure beasts or Cherubims.

and the appearance of the *Cherubims* *was* the selfe same, *and* they went euery one straight forward.

CHAP. XI.

a *Who they were that seduced the people of Israel.* 5 *Against these he prophesieth, shewing them how they shall bee dispersed abroad.* 19 *The renewing of the heart commeth of God.* 21 *He threatneth them that leane vnto their owne counsels.*

MOreouer, the Spirit lift mee vp, and brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate *were* fiue & twenty men: among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then sayd he vnto me, Sonne of man, these are the men that imagine mischiefe, and denise wicked counsell in this citie.

3 *For* they say, a It is not neere, let vs build houses: this *citie* is the b caldron, and wee be the flesh.

4 Therefore prophesie against them, sonne of man prophesie.

5 And the Spirit of the Lord fel vpon me, and sayd vnto me, Speake, Thus sayth the Lord, O ye house of Israel, this haue ye sayd, and I know that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus sayth the Lord God, They that ye haue slaine, and haue laid in the middes of it, they are c the flesh, and this *citie* is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, sayth the Lord God.

9 And I wil bring you out of the mids thereof, and deliuer you into the h hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, *and* I will iudge you in the border of e Israel, and yee shall know that I am the Lord.

11 This *citie* shall not be your caldron, neither shall ye bee the flesh in the middes thereof, *but* I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of Benaiah f died: then fell I downe vpon my face, and cryed with a loud voyce, and sayd, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lorde came vnto me, saying,

15 Sonne of man, thy g brethren, *euen* thy brethren, the men of thy kinred, and all the house of Israel, wholly *are they* vnto whom the inhabitants of Ierusalem haue sayd, Depart ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus sayth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a litle h Sanctuary in the countreys where you shall come.

17 Therefore say, Thus sayth the Lord God, I will gather you againe from the people, & assemble you out of the countreys where you haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I wil put a new spirit within their bowels, & I wil take the i stony heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shalbe my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel *was* vpon them on high.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought mee in a vision by the Spirit of God into Caldea, to them that were led away captiues: so the vision that I had seene went vp from me.

25 Then I declared vnto them that were k led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

a *The parable of the captiuitie.* 18 *Another parable wherby the distresse of hunger and thirst is signified.*

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see a not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captiuity, and goe foorth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuity: and thou shalt go forth at euen in their sight, as they that go forth into captiuitie.

5 Digge thou thorow the wall in their sight, and carie out thereby.

6 In their sight thou shalt beare it vpon *thy* shoulders, *and* carie it foorth in the darke: thou shalt couer thy face, that thou see not the earth: for I haue set thee *as* a b signe vnto the house of Israel.

7 And as I was commaunded, so I brought foorth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wall with mine hand, & brought it forth in the darke, *and* I bare it vpon *my* shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What c doest thou?

10 *But* say thou vnto them, Thus sayth the Lord God, This ‖ burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage *and* captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselues still to their pleasures.

b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the cald till it be sod.

c Contrary to their vaine confidence, he sheweth in what sense this city is the caldron, that is, backlose of the dead bodies that haue bin murthered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Riblah, reade 2. King. 25.7.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.

g They that remained still at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God

h They shall be yet a little Church, shewing that the Lord will euer haue some to call vpon his Name whom he will preserue and restore, though they be for a time afflicted.

* Ioe. 32.39. chap. 36.27.

i Meaning the heart wherein no thing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruit of that which they see and heare.

† Ebr. make thee vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doing?

‖ Or, prophesie.

goe foorth: they shall digge through the wall to cary out thereby: he shall couer his face, that hee see not the ground with *his* eyes.

13 My net also will I spread vpon [d] him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall hee not see it, though he shall die there.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a [e] little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreouer the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, *and* of the land of Israel, They shall eat their bread with carefulnesse, and drinke their water with desolation: for the land shall bee desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shalbe desolate, and ye shal know that I am the Lord.

21 And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes [f] are prolonged, and all visions ‖ faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shal no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither *shall there be* any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, *and* that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for [g] many dayes *to come*, and he prophesieth of the times that are afarre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but the thing which I haue spoken, shal be done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto mee, saying,

2 Sonne of man, prophesie against the Prophets of * Israel, that prophesie, and say thou vnto them, that prophesie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit and haue seene nothing.

4 O Israel, thy Prophets are like the foxes [b] in the waste places.

5 [c] Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made *others* to hope that they would confirme the word *of their prophesie*.

7 Hane ye not seene a vaine vision? and hane ye not spoken a lying diuination? [d] yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue seen lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the Prophets that see vanitie, and diuine lies: they shall not bee in the assembly of my people, neither shall they be written in the [e] writing of the house of Israel: neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, [f] Peace, & there was no peace: and one built vp a [g] wall, and behold, the others daubed it with vntempered *morter*,

11 Say vnto them which daube it with vntempered *morter*, that it shall fal: *for* there shal come a great shoure, and I will send hailestones, *which* shall cause it to fall, and a stormie winde shall breake it.

12 Loe, when the wall is fallen, shall it not be sayd vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie wind to breake forth in my wrath, and a great shoure shalbe in mine anger, and hailstones in *mine* indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered *morter*, and bring it downe to the ground, so that the foundation thereof shal be discouered, and it shall fall, and ye shal be consumed in the mids thereof, and ye shall know, that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered *morter*, and will say vnto you, The wall is no more, neither the daubers thereof,

16 *To wit*, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the *women* that sow [i] pillowes vnder all arme holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and will yee giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue in lying to my people, that heare *your* lies?

20 Wherefore thus sayth the Lord God, Behold, I wil *haue to doe* with your pillowes, wherewith

d Where the king shall think to escape by flesing, I will take him in my net, as Chap. 17.19 and 32.3.

e Which should bear his Name, and should be his Church. reade Chap. 11.16.

f Because they did not immediatly see the prophesies accomplished, they contemned them as though they should never be fulfilled. Or, *sayd none shall fall.*

g That is, it shall not come to passe in our dayes, and therefore we care not, for its thus the wicked euer abuse Gods patience and benignitie.

* Chap. 14.9.

a After their own fancies, and not according to the reuelations of the Lord, Iere. 23.16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers that should haue resisted them.

d Yee promised peace to this people, and now yee see their destruction, so that it is manifest that yee are false prophets.

e That is, in the booke of life, wherein the true Israelites are written

Reade Ier. 6.42.

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd, (which is here called the building of the wall) another false prophet would affirme, though hee had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authority of Gods word.

i These superstitious women for lucre would prophesie, and tell euery man his fortune, giuing them pillowes to leane vpon, & kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophesied.

with yee hunt the [m] soules to make them to flee, and I will teare them from your armes, and will set the soules goe, *euen* the soules that yee hunt, to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall bee no more in your handes to bee hunted, and yee shall know that I am the Lord.

22 Because with *your* lies, yee haue made the heart of the [n] righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore yee shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shal know that I am the Lord.

CHAP. XIIII.

4 The Lord studeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, & put the stumbling blocke of their iniquity before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multiude of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him ‖ for my selfe.

8 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall bee euen as the punishment of him that asketh,

11 That the house of [g] Israel may go no more astray from mee, neither bee polluted any more with all their trangressions, but that they may bee my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespasse, then will I stretch out mine hand vpon it, [h] and wil breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer *but* their owne soules by their [k] righteousnesse, saith the Lord God.

15 If I bring noysome beasts into the land and they spoyle it, so that it be desolate, that no man may passe through because of beasts,

16 *Though* these three men were in the midst thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they only shall be deliuered, but the land shall be waste.

17 Or *if* I bring a sword vpon this land, and say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselues.

19 Or *if* I send a pestilence into this land, and poure out my wrath vpon it in blood, to destroy out of it man and beast,

20 And *though* Noah, Daniel and Iob *were* in the mids of it, As I liue, sayth the Lord God, they shall deliuer neither sonne nor daughter: they shall *but* deliuer their owne soules by their righteousnesse.

21 For thus sayth the Lord God, How much more when I send my * foure sore iudgements vpon Ierusalem, *euen* the sword, and famine, and the noisome beast and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall bee left a [l] remnant of them that shal be caried away *both* sonnes and daughters: behold, they shal come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalem, *euen* concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises: and ye shal know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

AND the word of the Lord came vnto mee, saying,

2 Sonne of man, what commeth of the vine tree above all *other* trees? and of the vine branch, which is among the [a] trees of the forrest?

3 Shall wood bee taken thereof to doe any worke? or will men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for *any* worke?

5 Behold, when it was whole, it was meet for no worke, how much lesse shall it be meet for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus sayth the Lord God, As the vine tree, *that is* among the trees of the forrest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from *one* [b] fire, and *another* fire shall consume them: and yee shall know that I am the Lord.

[m] That is, to cause them to perish, and that they should depart from the body.

[n] By threatning them that were godly and vpholding the wicked.

[a] He sheweth the hypocrisie of the idolaters, who wil dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doth discouer them.

[b] They are not onely idolaters in heart, but also worship their idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not teare them when they call vpon him, reade Iere. 11. 15.

[c] To inquire of things which the Lord hath appointed to come to passe.

[d] As the abomination hath deserued: that is, he shall be led with lies, according as he deliuered the reign. 2. Thes. 2. 10.

[e] That is, conuince them by their owne conscience.

‖ *Or, by himselfe.*

[f] The Prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delite in lies rather then in the truth of God, and thus he punisheth sinne by sinne. 1 King. 22. 20. 22 and destroyeth (well those prophets as) the people.

[g] Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselues with his abominations.

[h] Reade Chap. 4. 16. and 5. 17. Hab. 3. 5.

[i] Though Noah and Iob were aliue, which in their time were most godly men (for at the time Daniel is in the captiuitie with the kind) and yet these three together should pray for the wicked people, yet it should not bee obtained. reade Iere. 15. 1.

[k] Meaning of the verse few (which hee calleth the remnant, verse 22.) should escape these plagues whom God hath sanctified and made righteous, so that his righteousnesse is a figure that they are the Church of God whom he would preserue for his owne sake.

* *Chap. 5. 17.*

[l] Reade Chap. 6. 8.

[a] Which bringeth forth no fruit, no more then the other trees of the forrest do, meaning that Ierusalem, which haue the name of the Church, did not bring forth fruit, it should be vtterly destroyed.

[b] Though they escape one fire, yet another shall vtterly consume them.

Lord, when I set my face against them,

8 And *when* I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou wast [b] borne, thy nauell was not cut: thou wast not washed in water to soften *thee*: thou wast not salted with salt, nor swadled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compaision vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine [c] owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: *thy* breasts are fashioned, thine heart is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time *was as* the time of loue, and I spred my skirts ouer thee, and couered [d] thy filthines: yea, I sware vnto thee, and entred into a couenant with [e] thee, saith the Lord God, and thou became mine.

9 Then washed I thee with [f] water: yea, I washed away thy blood from thee, and I [g] anointed thee with oyle.

10 I clothed thee also [h] broydered work, and shod thee with badgers skin: and I girded thee about with fine linnen, & I couered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautiful [i] crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy rayment was of fine linnen, and silke, and broydered worke: thou didst eate fine floure, and hony and oyle, and thou wast very beautiful, and thou diddest grow vp into a kingdome.

14 And thy name was spred among the heathen for thy beauty: for it was perfite through my [i] beauty which I had set vpon thee, saith the Lord God.

15 Now thou didst [k] trust in thine owne beautie, and playedst the harlot, because of thy renowme, and hast powred out [l] thy fornications on euery one that passed by, *thy desire* was to him.

16 And thou didst take thy garments, & deckedst thine hie places with diuers colours, [m] and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels *made* of my gold and of my siluer, which I had giuen thee, and [n] madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broydred garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, *as* fine floure, oyle and hony, *wherewith* I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to [o] bee deuoured: *is this* thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe *through fire* for them?

22 And in al thine abominations and whoredomes thou hast not remembred the dayes of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And beside al thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the [p] Egptians thy neighbours, which haue great members, and hast increased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, *euen* to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied [q] thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, *euen* the worke of a ‖ presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not bene as an harlot [q] that despiseth a reward,

32 But *as* a wife that playeth the harlot, *and* taketh others for her husband:

33 They giue gifts to all *other* whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *shalbe* after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therfore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus saith the Lorde God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers,

a Thou hast conuerted my vessels and instruments, which I gaue thee to seruie me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit. 18.21. 2.King 23.10.

‖ Or, head.

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations did also at length embrace their idolatry, thinking thereby to make their amitie more strong.

‖ Or, cities.

‖ Or, that will beare rule.

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others, signifying that the idolaters bestow all their substance, which they receiue of God for his glory, to serue their vile abominations.

‖ Or, nether parts.

b Thou hast been borne of Amorites and Hittites, but rather thy mother was a Hittite, as appeareth by the name of their father. c Thus in thy nativitie and forsaken of all men, I made thee and gaue you life, whereby is meant that be fore God wash his Church, and giue him there is no thing but filthines and death. d These words, as water, pollution, filthines, & filthines, are sentences spoken to beare down their pride, and to cause them to consider what they were before God restored them to mercy, fauoured them and couered their shame. e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee & endue thee with al graces. f I washed away thy sinnes. g I sanctified thee with mine holy spirit. h Hereby he shewed how he fauored his Church, or tiled it, and gaue it power and dominion vnto vnto it. i By the beauty of the dignitie of Ierusalem should be vnderstood, in that the Lord gaue them of his beauty and vertues. k Instead of putting my trust and in putting my confidence in thine own wisdome and glory, which procured occasions of thine idolatry. l Thou hast made beauty in vile prostitute thou hast poured out thy self. m This declareth how the idolaters put their chiefe trust in those things, which please the eyes and outward senses.

and with al the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Beholde, therefore I wil gather all thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with al them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that I may see all thy filthinesse.

38 And I will iudge thee *after* the maner of them that are [f] harlots, and of them that shead blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shal also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they* shal burne vp thine houses with fire, and execute iudgments vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my [t] ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred the daies of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue [u] brought thy way vpon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse prouerbs, shall vse *this* prouerbe against thee, saying, As *is* the mother [x] *so is* her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her [z] daughters, that dwell at thy left hand, and †thy yong sister, that dwelleth at thy right hand, *is* Sodom, and her daughters.

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it *had bene* a very litle *thing*, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, *neither* she nor her daughters, as thou hast done and thy daughters.

49 Behold, this was [y] iniquitie of thy sister Sodom, [b] Pride, fulnesse of bread, and abundance of idlenes was in her, & in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were haughtie, and committed abomination before me: therfore I tooke them away, as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in al thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they *which* are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe [e] their captiuity, with the captiuity of Sodom, and her daughters, and with the captiuity of Samaria, and her daughters, euen the captiuity of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame, and mayest bee confounded in all that thou hast done, in that thou hast [f] comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom † was not heard of [h] by thy report in the day of thy pride.

57 Before thy wickednes was discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about [k] her which despise thee on all sides.

58 Thou hast borne *therefore* thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise the [l] oth, in breaking the couenant.

60 Neuertheless, I will [m] remember my couenant *made* with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting Couenant.

61 Then shalt thou remember thy wayes, and be ashamed, when thou shalt receiue [n] thy sisters, *both* thy elder & thy yonger, and I wil giue them vnto thee for daughters, but not [o] by thy couenant

62 And I wil stablish my Couenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

[g] Egyptians, Assyrians and Caldeans, whom thou lookest to be thy louers, shall come and destroy thee, Chap. 23.9.

[f] I will iudge thee to death, as the adulterers and murtherers.

* 2. *King*. 25.9.

[t] I will vtterly destroy thee, and so my ielousie shall cease.

[u] I haue punished thy faults, but thou wouldest not repent.

[x] As were the Canaanites, and the Hittites and others your predecessours, so are you their successours.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

† *Ebr. thy sister yonger then thou.*

[a] But done farre worse.

[b] He alledgeth these foure vices, pride, excesse idlenesse & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished Gene. 19.24.

[c] Which worshipped the calues in Beth-el and Dan.

[d] Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

[e] This he speaketh in compassion, saying, that he would restore Ierusalem when Sodom should be restored, that is, never: and this is ment of the greatest part of the Iewes.

[f] In that thou hast shewed thy selfe worse then they, and yet thought to escape punishment.

[g] Meaning, that it should neuer come to passe.

† *Ebr. was not a rumour in thy mouth.*

[h] Thou wouldest not call her punishment to minde when thou wast lost, to learne by her example to feare my iudgements.

[k] That is, till thou wast brought vnder by the Syrians, and Philistims, 2. Chron 28.19.

[k] Which ioyned with the Syrians, or compassed about Ierusalem.

[l] When thou brakest the Couenant, which was made beweene thee and me, as verse 8.

[m] That is, of mercie and loue I will pitie thee, and stand to my Couenant though thou hast deserued the contrary.

[n] Whereby he sheweth that among the most wicked he had euer some seed of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

[o] But of my free mercie.

[p] This declareth what fruits Gods mercies worke in his, to wit, sorow and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speak a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great [a] egle with great wings, *and* long wings, *and* full of fethers, which had diuers colours, came vnto Lebanon, and took the highest branch of [y] cedar,

4 And brake off the toppe of his twigge, *and* caried it into the land of [b] Merchants, *and* set it in a citie of merchants.

5 He tooke also of the [c] seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it *as* a willow tree.

6 And it budded vp, and was like [d] a spreading vine of [e] low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also [f] another great egle with great wings and many feathers, and behold, this vine did turne her roots toward it, and spred forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soyle by great [g] waters, that it should bring forth branches, and beare

[a] That is, Nebuchadnezzar, who hath great power, riches, and many countreys vnder him shall come to Ierusalem, & take away Ieconiah the King, as verse 12.

[b] Meaning, to Babylon.

[c] That is, Zedekiah, who was of the Kings blood and was left at Ierusalem & made King in stead of Ieconiah, 2. King. 24.17 Ierem. 37.1.

[d] This was Zedekiahs kingdome.

[e] That it might not haue power to rebel against Babylon, as verse 14.

[f] Meaning, the King of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

[g] They thought to be moistened by the waters of Nilus,

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall [h] hee not pull vp the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? [i] when the East wind shall touch it, it shal wither in the trenches, where it grew.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things *meane*? tell them, Behold, the king of Babel is come to Ierusalem, and hath taken [k] the king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken *one* of the kings seed, and made a couenant with him, and hath taken [l] an oath of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, *but* keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shal he escape that doth such things? or shal he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shal die in the mids of Babel, in the place of the king that had made him king, whose oath hee despised, and whose couenant *made* with him, he brake.

17 Neither shal Pharaoh with *his* mightie host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the couenant (yet loe, hee had giuen [m] his hand) because hee hath done all these things, he shal not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I will spread my net vpon him, & he shalbe taken in my net, and I wil bring him to Babel, & wil enter into iudgment with him there for his trespasse that hee hath committed against me.

12 And all that flee from him with all his host, shall fall by the sword, and they that remaine shal bee scattered toward all the winds: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top [n] of this high cedar, and will set it, and cut off the [o] top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 *Euen* in the high mountaine of Israel wil I plant it: and it shal bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euerie [p] fowle shal dwell in the shadow of the branches thereof.

24 And all the [q] trees of the field shall know that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

h Shall not Nebuchadnezzar destroy it?

i By this dry wind, he meaneth the Babylonians.

k That is, Ieconiah, 2. King 24. 15.

l For his subiection & obedience.

m Because hee tooke the Name of God in vaine, & brake his oath which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. * chap. 12. 13. and 32. 3.

n This promise is made to the Church which shall be as a small remnant, & as the top of a tree.

o I will vnto it, and dresse it.

p Both the Iewes & Gentiles shalbe gathered into it.

q All the world shall know that I haue plucke down the proud enemies & set vp my church which was low and contemned.

CHAP. XVIII.

2 He sheweth that euery man should beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

THe word of the Lord came vnto mee againe, saying,

2 What meane ye that ye speake this prouerb concerning the land of Israel, saying, [a] The fathers haue eaten sower grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne, are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 *And* hath not eaten [b] vpon ¶ mountains, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath * defiled his neighbors wife, neither hath † lien with a * menstruous woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtour: hee that hath spoyled none by violence, * *but* hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vsurie, neither hath taken any increase, *but* hath withdrawen his hand from iniquitie, and hath executed true iudgment betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, hee shall surely liue, saith the Lord God.

10 ¶ If hee beget a sonne, that is a thiefe, *or* a shedder of blood, if he do any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppressed the poore and needie, *or* hath spoyled by violence, *or* hath not restored the pledge, or hath lift vp his eyes vnto the idoles, *or* hath committed abomination,

13 *Or* hath giuen forth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, [c] he shal die the death, *and* his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to ¶ idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, *but* hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 *Neither* hath withdrawen his hand from the afflicted, nor receiued vsurie nor increase, *but* hath executed my iudgements, *and* hath walked in my statutes, hee shall not die in the iniquitie of his father, *but* he shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen hee dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, *and* hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, *but* the righteousnesse of the righteous shal

a The people murmure at the chastising of the Lord, & therefore vsed this prouerbe meaning that their fathers had sinned, and their children were punished for their transgressions, reade here. 31. 29.

b If he hath not eaten of the flesh that hath beene offered vp to idols, to honour them thereby.

* *Leuit.* 18. 20.

† *Hebr. come neere.*

* *Leuit.* 20. 18.

* *Isa.* 58. 7. *matt.* 25. 35.

* *Exod.* 22. 25. *leuit.* 25. 37. *deut.* 23. 19. *psal.* 15. 5.

¶ *Or, a cruell man.*

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shalbe punished as his father was, or else not.

* *Deut.* 24. 16. 2. *king.* 4. 6. 2. *chron.* 25. 4.

be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my d statutes, and do that which is lawfull and right, he shall surely liue, *and* shall not die.

22 All his transgressions that he hath committed, they shal not be ‖mentioned vnto him, *but* in his e righteousnes that he hath done, he shall liue.

23 f Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquitie, *and* do according to al the abominations that the wicked man doth, shall he liue? all his g righteousnesse that he hath done, shall not bee mentioned: *but* in his transgression that hee hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not h equall: heare now, O house of Israel. Is not my way equall? *or* are not your wayes vnequall?

26 *For* when a righteous man turneth away from his righteousnes, and committeth iniquitie, hee shall euen die for the same, hee shall *euen* die for his iniquitie that he hath done.

27 i Againe when the wicked turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall saue his soule aliue.

28 Because he consideredh, and turneth away from all his transgressions that he hath committed, he shall surely liue, *and* shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? *or* are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euerie one according to his wayes, saith the Lord God: returne *therefore*, and cause *others* to turne away from al your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you al your transgressions, whereby yee haue transgressed, and make i you a new heart and a new spirit: for why will yee die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore *one another* to returne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the kings of Iudah signified by the lyons whelps and the lyon.* 10 *The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.*

THou also, take vp a lamentation for the a princes of Israel,

2 And say, Wherefore lay thy b mother *as* a lionesse among the lions? she nourished her yong ones among the lions whelps,

3 And she brought vp one of her whelps, *and* it became a lion, and it learned to catch the pray, *and* it deuoured men.

4 The c nations also heard of him, *and* hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, shee tooke another of her d whelps, and made him a lion,

6 Which went among the lions, *and* became a lion, and learned to catch the pray, *and* hee deuoured e men.

7 And he knew their widowes, & he destroyed their cities, and the land was wasted, and all that was therein by the noyse of his roaring.

8 Then the f nations set against him on euerie side of the countreyes, and laide their nets for him: so he was taken in their pit.

9 And they put him in prison *and* in chaines, and brought him to the King of Babel, *and* they put him in holds, that his voice should no more be heard vpon the mountaines of Israel.

10 Thy g mother *is* like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: shee was cast downe to the ground, and the h East winde dried vp her fruit: *her branches* were broken and withered: *as for* the rod of her strength, the fire consumed it.

13 And now shee is planted in the wildernesse in a drie and thirstie ground.

14 And fire is gone out i of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod *to be* a scepter to rule: this is a lamentation and shall be for a lamentation.

CHAP. XX.

3 *The Lord denieth that he will answere them when they pray, because of their vnkindnesse.* 33 *He promiseth that his people shall returne from captiuitie.* 46 *By the forrest that should be burnt, is signified the burning of Ierusalem.*

AND in the a seuenth yeere, in the fift *moneth*, the tenth *day* of the moneth, came certaine of the elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I wil not answer you

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them*? cause b them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and c lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them foorth of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie, which is pleasant among al lands,

7 Then said I vnto them, Let euerie man cast away the abominations of his eyes, d and defile not your selues with the idoles of Egypt: *for* I am the Lord your God.

8 But they rebelled against me, and would not heare me: *for* none cast away the abominations of e their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, *and* to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my f Name, that it should not be polluted before the heathen, among whome they were, and in whose sight I made my selfe knowen vnto them in bringing them foorth of the land of Egypt.

10 Now

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deed except he laboor to keepe the Law.
‖ *Or, not layed to their charge.*
e That is, in the fruits of his faith which declare that God doth accept him.
f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation to the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glorie. And also because he doth not approoue sinne, therefore it is here said that he would haue them to turne away from it that they might liue.
‖ *Or, rather that hee may returne from his wayes, and liue.*
g That is, the false opinion that the hypocrites haue of their righteousnes.
h In punishing the father with the children.
i He sheweth that man can not forsake his wickednesse till his heart be changed, which is onely the worke of God.

a That is, Iehoahaz and Iehoiakim Iosiahs sonnes, who for their pride and crueltie are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2. King 23.33.
d Which was Iehoiakim.
e He slew of the Prophets, & them that feared God, and rauished their wiues.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.
g He speaketh this to the reproch of this wicked king, in whose blood, that is, in the rom of his predecessours, Ierusalem should haue beene blessed, according to Gods promise, and flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East wind doth the fruit of the vine.
i Destruction is come by Zedekiah who was the occasion of this rebellion.

a Of the captiuitie of Ieconiah.
b This declareth the great lenitie and patience of God which calleth sinners to repentance before hee condemne them.
c I sware that I would be their God, which mercy of otho was obtained from all iniquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, willing that he should take vengeance, if they concealed any thing which they knew to be truth.
d God hath forbidden them to make mention of the idols, Exod. 23.13. Psal. 16.4.
e Which thing declareth the wickednesse of mans heart which indge Gods fauour by their eyes and outward senses.
f God had euer this respect to his glorie, that he would not haue his Name still spoken of among the Gentiles for the of the godly men

the punishment that his people deserued, in confidence wherof prayed, as Exod. 32.12. Numb. 14.13.

10 Nowe I caried them out of the land of Egypt, and brought them into the wildernesse.
11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.
12 Moreouer I gaue them also my * Sabbaths to bee a signe betweene mee and them, that they might knowe that I am the Lord, that sanctifie them.
13 But the house of Israel rebelled against me in the wildernes: they walked not in my statutes, & they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernesse to consume them,
14 But I had respect to my Name, that it should not bee polluted before the g heathen in whose sight I brought them out.
15 Yet neuertheleſſe, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant aboue all lands,
16 Because they cast away my iudgements, & walked not in my statutes, but haue pollued my h Sabbaths: for their heart went after their idoles.
17 Neuertheleſſe, mine eye spared them, that I would not destroy them, neither would I consume them in the wildernesse.
18 But I said vnto their children in the wildernes, Walke yee not in the ordinances of your i fathers, neither obserue their maners, nor defile your selues with their idoles.
19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them,
20 And sanctifie my Sabbaths, and they shalbe a signe betweene mee and you, that ye may know that I am the Lord your God.
21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if any man do, he shall liue in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accomplish my wrath against them in the wildernesse.
22 Neuertheleſſe, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.
23 Yet I lift vp mine hande vnto them in the wildernes, that I would scatter them among the heathen, and disperse them through the countreis,
24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, & their eyes were after k their fathers idoles.
25 Wherefore I l gaue them also statutes that were not good, and iudgements, wherein they should not liue.
26 And I polluted them in their owne m gifts in that they caused to passe *by the fire* all that *first* openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.
27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had *before* grieuously transgressed against me.
28 n For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they sawe euery hie hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweet sauour, and powred out there their drinke offrings.
29 Then I sayde vnto them, What is the hie place whereunto yee goe? And the name thereof was called o Bamah vnto this day.
30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted † after the maner of your fathers? and commit ye not whoredome after their abominations?
31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shal I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, p I will not answere you when I am asked.
32 Neither shall that bee done that commeth into your mind: for yee say, we will be as the heathen, and as the families of the countreyes, and serue wood and q stone.
33 As I liue, saith the Lord God, I will surely rule you with a mightie hand, & with a stretched out arme, and in *my* wrath powred out,
34 And wil bring you from the people, & wil gather you out of the countreyes, wherein ye are scattered, with a mighty hand, & with a stretched out arme, and in *my* wrath powred out.
35 And I will bring you into the r wildernesse of the people, and there wil I plead with you face to face.
36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I pleade with you, saith the Lord God.
37 And I wil cause you to passe vnder the rod, and wil bring you into the bond of the couenant.
38 And I wil s chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.
39 As for you, O house of Israel, thus saith the Lord God, t Go you, & serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts & with your idoles.
40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, & all in the land, serue me: there will I accept them, and there will I require your offrings and the first fruits of your oblations, with all your holy things.
41 I wil accept your sweet sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.
42 And yee shall knowe that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.
43 And there shall yee remember your wayes, and all your works, wherein ye haue bene defiled, and ye u shall iudge your selues worthy to be cut off, for all your euils that ye haue committed.
44 And yee shall knowe, that I am the Lord, when I haue respect vnto you for my Names sake, *and* not after your wicked wayes, nor according to your corrupt workes, O yee house of Israel,

* Exod. 18. 5. Num. 10. 5. Deut. 3. 12. 5. Exod. 20. 8. and 31. 13. Deut. 5. 12.

* Num. 14. 28, 29. and 26. 65.

g Who might thereby take occasion to blaspheme my Name and to accuse me of lacke of ability, or as that I had sought meanes to keepe them more commodiously.

h That is, my true religion, which I had commanded them, and gaue them them to serue me according to their own fancies.

i Whereby the holy Ghost conferreth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approuable thereby or no.

k Meaning, that they fit their desire vpon them.

l Because they would not obey my lawes, I gaue them up to them selues, that they should obey their owne fancies, as with in Rom. 1. 21, 26.

m Considered such things, and ordained them as sacrifices which they thought had some vertue, and whose declared such euils, Iob. 31. 27. for that which God ingoined, or will vse, are they gone they worship idoles.

n Like early in Israel, when I brought them out of Egypt, but since I placed them in the land, which I haue made here manifest to idolatry, seeing that by my blessings you haue be drawen back.

o Which signifieth an hie place, declaring that they vaunted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expresly that they should haue no altar lifted vp on hie by staires, Exod. 20. 26.

† *Heb. in the way.*

p He sheweth that the ingratitude of the people deseruetb, that God should cut them off, and that they should not haue the comfort of his word.

q He declareth that man of nature is wholly enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion and wickednesse.

r I wil bring you among strange nations as into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isa. 65. 9.

s Signifying that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your own consciences shall conuict you after that you haue felt my mercies.

Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, Set thy face toward the way of Teman, and drop *thy word* toward [x] the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, & it shal deuoure all the [y] greene wood in thee, & all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall bee burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, *and* it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not hee speake [z] parables?

CHAP. XXI.

3 Hee threatneth the sword, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchadnezzar.

1 The word of the Lorde came to mee againe, saying,

2 Sonne of man, set thy face toward Ierusalem, [a] and drop *thy word* toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I *come* against thee, and will draw my sword out of the sheath, and cut off from thee *both* the [b] righteous and the wicked.

4 Seeing then that I wil cut off from thee *both* the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the [c] North,

5 That all flesh may knowe that I the Lord haue drawen my sword out of his sheath, *and* it shall not returne any more.

6 Mourne therefore thou sonne of man, *as* in the paine of *thy* [d] reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mourneſt thou? then answere, Because [e] of the bruit: for it commeth, and euery heart shall melt, and all hands shalbe weake, and all minds shall faint, and all knees shall fall away, *as* water: behold, it commeth, and shalbe done, saith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, & it is fourbished that it may [f] glitter: how shal we reioyce? *for* it contemneth the [g] rod of my sonne, *as* [h] all *other* trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharp, & is fourbished, that he may giue it into [i] hand of the slayer.

12 Cry, and houle, sonne of man: for this shall come to my people, *and* it shall come vnto all the princes of Israel: the terrors of the sword shalbe vpon my people: [k] smite therefore vpon thy thigh.

13 For *it is* a trial, [l] and what shal this be, if *the sword* contemne euen the rodde? It shall bee *no more*, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite [m] hand to hand, and let the sword bee doubled: let the sword that hath killed, *returne* the third time: it is the sword of the great slaughter entring into their priuie chambers.

15 I haue brought the feare of the sword into all their gates to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, *and* it is dressed for the slaughter.

16 Get thee [n] alone: goe to the right hand, *or* get thy selfe to the left hand, whithersoeuer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I the Lord haue said it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee [o] two wayes, that the sworde of the King of Babel may come: both twaine shal come out of one land, and chuse a place, & chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and [p] to Iudah in Ierusalem the strong *citie*.

21 And the King of Babel stood at the [q] parting of the way, at the head of the two wayes, consulting by diuination, *and* made his arrowes bright: he consulted with idoles, *and* looked in [r] the liuer.

22 At his right hand was the diuination for Ierusalē to appoint captaines, to open *their* mouth in the slaughter, and to lift vp *their* voice with shouting, to lay engins of warre against the gates, to cast a mount, *and* to build a fortresse.

23 And it shalbe vnto them [s] a false diuination in their sight for the othes made vnto them: [t] but he will call to remembrance *their* iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because yee haue made your iniquitie to be remembred in discouering your rebellion, that in all your works your sinnes might appeare: because *I say*, that yee are come to remembrance, ye shall be taken with the hand.

25 And thou [u] prince of Israel polluted, *and* wicked, whose day is come, when iniquitie *shall haue* an end.

26 Thus saith the Lord God, I will take away the [x] diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntil hee come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophecie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen foorth, *and* fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see [y] vanitie vnto thee, & prophecied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquitie *shall haue* an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, *euen* in the land of thine habitation.

31 And I wil powre out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, *and* skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy bloodshalbe in the mids of the land, *and* thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP.

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

z The people said that the Prophet spake darkely: therefore he desireth the Lord to giue them a plaine declaration thereof.

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shew of righteousnesse, by obseruation of the ceremonies of the Law.

c Meaning throw all the land.

d As though thou were in extreme anguish.

e Because of the great noise of the armie of the Caldeans.

f And so cause a feare.

g Meaning the sceptere shewing, that it will not spare the king who should be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Ier. 31. 19

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdome which God had confirmed to Dauid, and his posterity by promise: which promise God performed, although here it seemed to mans eye that it should vtterly perish.

m That is, encourage the sword.

n Prouide for thy selfe: for thou shalt see Gods plague of all parts of this countrey.

o This was spoken, because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which emprise to vndertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept the mastery in Hierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r He vsed coniuring and sorcerie.

s Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shalt take nothing lesse vpon them that this thing should come to pass.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah and so come vpon them.

u Meaning, Zedekiah who practised with the Egyptians to make himself hie & able to resist the Babylonians.

x Some referre this to the Priestes attire, for Iehozadek the Priest went into captiuitie with the King.

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greekes and Romanes, yet the constitution was not till Christs comming, and so long should be accomplished, as was promised, Gen. 49. 10.

z Though the Iewes and Ammonites would not beleeue that thing, to wit, the sword shoulde come vpon them, and said, that the Prophets, which threatned, speake lies, yet thou shalt as surely come, as though thou were alreadie vpon their necks.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 25 Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer, the worde of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheddeth blood in the middes of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art* vile in [d] name, *and* sore in affliction.

6 Beholde, the princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, sayth the Lord God.

13 Beholde, therefore I haue [f] smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands [g] bee strong, in the dayes that I shall haue to doe with thee? I the Lorde haue spoken it, and will doe it.

15 And I wil scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the worde of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as [k] drosse: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are *euen* the drosse of siluer.

19 Therefore thus sayeth the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and wil put you *there* [l] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shalbe melted in the mids thereof.

22 As siluer *is* melted in the midst of the fornace, so shal ye be melted in the mids thereof, and ye shall knowe that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] *and* not rained vpon in the day of wrath.

25 *There is* a conspiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in [p] the mids thereof *are* like wolues, rauening the pray, to shed blood *and* to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue daubed them with vntempered *morter*, seeing vanities, and diuining lies vnto them, saying, Thus sayth the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication in [b] Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teates of their virginitie.

4 And the names of [c] them *were* Aholah the elder, and Aholibah her sister: & they were mine, and they bare sonnes and daughters: thus *were* their names: Samaria *is* Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot † when [d] she was mine, and she was set on fire with her louers, *to wit*, with the Assyrians *her* neighbours,

6 Which were clothed with blew silke, *both* captains and princes: they were all pleasant yong men, *and* horsemen riding vpon horses.

1 Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that conuicteth the Prophets & them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.
d Whose very name all men hate.
e Hereby hath there vsed no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.
*Leui.20.11,18.
*Iob.5.8.
f In token of my wrath and vengeance.
g That is, able to defend thy selfe.
h I will thus take away the occasion of thy wickednes.
i Thou shalt be no more the inheritance of the Lord, but forsaken.
k Which before was most precious.
l Meaning hereby that the godly should be tried, and the wicked destroyed.
m Thou art like a barren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.
o They haue neglected my seruice.
*Mich.3.11. Zephan.3.3.
p They which should haue reproued them, flattered them in their vices, and couered their doings with lies, Chap.13.10.
q Which would shew himselfe zealous in my cause by resisting vice, Isa.59.16. & 63.5. and also pray vnto me to withhold my plagues, Psal. 106.23.
a Meaning, Israel and Iudah, which came both out of one familie.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria, which was the royall city of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.
†Ebr. vnder me.
d When the Israelites were named the people of God, they became idolaters, and forsooke God and put their trust in the Assyrians.

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Assur, and with all on whom she doted, *and* defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they [e] lay with her, and they bruised the breasts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *euil* name among women: for [f] they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue, more then shee, and with her fornications more then her sister with *her* fornications.

12 Shee doted vpon the Assyrians *her* neighbours, *both* captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that shee was defiled, *and* that they were both after one sort,

14 And that she increased her fornications: for when shee saw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loines, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Assoone, I say, as shee saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and disclosed her shame: then mine heart forlooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the dayes of her youth wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants whose members are *as* the members of asses, and whose issue is *like* the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth *are thus.*

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, *and* all the Assyrians with them: they were all pleasant young men, captaines and princes: all they were valiant and renowmed, riding vpon horses.

24 Euen these shal come against thee with charets, wagons, and wheeles, and with a multitude of people, *which* shal set against thee buckler and shield, and helmet round about: and † I will leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I wil lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the sword: they shall cary away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shal also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *euen* into the hands of them from whom thine heart is departed.

29 And they shal handle thee despitefully, and shall take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore wil I giue her [m] cup into thine hand.

32 Thus sayeth the Lorde God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with [n] drunkennesse and sorow, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out *to the dregges*, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus sayeth the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood *is* in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto mee, to passe *by the fire* to be their [o] meate.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more *is it* that they sent for men to come from [p] farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: & with the men to make the company great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornications come to an end.

44 And

e The holy Ghost vsith these termes which seeme sharpe to chaste eares, to caute this wicked vice of idolatry so to be abhorred, that vneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lusts dote vpon the images and paintings of them after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

†Elsr. I will giue iudgement before them.

‖Or, lawes.

i They shall destroy the priestes and princes with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shal see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater seuerite.

n Meaning, that the afflictions should be so great that they should cause them to lose their sense, and reason.

o That is, to be sacrifices to their idoles, conde Chap. 16.20.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the manner of worshipping their gods.

44 And they went in vnto her as they goe to a common harlot: so they went to Aholah and Aholibah the wicked women.

45 And the righteous men they shal iudg them after the maner of f harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle,

47 And the multitude shall stone them with stones, and cut them with their swords: they shal slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all t women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

Hee sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the a ninth yeere, in the tenth moneth, in the tenth *day* of the b moneth, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *euen* of this same day: *for* the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lorde God, Prepare a c pot, prepare it, and also powre water into it.

4 Gather the d pieces thereof into it, *euen* euery good piece, *as* the thigh and the shoulder, *and* fill it with the chiefe bones.

5 Take one of the best sheepe, and ‖ burne also the e bones vnder it, *and* make it boyle well, and seethe the bones of it threin,

6 Because the Lord God sayth thus, Woe to the bloody citie, *euen* to the pot, f whose skumme is therein, & whose skumme is not gone out of it: bring it out piece by piece: let no lot fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high i rocke, *and* powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon an hie rocke that it should not be couered.

9 Therfore thus saith the Lord God, *Woe to the bloody city, for I will make ‖ g burning great.

10 Heape on much wood: k kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty vpon the coales thereof, that ‖ the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, *and* that the skumme of it may be consumed.

12 l She hath wearied her selfe with lies, and her great skumme went not out of her: *therefore* her skumme *shalbe consumed* with fire.

13 *Thou remainest* in thy filthinesse and wickednesse: because I would m haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither wil I spare, neither will I repent: according to thy wayes, and according to thy works shall they iudge thee, sayth the Lord God.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the o pleasure of thine eies with a plague: yet shalt thou neither mourne nor weepe, neither shal thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, *and* binde the tyre of thine head vpon thee, p and put on thy shooes vpon thy feete, *and* couer not thy lips, & eate q not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane toward vs that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus sayth the Lord God, behold, I will s pollute my Sanctuary, *euen* the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And yee shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

23 And your tire *shalbe* vpon your heads, and your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this commeth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day when I take from them their power, the ioy of their honor, the pleasure of their eies, and the † desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shal come vnto thee *to tell thee* that which hee hath heard with *his* eares?

27 In that day shall thy mouth bee opened to him which is escaped, and thou shalt speake, & be no more dumbe, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The worde of the Lord against Ammon, which reioyced at the fall of Ierusalem, 8 Against Moab and Seir, Idumea and the Philistims.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus sayth the Lord God, Because thou sayedst, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke:

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet, and

a That is, the Babylonians.

o Meaning his wife in whom he delited, as vers. 18.

p For in mourning they went bare headed and barefooted and also couered their lippes.

q That is, which the neighbours sent to them that mourned.

r Meaning the morning following.

s By sending the Caldeans to destroy it, as Chap. 7. 22.

t Wherein you boast and delite.

† Ebr. lifting vp of their soules.

a Because ye reioyced when the enemie destroyed my citie and Temple.

b That is, to the Babylonians

c They shall chase thee away and take thy gorgeous houses to dwell in.

d Called also Philadelphia which was the chiefe citie of the Ammonites, and full of condoites, 2. Sam. 12. 27.

f That is, worthy death, vnde Chap. 16. 38.

i Meaning al other cities and countries.

k Of foolishly captiuitie, and of the reigne of Zedekiah, 2. Kin. 25. 1.

b Called Tebeth, which conteineth part of December and part of Ianuarie in the which moneth and day Nebuchadnezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, & the chiefe men thereof.

‖ Or, heape.

e Meaning of the innocents whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying that they should not be destroyed all at once but by lisle and lisle.

h Spare none estate or condition.

i The citie shewed her crueltie to all the world and was not ashamed thereof, neither yet did it.

k Ieb. 4. 1. Ezek. 2. 12.

‖ Or, as heape of wood.

l Meaning that the citie should hereafter destroyed, and that he would giue the enemies an appetite thereunto.

‖ Or, bottome.

m The citie hath fostered her selfe in vaine.

n Hee sorrowed by sending my Prophets to call thee to repentance, but thou wouldest not.

and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to bee destroyed out of the countries, *and* I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *euen* of the cities [e] of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baal-meon, and Kiriathaim.

10 *I will call* the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembred among the nations.

11 And I will execute indgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lorde God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shal know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus sayth the Lorde God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shal lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shalbe ouerthrown because it reioyced at the destruction of Ierusalem. 15 The wonding and astonishment of the merchants for the destruction of Tyrus.

AND in the [a] eleuenth yeere in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus had sayd against Ierusalem, Aha, the [g] gate of the people is broken: it is turned vnto me: *for* seeing she is desolate: I shalbe [c] replenished.

3 Therfore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with waues.

4 And they shall destroy the walles of Tyrus and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoile to the nations.

6 And her [d] daughters which are in the field, shall be slaine by the sworde, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the fielde, and he shall make a fort against thee, and cast a mount against thee, and lift vp thy buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shal he tread downe all thy streetes: he shall slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shal breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I wil lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the sound of thy fall? & at the crie of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shall come down from their thrones: they shal lay away their robes, and put off their broidered garments, and shall clothe themselues with astonishment: they shal sit vpon the ground and be astonied at *euery* moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited [h] of the sea *men*, the renoumed city which was strong in the sea, *both* she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of olde time, and shall set them in the lowe parts of the earth, like the olde ruines, with them, *I say*, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the lande of the [k] liuing,

21 I will ‖ bring thee to nothing, and thou shalt be no *more*: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

The

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes: of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whe cunto all people resorted.

c My riches and fame shal increase: thus the wicked reioyce at their fall by whom they may haue my profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art and by labour of men was wonne out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renowne.

* Ierem. 7. 34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the worlde should heare thereof and be afraid.

h Meaning merchants which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoo.

k Meaning in Iudea, when it shall be restored.

‖ Or, make that it serue.

THE word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart [a] of the people for many yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the † midles of the sea, & thy builders haue made thee of perfit beautie.

5 They haue made all thy *ship* boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make mastes for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuorie, *brought* out of ‡ yles of [c] Chittim.

7 Fine linen with broidered worke, *brought* from Egypt, was spread ouer thee to be thy saile, blew silke and purple, *brought* from the yles of Elishah, was thy couering,

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: the wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the shippes of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud and of Plut were in thine armie: thy men of warre they hanged the shield and helmet in thee, they set foorth thy beauty.

11 The men of Aruad with thine armie *were* vpon the walles round about, and the [e] Gammadims were in thy towres: they hanged their shields vpon thy walles round about: they haue made thy beautie perfit.

12 They of Tarshish *were* thy merchants for the multitude of all riches, for siluer, yron, tinne, and leade, *which* they brought to thy faires.

13 They of [f] Iauan, Tubal and Meshech were thy merchants, concerning the liues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of [h] Togarmah brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan *were* thy merchants: & the merchandise of many yles *were* in thine hands: they brought thee for a present, [i] hornes, bones, teeth, and peacockes.

16 They of Aram *were* thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emeraudes, purple, and broydred worke, and ‖ fine linen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of [k] Minnith, and Pannag, and honie and oyle, and ‖ balme.

18 They of Damascus *were* thy merchants in the multitude of thy wares, for ‡ multitude of all riches, *as* in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan *were* thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants; they occupied in thy faires with the chiefe of all spices, & with all precious stones and gold.

23 They of Haran and Canneh and Eden, the merchants of Sheba, Asshur *and* Chilmad were thy merchants.

24 These were thy merchants in all sorts *of things*, in raiment of blew silke, and of broidered worke, and in coffers for the rich apparell, which were bound with coardes: chaines also *were* among thy merchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, & all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The [m] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners & all the pilots of the sea shal come downe from their ships, *and* shall stand vpon the land,

30 And shall cause their voice to bee heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselues in the ashes.

31 They shall plucke off their haire for thee, & gird them with a sackecloth, and they shall weepe for thee with sorow of heart & bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, *saying*, What *citie* is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, & thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by ‡ seas in the depth of the waters, thy merchandise and all thy multitude which was in the mids of thee, shal fall.

35 All the inhabitants of the yles shalbe astonished at thee, and all their Kings shall be sore afraid *and* troubled in their countenance.

36 The merchants among the people shal hisse at thee: thou shalt bee a terrour, and neuer shalt be [n] any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THE word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, [a] I am a god, I sit in the seat of God in the mids of ‡ sea, yet thou art but a man & not God, & † though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then [b] Daniel: there is no secrete that they can hide from thee.

4 With thy wisedome & thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisedome *and* by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold,

a Which furnisht all the world with thy merchandise.

† Or, heart.

b This mountaine was call. d Hermon, but the Amorites called it Shenir, Deut. 3. 9.

c Which is taken for Grecia and Italy.

‖ Or, shipmasters.

d Meaning, that they built the walles of the citie, which is here meant by the ships and of these were the builders of Salomons Temple, 1. King. 5. 18.

e That is, they of Cappadocia, or Pygmies and dwarfes, which were so called because that out of the hie towres they seemed little.

f Of Grecia, Italy and Cappadocia.

‡ By selling liues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ Or, swiftes.

‖ Or, carbuncle.

‖ Or, silke.

k Where the best wheate growed.

‖ Or, turpentine, or treacle.

‖ Or, were merchants whose merchandise passed through thine hands.

‖ Or, came in company toward thee.

‖ Or, rowers.

l That is Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was prophesied but seuenty yeares, as Isa. 23. 15.

a I am safe that none can come to hurt me, as God is in heauen.

† Though thou set thine heart as the heart of God.

b Thus he speaketh by derision: for Daniel had declared notable figues of his wisedome in Babylon, when Ezekiel wrote this.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their swords against the beautie of thy wisdome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the [e] vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, *and* art full of [d] wisedome and perfite in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone *was* in thy garment, [f] rubie, the topaze and the || diamond, the chrysolite, the onyx, and the iasper, the saphir, || emeraude, and the carbuncle and golde: the workemanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub that couereth, and I haue set thee [f] *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the [g] stones of fire.

15 Thou wast perfit in thy waies from the day that thou wast [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stone of fire.

17 Thine heart was lifted vp because of thy beautie, *and* thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before Kings that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, *and* by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shalbe astonished at thee: thou shalt be || a terrour, and neuer shalt thou be any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I *come* against thee, O Zidon, and I will be [l] glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shalbe sanctified in her.

23 For I wil send into her pestilence, & blood into her streetes, and the slaine shall fall in the mids of her: [m] *the enemie shall come* against her with the sword on every side, and they shal know that I am the Lord.

24 And they shalbe no more a pricking thorne vnto the house of Israel, nor *any* grieuous thorne of al that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus sayeth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shalbe [a] sanctified in them in the sight of the heathen, then shal they dwell in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwell safely therein, & shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that hee will restore Egypt after fourtie yeeres. 18 Egypt is the reward of king Nebuchad-nezzar for the labour which he tooke against Tyrus.

IN the [a] tenth yeere, *and* in the tenth moneth in the twelfth *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus sayth the Lord God, Behold, I *come* against thee, Pharaoh king of Egypt, the great [b] dragon, that lieth in the mids of his riuers, which hath sayd, The riuer is mine, and I haue made it for my selfe.

4 But I will put [c] hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the midst of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernes, *both* thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not bee brought together, nor gathered: *for* I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shal know that I am the Lord, because they haue bin a staffe of [d] reed to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake and rent all their shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to || stand [e] vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shalbe desolate, and wast, & they shal know that I am the Lord: because he hath said, [f] The riuer is mine, and I haue made it,

10 Behold therefore, I *come* vpon thee, and vpon thy riuers, & I will make the land of Egypt vtterly waste & desolate from the towre of Seueneh, euen vnto the borders of the † blacke Moores.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I wil make the land of Egypt desolate in the midst of the countries, that are desolate, and her cities shall bee desolate among the cities that are desolate, for forty yeres: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God, * At the ende of forty yeres will I gather the Egyptians from the people, where they were scattered,

14 And I wil bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a [g] small kingdome.

15 It

[e] Like the rest of the heathen and infidels, which are Gods enemies.

[d] He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

|| *Or, iasper,*

|| *Or, carbuncle.*

[e] He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this word *anointed* he signifieth the same.

[f] I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

[g] To wit, among my people Israel, which shined as precious stones.

[h] Which was when I first called thee to this dignitie.

[i] Thou shalt haue no part among my people.

[k] That is, the honour, whereunto I called them.

|| *Or, brought to nothing.*

[l] By executing my iudgements against thy wicked nesse.

[m] That is, Nebuchadnezzar.

[a] He shewed for what cause God will assemble his Church, and preserue it: still though he destroy his enemies: to wit, that they should praise him, & giue thanks for his great mercies.

[a] To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometimes standeth after the latter, reade Ieremiah 27. 1.

[b] He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Ezech. 32. 2.

[c] I wil send enemies against thee, which shall plaine thee, and thy people which trust in thee, out of thy sure places.

[d] Read 2. King. 18. 21. Isai. 36. 6.

|| *Or, shake.*

[e] When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

[f] Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

† *Ebr. Cush, or Ethiopia.*

* *Ierem. 46. 26.*

[g] Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romans, and the cause is, that the Israelites should no more put their trust in them but learne to depend on God.

15 It shalbe the smallest of the Kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring *their* [h] iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first *moneth, and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his army to serue a great [k] seruice against Tyrus: euery head was made bald, and euery shoulder was made bare: yet had he no wages, [l] nor his armie for Tyrus, for the seruice that hee serued against it.

19 Therfore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, & spoyle her spoyle, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued ‖ against it, because they wrought ‖ for me, sayth the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophecie, and say, Thus sayth the Lord God, Howle *and cry*, Wo *be* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, *and* it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and *when* her foundations shalbe broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lorde, They also that mainteine Egypt, shall fall, and the pride of her power shall come downe: from the towre of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lorde, when I haue set a fire in Egypt, *and when* all her helpers shalbe destroyed.

9 In that day shall there messengers goe forth from mee in ships, to make the carelesse Moores afraid, and feare shall come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For he and his people with him, *euen* the terrible nations shall bee brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, and I wil make the lande wast, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon ‖ Sin, *which is* the strength of Egypt: and I will destroy the multitude of ‖ No.

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shalbe destroyed, and Noph shall haue sorrowes daily.

17 The yong men of ‖ Auen, and of ‖ Phibeseth shall fall by the sword: and these *cities* shall go into captiuitie.

18 At Tahaphnehes the day [c] shall restraine *his light*, when I shall breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first *moneth, and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not bee bound vp to bee healed, neither shall they put a roule to bind it, and *so* make it strong to hold the sworde.

22 Therefore thus sayeth the Lord God, Behold, I *come* against Pharaoh King of Egypt, and will breake [g] his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shal cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, [h] when I shall put my sword into the hand of the king of Babel, and he shal stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

AND in the [a] eleuenth yere, in the third *moneth, and* in the first *day* of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Asshur *was like* a cedar in Lebanon with faire branches, and with thicke shadowing boughs, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

[h] Lord I should by this meanes punish their sins. ‖ Coming from the captiuitie of Israelitis.

[i] Heroicke great paines at the siege of Tyrus and his armie was sore handled.

[l] Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

‖ Or, in it.

‖ Or, against me.

[a] By Phut and Lud are meant Aphrica and Libya.

[b] Which was a strongcitie of Egypt, Chap. 29.10.

‖ Or, Memphis, or Alacara.

‖ Or, Tanis.

‖ Or, Pelusium.

‖ Or, Alexandria.

‖ Or, Heliopolis.

‖ Or, Pubastum.

[c] Meaning, that there shall bee great sorow and affliction.

[d] That is, the strength and force.

[e] Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

[f] For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ierem. 46.26.

[g] His force and power.

[h] Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he wil they must cease.

[a] Of Zedekiahs reigne, or of Ieconiahs captiuitie.

[b] Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians onely came.

exalted him on hie with her riuers running round about his plants, and sent out her [e] litle riuers vnto all the trees of the || field.

5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplyed, and his branches were long, because of the multitude of the waters, which *the deepe* sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the fielde bring foorth their young, and vnder his shadowe dwelt all mightie nations.

7 Thus was he faire in his greatnesse, *and* in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches: and the chessenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therfore thus saith the Lord God, Because || he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the [e] mightiest among the heathen: hee shall handle him, *for* I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, *euen* the terrible nations, and they haue lift him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are [f] broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shal all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches,

14 So that none of all the trees by the waters, shalbe exalted by their height, neither shal shoote vp their toppe among the thicke boughes, neither shall their leaues stande vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, *and* I [g] couered the deepe for him, and I did restreine the floodes thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shall [h] be comforted in the nether parts of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, & his arme, *and* they that dwelt vnder his shadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the mids of the vncircumcised, with the that be slaine by the sword: this is Pharaoh and al his multitude, saith the Lord God.

e Many other nations were vnder their dominion. || Or, countrey.

d Signifying, that there was no greater power in the world then his was.

|| Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so hie (meaning his great abundance and pompe) shall now lament as though they were couered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he setteth foorth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28.10.

CHAP. XXXII.

1 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the king of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, *and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a [b] lion of the nations and art as a || dragon in the sea: thou castedst out thy riuers [c] and troubledst the waters with thy feete, and stampedst in their riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, *and* I will cast thee vpon the open field, and I wil cause all the foules of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee.

5 And I wil lay thy flesh vpon the mountains, and fill thy valleys [d] with thine height.

6 I will also water with thy blood the land wherein thou [e] swimmest, *euen* to the mountaines, and the riuers shalbe full of thee.

7 And when I shall [f] put thee out, I wil couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring [g] darkenes vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, *and* vpon the countreys which thou hast not knowen.

10 Yea, I will make many people amazed at thee, and their kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swordes of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shal destroy the [h] pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I will destroy also the beasts thereof from the great waters side, neither shall the foot of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make [i] their waters deepe, and cause their riuers to runne like oile, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shalbe laid wast: when I shal smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shal lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fifteenth *day* of the moneth, came the worde of the Lorde vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruel and huge beasts which deuoure all that be weaker than they, and such as they may ouercome.

|| Or, whale.

c Thou preparedst great armies.

* Chap. 12.13. and 17.20.

d With heapes of the carkases of thine armie.

e As Nilus ouerfloweth Egypt, so wil I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out.

* Isa. 13.10. Ioel 2.31. and 3.15. Mat. 24.29.

g By this maner of speach is meant the great sorowe that shall be for the slaughter of the king and his people.

h This came to passe in lesse then foure yeeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly inioy all thy commodities.

Egypt, and [k] cast them downe, *euen* them and the daughters of the mightie nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whom doest thou passe [l] in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: [m] she is deliuered to the sword: draw her downe, and all her multitude.

21 The most mightie & strong shal speake to [n] her out of the mids of hel with them that helpe her: they are gone downe, *and* sleepe with the vncircumcised that be slaine by the sword.

22 Asshur is there and all his company: their graues are about him: all they are slaine *and* fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine *and* fallen by the sword, which caused feare *to be* in the land of the liuing.

24 There *is* [o] Elam and all his multitude round about his graue: all they are slaine & fallen by the sword; which are gone down with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the [p] liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues *are* round about him: all these vncircumcised are slain by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the mids of them, that be slaine.

26 There *is* [q] Meshech, Tubal, & all their multitude: their graues *are* round about them: all these vncircumcised were slaine by the sword, though they caused their feare *to be* in the land of the liuing.

27 And they shall not lie with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laid their swords vnder their heads, but their iniquitie shall be vpon their bones: because *they were* the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There *is* Edom, his kings, and all his princes, which with their strength are laide by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There *be* all the princes of the [s] North, with all the Zidonians, which are gone down with the slaine, with their feare they are ashamed of their strength, and the vncircumcised sleepe with them that are slaine by the sword, & beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall bee [t] comforted ouer all his multitude: Pharaoh, and all his armie *shalbe* slaine by the sword, saith the Lord God.

32 For I haue caused my [u] feare *to bee* in the land of the liuing: and he shalbe laide in the mids of the vncircumcised with them, that are slaine by the sword, *euen* Pharaoh & all his multitude, saith the Lord God.

CHAP. XXXIII.

[a] *The office of the gouernours and ministers.* 14 *He strengtheneth them that despaire, and boldeneth them with the promise of mercie.* 30 *The word of the Lord against the mockers of the Prophet.*

A Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their [a] watchman,

3 If when hee seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not bee warned, if the sword come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the sound of the trumpet, and would not bee admonished: *therefore* his blood shall be vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my [c] mouth, and admonish them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shal die for his iniquity, but his blood will I [d] require at thine hand.

9 Neuertheleſſe, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions and our sinnes *be* vpon vs, and wee are consumed because of them, [e] how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, [f] I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The [g] righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked *shall cause* him to fall therein, in the day that hee returneth from his wickednesse, neither shal the righteous liue for *his righteousnesse* in the day that he sinneth.

13 When I shall say vnto the righteous, that hee shall surely liue, if hee trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death. If he turne from his sin, and doe that which is lawfull and [h] right,

14 *To wit*, if the wicked restore the pledge, *and* giue againe that he had robbed, *and* walke in the statutes of life, without committing iniquitie, hee shall surely liue, *and* not die.

16 None of his sinnes that he hath committed, shalbe mentioned vnto him: *because* he hath done that

[k] That is, people shall that they shall be cast downe when the Lord giueth his Prophets power both to saue and to destroy by his word, made him, i. to [illegible] not other [illegible] more beauti all then shall perished?

[l] That is, Egypt.

[m] Remark the matter more sensible bringeth in Pharaoh whom the dead shall meet & mocke at him, made lin. 14. 9.

[n] Meaning, the Persians.

[o] Whom in his life all the world feared.

[p] That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

[q] Which did not by vnkind death, but by the course of nature, and are honourably buried with their coate armour and signes of honour.

[r] The Kings of Babylon.

[s] At the wicked sinners when they see their partakers of their miseries.

[t] I will make the Egyptians afraide of me, as they should others to know them.

‖ *Or, of their coasts.*

[a] He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

[b] Signifying, that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment.

[c] *Chap. 3. 17.*

[d] Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.

[e] The watchman must answere for the blood of all that perish through his negligence.

[f] Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies and murmure.

[g] Reade Chap. 18. 23.

[h] Reade of this righteousnesse, Chap. 18. 23, 24.

[i] Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, & yet declare not themselues such by their fruits: that is, in obeying Gods commandements and by godly life.

that, which is lawfull & right, he shal surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and do that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of our [i] captiuity, in the tenth *moneth, and* in the fift *day* of the moneth, one that had escaped out of Ierusalem, came vnto me, and sayd, The citie is smitten.

22 Now the [k] hand of the Lord had bene vpon me in the euening afore hee that had escaped, came, and had opened my mouth vntil he came to me in the morning: and when he had opened my [l] mouth, I was no more dumme.

23 Againe the word of the Lord came vnto me, and sayd,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, [m] Abraham was but one, and hee possessed the land: but we are many, *therefore* the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eate with the [n] blood, and lift vp your eyes toward your idoles, and shead blood: should ye then possesse the land?

26 Ye leane vpon your [o] swords: ye worke abomination, and yee defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel shalbe desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue laide the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that [p] talke of thee by the wals and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is [q] word that commeth from the Lord

31 For they come vnto thee, as the people *vseth* to come: and my people sit before thee, and heare thy words, but they will not doe them: for with their mouthes they make [q] iestes, *and* their heart goeth after their couetousnesse.

32 And lo, thou art vnto them, as a [r] iesting song of one that hath a pleasant voice, & can sing well: for they heare thy words, but they doe them not.

33 And when this commeth to passe (*for* loe, it will come) then shall they know, that a Prophet hath beene among them.

CHAP. XXXIIII.

Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 Hee promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the shepheards of Israel, prophecie and say vnto them, Thus saith the Lord God vnto the shepheards, * Woe *bee* vnto the [a] shepheards of Israel, that feede themselues: should not the shepheards feede the flockes?

3 Ye eate the [b] fat, and ye clothe you with the wooll: ye kill them that are fed, but yee feede not the sheepe.

4 The [c] weake haue ye not strengthened: the sicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euerie hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search *after them.*

7 Therefore ye shepheards, heare the word of the Lord.

8 As I liue, sayeth the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fedde themselues, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lorde, O ye shepheards.

10 Thus saith the Lorde God, Behold, I *come* against the shepheards, and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feed themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so wil I seeke out my sheepe and will deliuer them out of all places, where they haue bin scattered in [f] the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the high mountaines of Israel shal their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will bind vp that which was broken, and wil strengthen the weake, but I will destroy the fat and the [g] strong, *and* I will feede them with [h] iudgement.

17 Also you my sheepe, thus sayth the Lord God, behold, I iudge betweene sheepe, and sheepe, *betweene* the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but yee must treade downe with your feet the residue of your pasture? and

* *Chap.18.25.*

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the Spirit of prophecie, Chap 8.2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage and open their mouthes, Chap.24.27. and 29.21. Ephes. 6.19.

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit 7.23.

o As they that are ready stil to shed blood.

* *Chap.7.24. and 24.21. and 30.6,7.*

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else w. abuse the word to our condemnation, and make of his ministers as though they were iests to serue mens foolish fantasies.

r *Or, pleasant, and Ieus song.*

* *Ierc.23.1.*

a By the shepheards he meaneth the King, the Magistrates, Priests, and Prophets.

b Yee seeke to enrich your selues by their commodities, and so spoile their riches and substance.

c He describeth the office & duetie of a good pastor, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good gouernment and doctrine they perished.

e By destroying the contrary hirelings and refusing true shepheards, whereof we haue a signe so oft as God sendeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning such as lift vp themselues aboue their brethren, & think they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and giue to either as they deserue.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

and to haue drunke of the great waters, but ye must trouble the residue with your feet?

19 And my sheepe eat that which ye haue troden with your feete, and drinke that which yee haue troubled with your feet.

20 Therefore thus sayth the Lord God vnto them, Beholde, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shal no more be spoiled, and I wil iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feed them, *euen* my seruant [k] Dauid, he shall feed them, and he shalbe their shepheard.

24 And I the Lord will be their God, and my seruant Dauid *shall be* the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euil beasts to cease out of the land: and they shall [l] dwell safely in the wildernesse, and sleepe in the woods.

26 And I will set them, *as* a blessing, euen round about my mountaine: and I wil cause raine to come downe in due season, and there shall bee raine of blessing.

27 And the [m] tree of the field shall yeelde her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coards of their yoke, and deliuered them out of the handes of those that serued themselues of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I wil raise vp for them a [n] plant of renowme, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lorde their God am with them, and that they, *euen* the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, *and* I am your God, saieth the Lord God.

CHAP. XXXV.

2 *The destruction that shall come on mount Seir, because they troubled the people of the Lord.*

MOreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount [a] Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I *come* against thee, and I will stretch out mine hand against thee, and I wil make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to slight by the force of the sword in the time of their calamitie, when *their* [b] iniquity had an end,

6 Therefore, as I liue, saieth the Lord God, I will prepare thee vnto blood, and blood shal pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I wil make thee perpetuall desolations, and thy cities shall not [d] returne, and yee shall know that I am the Lord.

10 Because thou hast said, [e] These two nations, and these two countreys shall be mine, and wee will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saith the Lord God, I will euen doe according to thy [g] wrath, and according to thine indignation, which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard *them*.

14 Thus saith the Lord God, So shall all the world reioyce *when* I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so wil I doe vnto thee: thou shalt bee desolate, O mount Seir, and all Idumea wholly, and they shal know, that I am the Lord.

CHAP. XXXVI.

8 *He promiseth to deliuer Israel from the Gentiles.* 22 *The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings.* 26 *God renueth our hearts that we may walke in his commandements.*

A Lso thou sonne of man, prophesie vnto the * mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, because the [a] enemy hath said against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophesie, and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues *of men* and vnto the reproch of the people,

4 Therfore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines, & to the hils, to the riuers, and to the valleys, and to the waste, *and* desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my land for their possession, with the ioy of all *their* heart, *and* with despightfull minds to cast it out for a pray.

6 Prophesie therfore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus sayth the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because yee haue suffered the [e] shame of the heathen,

7 Therefore thus sayth the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are

k Meaning Christ, of whome Dauid was figure, Iere. 30. 9. Hos. 3. 5.

l This declareth that vnder Christ the flocke should be not only deliuered from sinne, and hell, & so be safely preserued in the church where they should neuer perish.

m The fruits of Gods grace shall appeare in great abundance in his Church.

n That is, the rod that shal come out of the root of Iesse, Esai. 11. 1.

a Where the Idumeans dwelt.

b When by their punishment I cal them fro their iniquitie.

c Except thou repent thy former cruelty.

d To wit, to their former estate

e Meaning Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

* Chap. 6. 2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, & therefore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because vonhaue beene a laughing flocke vnto them.

f By making a solemne othe, read Chap 20. 5.

about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I *come* vnto you, and I will turne vnto you, and ye shall be tilled and sowen.

10 And I wil multiplie the men vpon you, *euen* al the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shalbe builded.

11 And I will multiplie vpon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your olde estate, and I wil bestow benefits vpon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon [i] you, *euen* my people Israel, and they shal possesse ‖ you, and ye shall be their inheritance, and ye shall no more henceforth deprive them *of men*.

13 Thus saith the Lord God, Because they say vnto you, Thou [k] *land* deuoureſt vp men, and hast bene a waster of the people,

14 Therfore t ou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou heare the reproch of the people any more, neither shalt cause thy folke to fal any more, saith the Lord God.

16 ¶ Moreouer, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherfore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, *wherewith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: *for* according to their wayes, and according to their deeds, I iudged them.

20 * And when they entred into the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therfore say vnto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine [m] holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shalbe sanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreyes, and will bring you into your owne land.

25 Then wil I powre cleane [n] water vpon you, and ye shalbe cleane: *yea*, from all your filthines, and from all your idoles will I cleanse you.

26 * A new heart also will I give you, and a new spirit will I put within you, and will take away the stony heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and do them.

28 And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for [o] corne, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruit of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shal ye remember your owne wicked wayes, and your deeds that were not good, & shal iudge your selues worthy to haue bene [p] destroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your sakes, saith the Lord God: *therefore*, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause *you* to dwell in the cities, and the desolate places shalbe builded.

34 And the desolate land shalbe tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate and ruinous cities were strong, *and* were inhabited.

36 Then the residue of the heathen that are left round about you, shal [q] know that I the Lord build the ruinous places, *and* plant the desolate places: I the Lord haue spoken it, and will do it.

37 Thus saith the Lord God, I wil yet for this besought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

1 *He prophesieth the bringing againe of the people, being in captiuity.* 16 *He sheweth the vnion of the ten tribes with the two.*

THe hand of the Lord was vpon me, and caried me out in the spirit of the Lord, and set mee downe in the mids of the ‖ field, which was ful of [a] bones.

2 And he led me round about by them, and beholde, there *were* very many in the open field, and loe, *they were* very dry.

3 And he sayd vnto me, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he sayd vnto me, Prophesie vpon these bones, and say vnto them, O ye drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that ye may liue, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noyse, and beholde, *there was* a shaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the sinewes, and the flesh grew vpon them, and aboue, the skinne couered them, but there was no breath in them.

9 Then sayd he vnto me, Prophesie vnto the winde:

g God declareth his mercies and goodnesse toward his Church, who still preseruth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all the st temp ‖ ill deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem, ‖ *Or, thee.*

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

* *Isa. 52. 5. rom. 2 24.*

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by seeing that God referreth ‖ whole to himselfe, and that onely for the glory of his holy name.

‖ *Or, your.*

n That is, his spirit, whereby he reformeth the heart and regenerateth his, *Isai 44. 3.*

* *Iere. 32. 39. chap. 11. 19.*

o Vnder the ‖ dance of temporal benefits he concludeth the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for you ingratitude against him.

q He declareth that it ought not to be referred to the soile or plentifulnesse of the earth that any country is rich, and abundant, but only to Gods mercies, as he plagues and curses declare, when he maketh it barren.

‖ *Or, valley.*

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp again.

wind: prophecie, sonne of man, and say to the wind, Thus saith the Lord God, Come from the foure b winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel, Behold, they say, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophecie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And yee shall knowe that I am the Lord, c when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shall put my Spirit in you, and ye shal liue, and I shall place you in your owne land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a *piece* of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take d another *piece* of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shal be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I wil take the tree e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and wil put them with him, *euen* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the *pieces* of wood whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, where they bee gone, and wil gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, * and one king shalbe king to them all: and they shall be no more two peoples, neither bee diuided any more henceforth into two kingdomes.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant *shall be* king ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the f land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shall dwell therein, *euen* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid *shall bee* their prince for euer.

26 Moreouer, I wil make * a couenant of peace with them: it shalbe an euerlasting couenant with them, and I will place them, and multiply them, and will set my Sanctuarie among them for euermore.

27 My tabernacle also shalbe with them: yea, I will be their God, and they shalbe my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuarie shal be among them for euermore.

b Signifying, all parts whereon the Israelites were scattered: that is, the faithfull shalbe brought to the same vnitie of spirit and doctrine, wherinsoever they are scattered throughout the world.

c That is, when I haue brought you out of those places, and countries, where you are captiues.

d Which signifieth the ioyning together of the two kingdoms of Israel and Iudah.

e That is, the house of Israel.

* Iohn 10.16.

* Isa. 40.11. Ier. 23.5. chap. 34. 23. dan. 9.24.

f Meaning that the chiefe by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan.

* Psal. 109.4. and 116.2.

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against a Gog & *against* the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, behold, I *come* against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put bookes in thy iawes, and I wil bring thee forth, and all thine host *both* horses, and horsemen, all clothed with al sorts of *armour*, *euen* a great multitude with bucklers, and shields, all b handling swords.

5 They of c Paras, of Cush, and Phut with them, *euen* all they *that beare* shield and helmet.

6 d Gomer and all his bands, *and* the house of Togarmah of the North quarters, & al his bands, *and* much people with thee.

7 Prepare thy selfe, and e make thee readie, *both* thou, and al thy multitude, that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the land, that hath beene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yet ‖ they haue beene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, *and* shalt bee like a cloud to couer the land, *both* thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall *many* things come into thy mind, and thou shalt thinke f euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towres: g I will goe to them that are at rest and dwell in safetie, which dwell all without wals, and haue neither barres nor gates,

12 *Thinking* to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the marchants of Tarshish with all the Lyons thereof shall say vnto thee, h Art thou come to spoyle the pray? hast thou gathered thy multitude to take a bootie? to carrie away siluer and golde, to take away cattell and goods, *and* to spoyle a great pray?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel i dwelleth safe,

a Which was a people that came of Magog the son of Iaphet, Gen. 10. 2. Magog also here signifieth a certain countrey, so that by these two countreys which had the gouernment of Greeia and Italie, he meaneth the principall enemies of the Church, Reuel. 20 8.

b He sheweth that the enemies should bend themselues against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians and men of Africa.

d Gomer was Iaphets sonne and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

e Signifying, that all the people of the world should assemble themselues against the Church and Christ their head.

‖ Or, it: meaning the land of Israel.

f That is to molest and destroy the Church.

g Meaning, Israel, which had now bene destroyed, & was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on the providence and goodnesse of God.

h One enemy shall enuie another because every one shall thinke to haue the spoile of the Church

i Shalt not thou spie thine occasion to come against my Church when they suspect nothing?

shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee? all *shall* ride vpon horses, *euen* a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I [l] shalbe sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whome I haue spoken in olde time, [m] by the hands of my seruants the Prophets of Israel which prophecied in those dayes *and* yeres, that I would bring thee vpon them?

18 At the same time also when Gog shal come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, *and* in the fire of my wrath haue I spoken it: surely at that time there shal be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the field, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shalbe ouerthrown, and the [n] staires shall fall, and euerie wall shall fall to the ground.

21 For I will call for a sworde against him [o] throughout all my mountaines, saith the Lord God: euery mans sword shalbe against his brother.

22 And I will plead against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a sore raine, and haile-stones, fire, and brimstone.

23 Thus will I be * magnified, and sanctified, and knowen in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 He shewth the destruction of Gog, and Magog. 11 The graues of Gog and his hoste. 17 They shalbe deuoured of birdes and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore thou sonne of man, prophecie against Gog, and say, Thus saith the Lord God, Behold, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite the bow out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: *for* I will giue thee vnto the birds *and* to euerie feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, & among them that dwell safely in the [c] Iles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall [e] goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, & vpon the arrowes, and vpon the staues *in their* hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe *any* out of the forrests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, sayth the Lord God.

11 And at the same time wil I giue vnto Gog [f] a place there for a buriall in Israel, *euen* the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their [g] noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of ‖ Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land,

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shall be glorified, sayth the Lord God.

14 And they shall chuse out men to goe continually through the [i] land with them that trauaile, to burie those that remaine vpon the ground, and cleanse it: they shall search to the ende of seuen moneths.

15 And the trauailers that passe through the land, if *any* see a mans bone, then shall he set vp a signe by it, til the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie *shalbe* ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, Thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, *and* of bullocks, *euen* of all fat beasts of Bashan.

19 And ye shall eat fat till ye be ful, and drinke blood till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall knowe, that I am the Lorde their God from that day and forth.

23 And the heathen shal know, that the house of Israel went into captiuitie for their [l] iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of the enemies: so fell they all by the sword.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 There-

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.
l Signifying that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.23. and 37.28.
m Hereby he declareth that none affliction can come to the Church whereof they haue not beene aduertised aforetime, to teach them to indure all things with more patience, when they know that God hath so ordeined.
n Al means whereby man should thinke to saue him selfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.
o Against the people of Gog and Magog.
* *Chap. 36.23. and 37.28.*

a Or destroy thee with sixe plagues, as Chap. 38.22.

b Meaning, that by the vertue of Gods word the enemie shall be destroyed wheresoever he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsel, and cannot be changed.
e After this destruction the Church shall haue great peace and tranquilitie, and burne all their weapons, because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ, all enemies shall be ouercome.
f Which declareth that the enemies shall haue so horrible fall.
g For the stinke of the carkeises.
‖ *Or, the multitude of Gog.*
h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen to their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemie of his Church.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weakness of mine arme, but that this was for my peoples sinnes.

25 Therefore thus sayth the Lord God, Now will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haueborne their shame, & all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, & gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

* Chap. 36. 23.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the a beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

a The Iewes counted the beginning of the yeere after two sorts for their feasts, they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

2 Into the land of Israel brought he me by || a diuine vision, and set me vpon a very high mountaine, whereupon *was* as the building of a citie, toward the South.

|| Or, visions of God.

3 And he brought me thither, and beholde, there *was* a b man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stoode at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man sayd vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shal shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, *I saw* a wall on the outside of the house round about: and in the mans hand *was* a reed to measure with, of sixe cubits long, by the cubit, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the || poste of the gate, *which was* one reed broad, and || the other poste of the gate, *which was* one reed broad.

|| Or, threshold.
|| Or, vpper post.

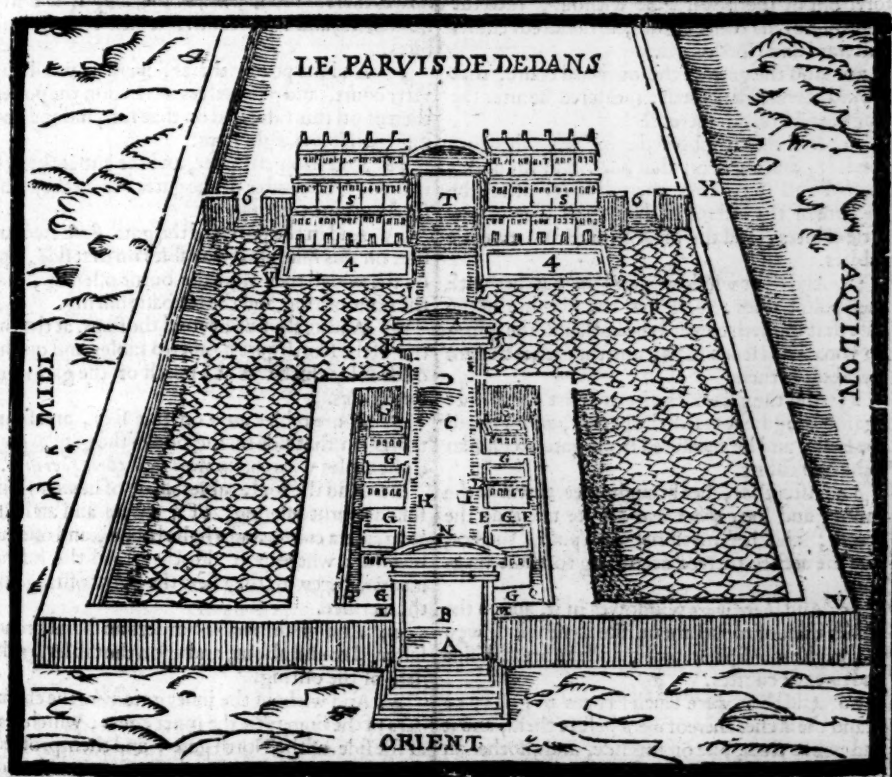
7 And *euery* chamber was one reed long, and one reed broad, and betweene the chambers *were* fiue cubits: and the poste of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits, and the || posts thereof, of two cubits, and the porch of the gate *was* inward.

|| Or, pentisse.

THE DESCRIPTION OF THE FIGVRE
which beginneth, verse 5.



Le Parvis de dedans: or, The inner court.

Verse 5. The wall that compasseth about the Temple and the courts, as appeareth in the second, and in the great figure.

A B. The thickenesse of the wall was sixe cubits: for so long the reed was.

A C. The height of the wall, which was also six cubits this wall conteined 2000 cubits, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

G K. And 500 on the West side.

I K. This wal did separate the Temple from the citie, Chap. 42. 20.

Verse 6. This gate in the great figure is marked with D. vnto the which appertaine seuen steps E. Thence they goe into the porch which are sixe chambers. F. which porch was closed with a wall. G.

Verse 7. E. F. G. The length. The breadth. E O G. The space of fiue cubits betweene the chambers, and so much space was on this side, and beyond the chambers. G. From the threshod inward to the porch was sixe cubits. A B. B C. The porch.

Verse 9. C D. The vpper posts. H I. The breadth of the ally of the porch. B C. The length of the porch, which was inward.

10 And the chambers of the gate Eastward, *were* three on this side, and three on that side: they three *were* of one measure, and the postes had one measure on this side, and one on that side.

11. And he measured the breadth of the entrie of the gate ten cubits, *and* the height of the gate thirteene cubits.

12 The space also before the chambers *was* one cubit *on this side*, and the space *was* one cubit on that side, and the chambers *were* sixe cubits on this side, and sixe cubits on that side.

13 Hee measured then the gate from the roofe of a chamber to the toppe of the *gate*: the breadth *was* fiue & twentie cubits, doore against doore.

14 Hee made also posts of threescore cubites, and the posts of the court, *and* of the gate, *had one measure* round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within *were* fiftie cubits.

16 And *there were* narrow windowes in the chambers, & in their posts within the gate round about, and likewise to the arches: and the windowes *went* round about within: and vpon the posts *were* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there were* chambers, and a pauement made for the court round about, *and* thirty chambers *were* vpon the pauement.

18 And the pauement *was* by the side of the gates ouer against the length of the gates, *and* the pauement *was* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof *were* three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *were* after the measure of the gate that looketh toward the East, and the going vp vnto it *had* seuen steps, and the arches thereof *were* before them.

23 And the gate of the inner court *stood* ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundreth cubits.

24 After that, hee brought mee towarde the South, and loe, *there was* a gate towarde the South, and hee measured the postes thereof, and the arches thereof according to those measures.

25 And *there were* windowes in it, and in the arches thereof round about, like those windowes: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steppes to goe vp to it, and the arches thereof *were* before them, and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to those measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof rounde about, *it was* fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches rounde about *were* fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof, and the going vp to it *had* eight steps.

32 ¶ Againe he brought mee into the inner court toward the East, and he measured the gate according to those measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof round about: *it was* fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof, on this side and on that side, and the going vp to it *had* eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and *there were* windowes therein round about: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof on this side, and on that side, and the going vp to it *had* eight steps.

38 And *euery* chamber, and the entrie thereof *was* vnder the postes of the gates: there they washed the burnt offring.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offring, and the trespasse offring.

40 And at the side beyond the steps, at the entrie of the North gate *stood* two tables, and on the other side, which was at ye porch of the gate *were* two tables.

41 Foure tables *were* on this side, and foure tables on that side by the side of the gate, *euen* eight tables whereupon they slew *their sacrifice*.

42 And the foure tables *were* of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite hie: whereupon also they layd the instruments wherewith they slew the burnt offring and the sacrifice.

43 And within *were* borders an hand broad, fastened round about, and vpon the tables *lay* the flesh of the offring.

44 And without the inner gate *were* the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect *was* towarde the South, *and* one *was* at the side of the East gate, hauing the prospect toward the North.

45 And

Vers.11. I. M. the breadth of the gate, and the height A N.

Vers.12. The space before the chamber as a litle gallery O.

Verse 13. The breadth of the whole porch from the vtmost chamber to the gate 25. cubits P Q.

In the 14. verse he speaketh of the vpper postes, or pentises which in all were 60. cubits: for euery chamber had sixe, and the threshold, & lintel of the doore, either 12. K figures.

Vers.15. A D. The fifty cubits.

Vers.17. The outward court R. so called, because it was the outward court in respect of the Temple, as appeare his ye great figure N. but it is the inner court in respect of ye porch which hath bene described. S The thirty chambers, fifteene on a side. The two litle gates 6. which are by the great gate T.

Vers.19. The lower gate A. which had seuen steps and the gate within eight. T. betweene A T were 100 cubits, and had as much from South to North V X

Vers.20. This must be considered in the great figure. The outward court in respect of the Temple M R. the Northside. The porch S. The court without T. The length of the porch with the chambers as in the Eastside V X. The breadth 25 cubits Y Z.

Vers.23. The gate of the inner court B ouer against the gate of the outward court R and toward the East C an hundreth cubites R B.

Vers.24. The South gate in the great figure d. The outward court e.

Vers. 7. The inner court gate. f An hundreth cubites of which was the length of a court and his chambers.

Verse 28. The inner court g. the eight steps are hid with the building, but they are like them of the East gate Q. for all the courts were of one measure quantitie and fashion.

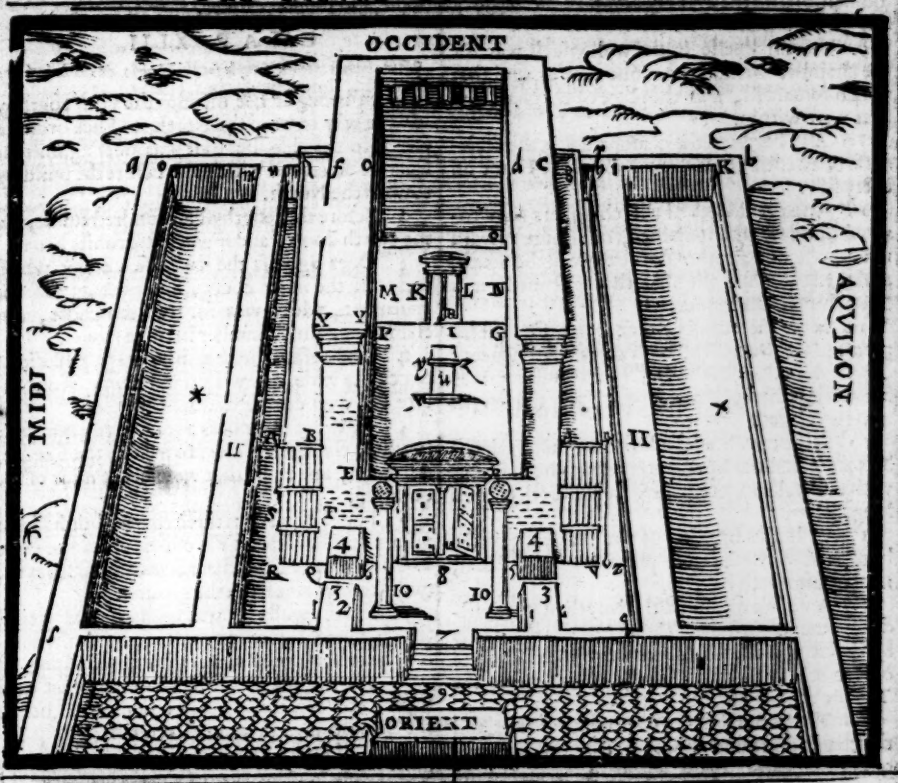
Verse 32. The inner court on the East side N. And so in all he maketh sixe courts, two on the Eastside, two on the North, and two on the South side. Looke in the great figure.

Verse 38. He speaketh of sixe chambers, which were in the porch of the inner court on the Northside i The entry of the chambers, that is, the doores, were vnder the vpper postes or pentiles, which hanged ouer the chambers, as also did ouer the gate. Looke in the great figure.

Verse 39. In the porch of the inner court were foure tables, X & as many in the outward court S a cubite & an halfe long, and as broad and one cubite high.

Verse 44. The chambers in the inner porch on the North side of the singers L. but the perspective hindereth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the South side. The Prophet was now in ye East court, where he saw the altar measured, & describeth one row of chambers, which was for the Priests.

THE FIGVRE OF THE TEMPLE.



45 And he said vnto me, This chamber whose prospect is toward the South, *is* for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, *is* for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundreth cubites long, and an hundreth cubites broad, *euen* foure square: likewise the Altar *that was* before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

39 The length of the porch *was* twenty cubits, and the breadth eleuen cubits, and *he brought me* by the steps whereby they went vp to it, and *there were* pillars by the postes, one on this side, and another on that side.

Vers. 45. He speaketh of the two rowes of chambers, which were in the inner court N, whereof they on the Northside were for the Priests that sacrificed O, and they on the South side for them that kept the Temple N. which chambers were East and by South, as the other O. were East & by North. These must be seene in the great figure. *Vers. 47.* The Altar p. *Vers. 48.* He entred by the gate Q. to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned, might the better be vnderstood. *Verse 48.* By the postes of the porch he meaneth the wall which was fiue cubites thicke on either side of the alley or porch r 2. The two little gates in the side of the porch 3. 4. which were to goe to the Priestes chambers that were by the Temple A. B. *Verse 49.* The length of the porch 10. cubites 5. 6. And the breadth eleuen 7. 8. The steps whereby the Prophet came into the porch of the Temple 9 7. The two pillars 10.

CHAP. XLI.

1 *The disposition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, hee brought mee to the Temple, and measured the postes, sixe cubites broad on the one side, and sixe cubites broade on the other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* ten cubites, and the sides of the entrie *were* fiue cubites on the one side, and fiue cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of *euery* chamber foure cubites round about the house, on euery side.

6 And the chambers *were* chamber vpon chamber, three and thirtie foote *high*, and they entred into the wall made for ye chambers which was round about the house, that *the postes* might be fastened *therein*, and not bee fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house *was* mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest *chamber* to the hiest by the mids.

Vers. 1. The vpper postes or pentises, meaning the tops of the chambers on the sides of the first B. and the third A. more then the second. *Verse 2.* The breadth of the entrie or gate tenne cubites, C.D. Fiue cubites from the Temple wall to the gate on either side E.C. D.F. The length of fourty cubites from the Temple gate to the most holy place 8 2. The breadth of the Temple twentie cubites E. F. or G.p. He speaketh not here of the height: therefore it is made of thirty cubites according to Salomons. *Verse 3.* The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thicknesse of the wall H. I. The gate sixe cubites K L. The breadth on either side the gate seuen cubites M.K and L N. which make in all twentie cubites. *Verse 4.* The length twenty cubites C O. so it was square. *Verse 5.* The first chamber was 4. cubites Q R The second fiue S T. and the third sixe A B. There were three heights or stages of chambers R S A. The turning staire cannot bee shewed in the figure, but may easily be conceiued.

Vers. 1. The vpper postes or pentises, meaning the tops of the chambers on the sides of the first B. and the third A. more then the second.

8 I saw also the house hie round about: the foundations of the chambers *were* a full reede of fixe great cubits.

9 The thicknesse of the wall which was for the chamber without, *was* fiue cubites, and that which remained, *was* the place of the chambers that were within.

10 And between the chambers was the widenesse of twentie cubits round about the House on euery side.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* fiue cubites round about.

12 Now the building that was before the separate place toward the West corner, *was* seuenty cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubits long, and the separate place and the building with the walles thereof *were* an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, *was* an hundreth cubites.

15 And hee measured the length of the building, ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with *cedar* wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was *sieled according* to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree *was* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *was* toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: *thus* was it made through all the house round about.

20 From the ground vnto aboue the doore *were* Cherubims and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, *and* thus to looke vnto *was* the similitude *and* forme of the Sanctuary.

22 The altar of wood *was* three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof *were* of wood. And he said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke planks vpon the forefront of the porch without.

26 And *there were* narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and *vpon* the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, & the holy things.

THen brought hee me into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, *was* the North doore, and *it was* fiftie cubits broad.

3 Ouer against the twentie *cubites* which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers *was* a gallerie of ten cubits wide, *and* within *was* a way of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers *seemed* to eate vp these, *to wit*, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, *euen* from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, *was* fiftie cubites long.

8 For the length of the chambers that were in the vtter court, *was* fiftie cubits: and lo, before the Temple *were* an hundreth cubites.

9 And vnder these chambers *was* the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers *were* in the thicknesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them *was* after the maner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, *was* a doore in the corner of the way, *euen* the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers *and* the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approch vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offring: for the place *is* holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, *and* shall put on other garments, and so shall approch to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought me foorth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, fiue hundreth reedes, *euen* with the measuring reede round about.

17 He measured *also* the Northside, fiue hundreth

Vers.8. The foundations of fixe cubites, meaning the hie chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plummet, Z B.

Vers.9. The chamber without was the hie chamber, and fro that chamber the wall was but fiue cubites thicke, BXY: for downeward it was fixe, Q 6.

Vers.10. The chambers on the one side were distant from them on the other side twentie cubites, which was the breadth of the Temple.

Vers.11. The dores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of fiue cubits round about the Temple V Z, and was so closed with a wall 11.

Vers.12. The building, or the great place compassed with a wall of fiue cubites thicke, and was farther off the Temple then the alley, or separate place *, and this is more plainely set forth in the great figure.

Vers.16. He declareth that whatsoeuer was of stone worke from the bottome to the top, was couered with wood on the East, South, and North side.

Vers.22. The altar V which was three cubites high Y X and two cubites long Y Z.

Vers.1. Hauing described the length and breadth of the Temple, he commeth to the outward court on the North side T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the separate place Westward.

Vers.2. He meeneth that the North was an hundreth cubites long x y, and in breadth fiftie, b x.

Vers.4. This gallerie appeareth in the great figure by the number 2.

Vers.5. These chambers were contrary fashioned to them of the Temple.

Vers.8. So that the wall for the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

Vers.9. Vnder these chambers were entries, or doores to passe fro one place to another, which are noted euer by z in the great figure.

Vers.10.11. The chambers p, of the East court M were like to the chambers of the North court.

Vers.13. Which chambers were in the East gate toward the North and South 3. and toward the separate place or backe building 4. Which chambers are called holy, because they were by the Temple.

dreth reedes, *euen* with the measuring reede round about.

18 And he measured the South ‖ side fiue hundreth reedes with the measuring reede.

19 He turned about *also* to the West side, *and* measured fiue hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth *reedes* long, and fiue hundreth broad to make a separation between the Sanctuary, and the prophane place.

‖ Or, south.

CHAP. XLIII.

a Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

AFterward he brought me to the gate, *euen* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noise of great waters, and the earth was madelight with his glory.

3 And the vision which I sawe *was* * like the vision, *euen* as the vision that I saw a when I came to destroy the citie: and the visions *were* like the vision that I saw by the riuer Chebar, *and* I fell vpon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, *this* place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, & the house of Israel shall no more c defile mine holy Name, neither they, nor their kings by their fornications, nor by the carkeises of d their kings *in* their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was but* a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now *therefore* let them put away their fornication, & the carkeises of their kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shewe this House to the house of Israel, that they may bee ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of al that they haue done, shew them the forme of the House, and the paterne thereof, and the going out therof, and the comming in therof, and the whole fashion therof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, & all the ordinances therof, and do them.

12 This is the † description of the house, *It shalbe* vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite *is* a cubite, and a hand breadth, euen the bottome *shalbe* a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about *shalbe* a span: and this *shalbe* the height of the altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shalbe* two cubites: and the breadth one cubite, and from the little piece to the great piece *shalbe* foure cubites, and the breadth one cubite.

15 So the altar *shalbe* foure cubites, and from the altar vpward *shalbe* foure hornes.

16 And the altar *shalbe* twelue *cubites* long and twelue broade, *and* foure square in the foure corners thereof.

17 And the frame *shalbe* fourteen *cubites* long, and foureteene broad in the foure square corners thereof, and the border about it *shalbe* halfe a cubite, & the bottome thereof *shalbe* a cubite about, & the steps thereof *shalbe* turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are ¶ ordinances of ¶ altar in the day when they shall make it to offer the burnt offring theron, & to sprinkle blood theron.

19 And thou shalt giue to the Priestes, *and* to the

c By their idolatries.

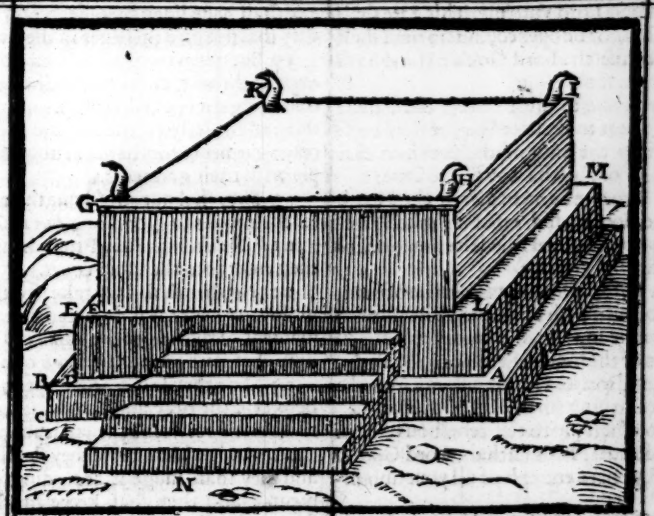
d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

† Ebr. Law.

Verse 13. The midst or bottome A. which was a cubite hie B.C. and a cubite broad B.D.

Verse 17. The frame whereupon ¶ hiest piece stood, is fourteene cubites for on every side it is longer by a cubite then the vppermost E.L. L.M.

THE FIGVRE OF THE ALTAR.



* Psal. 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 23.

Ver. 14. The lower piece which standeth on ¶ bottome and is the middle most place and vnder the highest is two cubites. D.E. The breadth one cubite E.F. From the little piece, which was the second to the highest foure cubites F.G.

Verse 15. Foure cubites, meaning the hier part of the altar F.G.

Verse 16. Length and breadth G.H. I.K. Which note also the 4. hornes of the altar.

the Leuites, that be of the seed of Zadok, which approch vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt also take the bullocke of the sinne offering, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offring vnto the Lord.

25 Seuen daies shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ram out of the flocke, without blemish

26 Thus shal they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

† Ebr. fill his hand.

27 And when these daies are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Then hee brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

Vers. 1. The East gate D. in the great figure.

2 Then said the Lord vnto me, This gate shall be [a] shut, *and* shal not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shalbe shut.

a Meaning, from the common people, but not from the Priests, nor the Prince, yeade Chap. 46. 8, 9.

3 *It appertaineth* to the Prince: the Prince himselfe shal sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought he mee toward the North gate before the House: and when I looked, beholde, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto me, Sonne of man, † mark wel & behold with thine eies, & heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, and marke wel the entring in of the house with euery going forth of the Sanctuary.

† Ebr. set thine heart.

6 And thou shalt say to the rebellious, *euen* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations.

7 Seeing that yee haue brought into my Sanctuary [b] strangers vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, *euen* fat, and blood: and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters which were of other countreyes, to teach them their idolatrie, chap. 23. 40.

8 For yee haue not kept the [c] ordinances of mine holy things: but you your selues haue set *other* to take the charge of my Sanctuary.

c Ye haue not offered vnto mee according to my Law.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone back from me, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignitie and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must seruе in the inferiour offices, as to watch & to keepe the doores, yeade 2. King. 23. 9.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stande before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fal into iniquity, therfore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquity,

13 And they shall not come neere vnto mee to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

e Which obserued the Law of God, and fell not to idolatry.

16 They shal enter into my Sanctuary, and shal come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shal enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shal come vpon them while they serue in the gates of the inner court, & within.

18 They shal haue linen bonets vpō their heads, and shall haue linen breeches vpon their loines: they shal not gird thēselues in the sweating *places*.

19 But when they go forth into the vtter court, *euen* to the vtter court to the people, they shal put off their garments, wherin they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shal not sanctifie the people with their garments.

20 They shal not also [f] shaue their heads nor suffer their locks to grow long, *but* rouū their heads.

f As did the infidels and heathen.

21 * Neither shal any Priest drinke wine when they enter into the inner court.

* Leuit. 10. 9.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shal take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

* Leuit. 21. 13, 14.

23 And they shal teach my people *the differēce* betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in cōtrouersie they shal stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile thēselues, except at *their* father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they [g] bee defiled.

* Leuit. 21. 1, 4, 11.

g They may bee at their burial, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offring, sayth the Lord God.

28 * And

28 * And the *Priesthood* shall be their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israel, *for* I am their possession.

29 They shall eate the mate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel shall be theirs.

30 *And all the first of all the first borne, and euery oblation, *euen* all of euery sort of your oblations shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eate of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOreouer, when yee shall diuide the lande for inheritance, yee shall offer an oblation vnto the Lord an a holy portion of the lande, fiue and twentie thousand reedes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary fiue hundreth *in length*, with fiue hundreth *in breadth*, all square round about, and fiftie cubits round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuarie, *and* the most holy place.

4 The holy portion of the lande shall bee the Priestes, which minister the Sanctuarie, which came neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuarie.

5 And *in* the fiue and twentie thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the citie, fiue thousand broad, and fiue and twenty thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And *a portion shall be* for the prince of the one side, and on that side of the oblation on the holy portion, and of the possession of the citie, *euen* before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length *shalbe* by one of the portions from the West border vnto the East border.

8 In this land shal be his possession in Israel: and my princes shal no more oppresse my people, and *the rest* of the land shal they giue to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it b suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall haue iust balances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

12 * And the shekel *shalbe* twentie Gerahs, *and* twentie shekels, and d fiue and twentie shekels and fifteene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shal offer, the sixt part of an Ephah of an Homer of wheate, and ye shal giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *euen* of the Bath of oyle, *yee shall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one Lambe of two hundreth sheepe out of the fat pastures of Israel for a meate offring, and for a burnt offering and for peace offrings, to make reconciliation for them, sayeth the Lord God.

16 All the people of the land shall *giue* this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offrings, and meate offrings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, *and* in all the hie feastes of the house of Israel: he shall prepare the sinne offring, and the meate offering, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus saieth the Lorde God, In the first *moneth*, in the first *day* of e the moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seuenth *day* of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the foureteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, *and* ye shall eate vnleauened bread.

22 And vpon that day, shall the prince prepare for himselfe, and for all the people of the lande, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, *euen* of seuen bullockes, and seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an f Hin of oyle for an Ephah.

25 In the seuenth *moneth*, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offring, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifice of the Sabbath and of the newe moones. 8 Thorow which doores they must goe in, or come out of the Temple, &c.

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shalbe opened, and in the day of the new moone it shalbe opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stande by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

a Of all the land of Israel the Lord only requireth this portion for the Temple and for the Priests, for the citie and for the prince.

b The Prophet sheweth that the heads must be fill informed afore my good order can be stablished among the people

c Ephah and Bath were both of one quantitie, saue that Ephah conteined in drie things, but which Bath did in liquor, Leuit. 5.11.

d That is, threescore shekels make a weight called Mina, for he ioyneth these three parts to a Mina.

e Which was Nisan, conteining part of March and part of April.

‖ Or, court.

f Reade Exod. 29.40.

Verse 1. The inner court gate Q. whereunto they went vp by eight steps, as appeareth in the great figure

1 Sam. 18.1. Mark. 8.20.

2 Exod. 13.2. and 22.29. and 34.19. Numb. 3.13.

3 Exod. 22.31. Leuit. 22.8.

Exod. 12.18. Leuit. 23.5.

1 King. 5.11. 2 Chron. 2.10. Ezra. 7.22. Numb. 5.47.

shall worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not be shut till the euening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day, *shall bee* sixe lambes without blemish, & a ramme without blemish.

5 And the meate offering *shalbe* an Ephah for a ramme: and the meat offering for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone *it shall be* a yong bullocke without blemish, & sixe lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offring, *euen* an Ephah for a bullocke, and an Ephah for a ram, and for the lambes [b] according as his hande shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall goe foorth by the way of the North gate: he shal not returne by the way of the gate whereby hee came in, but they shall goe forth ouer against it.

10 And the prince shalbe in the mids of them: he shall goe in, when they goe in, and when they goe forth, they shall goe forth *together*.

11 And in the feastes, and in the solemnities the meate offering shall bee an Ephah to a bullocke, and an Ephah to a ramme, & to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as hee did on the Sabbath day: after he shall goe foorth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: *this* meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sons, it shalbe his sonnes, *and* it shalbe their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruants, then it shalbe his to the [c] yere of libertie: after, it shall returne to the prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer the prince shal not [d] take of the peoples inheritance, nor thrust them out of their possession: *but* he shal cause his sonnes to inherite of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto mee, This is the place where the Priests shall seethe the trespasse offring and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, [e] to sanctifie the people.

21 Then he brought mee forth into the vtter court, and caused me to goe by the foure corners of the court: and beholde, in euery corner of the court there *was* a court.

22 In the foure corners of the court there were courts ioyned of fourty *cubites* long, and thirtie broad: these foure corners were of one measure.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the walles round about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shal seeth the sacrifice of the people.

thirtie broad 8,5, & 7,9. *Vers.* 23. About the walles of these little were as kitchins, were little chambers for the cookes. 10.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.* 13 *The coasts of the land of promise, and the diuision thereof by tribes.*

AFterward hee brought mee vnto the doore of the house: and beholde, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *stoode* towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went foorth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters *were* to the ancles.

4 Againe he measured a thousand, & brought mee through the waters: the waters *were* to the knees: againe he measured a thousand, & brought me through: the waters *were* to the loynes.

5 Afterward he measured a thousand, *and it was* a [b] riuer, that I could not passe ouer: for the waters were risen, *and* the waters did flowe, *as* a riuer that could not be passed ouer.

6 And he said vnto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer *were* very many [c] trees on the one side, and on the other.

8 Then sayd hee vnto mee, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* [d] sea: they shall runne into *another* sea, and the [e] waters shall be wholesome.

9 And euery thing that liueth, which mooueth, whersoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And

a That is, as much as he will.

b Meaning, as he shall thinke good.

Verse. 6. He that entreth in by the North gate R. shall goe out by the South gate D. and contrary, and in going forward they worshipped in the mids M.

c Which was at the Iubilie, Leuit 25.9.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

Vers. 19. He shewed beth the Priestes chambers, which were at the side of the Temple toward the North, and so commeth to the place, which was on the West side S, which verse 21. it called the vtter court in respect of the inner court, as also where the people were, yet the vtter court in respect of this inner.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

Vers. 21. The little court in euery corner, was fourty cubites long 7, 8. and little courts, which

Vers. 1. The doore of the Temple R. and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Looke in the great figure 11.

a Wherby are meant the spiritull graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying that the graces of God should never decreate, but euer abound in his Church.

c Meaning, the multitude of them that should be refreshed by the spiritull waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian Sea or Genezareth, and the Sea called Mediterraneum. Zech. 14. 8.

e The waters which of nature are salt, and vnwholesome, shalbe made sweet and comfortable.

10 And then the [e] fishers shall stand vpon it, *and* from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: *for* their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholesome: they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all || fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile. it shall bring foorth newe fruit according to his moneths, because their waters run out of the Sanctuarie: and the fruit thereof shall bee meate, and the leafe thereof shall bee for || medicine.

13 ¶ Thus saith the Lord God, this shalbe the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue *two* portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fall vnto you for inheritance.

15 And this shall bee the border [k] of the land towarde the Northside, from the maine sea toward Hethlon, as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is beweene the border of Damascus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shal be Hazar, Enan, *and* the border of Damascus, and the residue of the North, Northwarde, and the border of Hamath: so *shalbe* the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, *and* from the border vnto the East sea: and so *shall bee* the East part.

19 And the Southside *shall be* toward Teman, from Tamar to the waters of || Meriboth *in* Kadesh, *and* the riuer to the maine sea: so *shalbe* the South part toward Teman.

20 The West part also *shalbe* the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, [l] they shall part inheritãce with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Princes are rehearsed.

NOw these are the names of the [a] tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, *and* the border of Damascus Northward the coast of Hamath, euen *from* the Eastside to the West shall be a *portion* for Dan.

2 And by the border of Dan from the East side vnto the Westside, a *portion* for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a *portion* for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a *portion* for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a *portion* for Iudah.

8 And by the border of Iudah from the East part vnto the West part [b] shalbe the offring which they shall offer of fiue and twentie thousande *reedes* broade, and of length as one of the *other* parts, from the East side vnto the West side, and the Sanctuary shalbe in the middes of it.

9 The oblation that yee shall offer vnto the Lord, *shalbe* of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, *euen* for the Priests shall be this holy oblation, towarde the North fiue and twentie thousand *long*, and toward the West, ten thousand broad, & toward the East ten thousand broade, and towarde the South fiue and twentie thousand long, and the Sanctuarie of the Lorde shalbe in the mids thereof.

11 *It shalbe* for the Priestes that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore *this* oblation of the land that is offered, shalbe theirs, *as* a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shall haue* fiue and twentie thousand long, and ten thousand broad: all the length *shall be* fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundreth & fiftie, and toward the South two hundreth and fiftie, and towarde the East two hundreth and fifty, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion *shalbe* ten thousand Eastward, and tenne thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shalbe for foode vnto them that serue in the citie.

19 And they that serue in the citie, *shall be* of all the tribes of Israel that shall serue therein.

20 All

[e] Signifying, that when God bestowth his mercies in such abundance, the ministers shall by their ministering winne many.

[f] Which were in the corners of the salt or fresh sea.

[g] They shall be store of all sorts, and in as great abundance as in the great Ocean where they are bred.

[h] That is, the wicked and reprobate.

|| Or, fret for meat.

|| Or, for brais, es and sores.

* Gen. 48. 20.

* Gen. 12. 7. & 13. 15. & 15. 18. and 26. 4. deut. 34. 4

[k] By the land of promise he signifieth the spiritual land whereof this was a figure.

|| Or, first.

[l] Meaning, that in this spiritual kingdome there should be no difference beweene Iewes or Gentile, but they all should be partakers of the inheritance by their head Christ.

[a] The tribes after that they entred into the land vnder Iosuah, diuided the land somewhat otherwise than is here set forth by this vision.

[b] That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts, for the Priests, for the Prince, and for the citie.

* Chap. 44. 15.

[c] Meaning, that it should be square.

20 All the oblation *shall be* fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue *shalbe* for the prince on the one side and on the other for the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation toward the East border, and Westward ouer against the fiue and twentie thousand toward the West border, ouer against *shalbe* for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuarie *shalbe* in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shalbe the princes.

23 And the rest of the tribes *shalbe thus*: from the East part vnto the West part, Beniamin *shalbe a portion.*

24 And by the border of Beniamin, from the East side vnto the West side, Simeon *a portion.*

25 And by the border of Simeon from the East part vnto the West part, Issachar *a portion.*

26 And by the border of Issachar, from the East side vnto the West, Zebulun *a portion.*

27 And by the border of Zebulun from the East part vnto the West part, Gad *a portion.*

28 And by the border of Gad at the South side, toward [f] Temath, the border shall be euen from [g] Tamar, *vnto* the waters of Meribath *in* Kadesh, *and* to the [h] riuer, *that runneth* into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the Northside fiue hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Leui.

32 And at the Eastside fiue hundreth and foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, *and* one gate of Zebulun.

34 At the West side, fiue hundreth and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eighteene thousand *measures*, and the name of the citie from that day *shalbe*, † The Lord is there.

d Euery way it shall be fiue and twentie thousand.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

f Which is here taken for Idumea.

g Which was the citie of palme trees.

h Meaning, Riuer that runneth into the Sea, called Mediterranum.

† Ebr. Iehouah-Sammah.

DANIEL.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most liuely here set foorth, who neuer leaueth hir destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy spirite, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the world, and to the generall resurrection, as of the foure Monarchies and Empires of the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because hee should be the accomplishment thereof: moreouer he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chusith certaine young men of the Iewes to learne his law. 5 They haue the kings ordinarie appointed, 8 But they abstein from it.

IN the [a] third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which hee caried into the land of [b] Shinar, to the house of his god, & he brought his vessels into his gods treasurie.

3 And the King spake vnto [c] Aspenaz the master of his [d] Eunuches, that he should bring *certaine* of the children of Israel, of the [e] kings seede, and of the princes:

4 Children in whom was no blemish, but wel [f] fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them prouision euery day of a [h] portion of the kings meate, and of the wine, which he dranke, so nourishing them [i] three yeere, that at the end thereof, they might stand [k] before the king.

6 Now among these were *certaine* of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

a Reade 2. King. 24. 1. & iere 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the warder.

d He calleth them Eunuches whom the King nourished and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good increase and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land; moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noblemen.

f The King required three things, that they should be of noble birth, that they should be witie and learned, & that they should be of a strong and comely nature, that they might do him better seruice: this did for his own commodity, therefore it is not to praise his liberalitie: yet in this hee is worthy praise, that hee esteemed learning and knewe that it was a necessarie meane to gouerne by.

g That they might forget their owne religion, and countrey fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points hee refused the abuse of things and superstition, insomuch that they would not eate the meate which the king appointed him, but was content to leaue the knowledge of naturall things.

h That by their good entertainment they might learne to forget the mediocritie of their own people.

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

k Aswell to serue at the table, as in other offices.

7 Vnto

7 Vnto whome the chiefe of the Eunuches gaue *other* names: for he called Daniel, Beltesshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himselfe with the portion of the kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God hath brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, [n] I feare my lord the king, who hath appoynted your meate and your drinke: therefore if he see your faces worse liking then the *other* children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then sayd Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Prooue thy seruants, I beseech thee, [o] ten dayes, and let them giue vs [p] pulse to eat, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their [q] countenances appeared fayrer, and in [†] better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning [r] and wisedome: also he gaue Daniel vnderstanding of all [s] visions and dreames.

18 Now when the time [t] was expired, that the king had appoynted to bring them in, the chiefe of the Eunuches brought them before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, *and* vnderstanding that the king enquired of them, hee found them tenne times better then all the inchaunters *and* astrologians, that were in all his realme.

21 And Daniel was vnto [u] the first yeere of king Cyrus.

l That they might therewithal forget their religion: for the Iewes gaue their children Babylonish names, which might easie put them in remembrance of some point of religion: therefore this was a great tentation and a figure of sensuals which they were not able to resist.

m Not that hee thought any religion to bee in the meate or drinke (for afterward hee did eate) but because the king should not intise him by this sweete poyson to forget his religion and accustomed sobrietie, and that in his meate and drinke he might dayly remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion which was contrary to the Babylonians and therefore herein he represenseth them, which are of no religion: for neither he would condemne their nor maintaine his own.

o Meaning, that within this space he might haue the trull, and that no man should be able to discerne it: and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did, but lest they should haue thereby bene woone to the King and haue refused their owne religion, that meane and drinke had beene accused.

q This bare feeding and that of Moses, when hee fled from the court of Egypt, declareth that wee must liue in such sobrietie as God doth call vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

† *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arte which are forbidden, Deut. 18.11.

s So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Num. 12.6

t Of the three yeeres above mentioned vers. 5.

u That is, hee was ordained in Babylon as a Prophet so long as that common wealth stoode.

CHAP. II.

1 *The dreame of Nebuchad-nezzar.* 13 *The king commandeth all the wise men of Babylon to bee slaine because they could not interpret his dreame.* 16 *Daniel requireth time to solue the question.* 24 *Daniel is brought vnto the King, and sheweth him his dreame and the interpretation thereof.* 44 *Of the euerlasting kingdome of Christ.*

AND in the [a] second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherwith his spirit was [c] troubled, and his [d] sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians, and the sorcerers, and the [e] Caldeans for to shewe the king his dreames: so they came and stoode before the King.

3 And the king said vnto them, I haue dreamed a dreame, & my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and wee shall shew the interpretation.

5 *And* the king answered and saide to the Caldeans, The thing [f] is gone from mee. If yee will not make mee vnderstand the dreame with the interpretation thereof, yee [g] shall bee drawen in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shewe mee the dreame and the interpretation of it.

7 They answered againe, and sayde, Let the king shew [h] his seruants the dreame, and wee will declare the interpretation thereof.

8 *Then* the king answered, and sayd, I know certainely that ye [†] would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before me till the time bee changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the king, and sayd, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor Prince nor lord that asked such things at an inchanter, or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great fury, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings || chiefe steward, which was gone foorth to put to death the wise men of Babel.

15 *Yea*, hee answered and sayd vnto Arioch the Kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leisure, and that he would shew the king the interpretation thereof.

a The father and the sonne were both called by this name: so that this is meant of the sonne, when hee reigned alone: for he reigned also after a sort with his father.

b Not that hee had many dreames but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame that he had not had the like.

d He was so heavy with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselues by this name of honor, as though al the wisedome & knowledge of the countrey depended vpon them, & that al other countreys were voide of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, sauing it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers doe to this day.

g This is a iust reward of their arrogancie (which vaunted of themselues that they had the knowledge of all things) that they should be prooued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entered them into the matter, and therefore they would pretend knowledge where was but mere ignorance and so as deluders of the people, they were worthy to die.

† *Ebr. redeeme the time.*

i Which declareth that God would not haue his seruants ioyned in the company of these sorcerers, and Astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no reale.

|| *Or, the captaine of the guard.*

17 ¶ Then

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen,

20 And Daniel answered and said, [f] The Name of God be praised for euer and euer: for wisdome and strength are his.

21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdome vnto the wise, & vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darknesse, & the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed mee now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not [n] the wise men of Babel, *but* bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Beltesshazzar, Art thou able to shew mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, *nor* the soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the king Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy *mind*, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As [p] for me, this secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shew the king the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and behold, there *was* a great image: this great image whose glorie was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine [q] golde, his breast, and his armes of siluer, his belly and his thighes of brasse.

33 His legs of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the gold broken all together, and became like the chaffe of the summer floures, and the wind carried them away, and no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the king, the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glorie.

38 And in all *places* where the children of men dwell, the beasts of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee shall rise another kingdome [s] inferiour to thee, *of siluer*, and another [t] third kingdom *shall be* of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in [u] pieces, and bruise *all*.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdome shall bee [x] diuided, but there shall bee in it of the strength of the yron, as thou sawest the yron mixt with the clay, *and* earth.

42 And *as* the toes of the feete *were* part of yron, and part of clay, *so* shall the kingdome bee partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay *and* earth, they shall mingle themselues with [y] the seede of men: but they shall not ioyne one with another, as yron cannot bee mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which [z] shall neuer bee destroyed: and this kingdome shall not bee giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the [a] stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: *so* the great God hath shewed the king, what shall come to passe hereafter, and the dreame *is* true, and the interpretation thereof *is* sure.

46 ¶ Then the king Nebuchad-nezzar fel vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meate offrings, and sweet odours vnto him.

47 *Also* the king answered vnto Daniel, and

[f] *Psal.* 113.2. *and* 115.18.

[k] He sheweth that man hath neither wisedome nor knowledge, but very darke blindnes, and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing

[l] To whom thou madest thy promise, as I who liued in thy feare: whereby he excludeth all other gods.

[m] Meaning, power to interpreete it.

[n] Whereby appeareth that many were slain, as verse 18. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, & not considering if their science were lawful or no.

[o] He sheweth that man by reason and art is not able to attaine to the cause of Gods secrets but the vnderstanding onely thereto must come of God: whereby he smiteth the king with a certaine feare & reuerence of God, that hee might be the more apt to receiue the hie mysteries, that should be reuealed.

[p] Because he had said that God onely must reueale the signification of this dreame, the King might haue asked, why Daniel did enterprise to interpreete it and therefore he shweth that he was but Gods minister, and hath no gifts, but such as God hath giuen him to set forth his glory.

[q] By gold siluer, brasse and yron, are meant the Caldean, Persians Macedonian, and Romane kingdome, which should successiuely rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the end of this fourth monarchie.

[r] Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonians, both because it was not a monarchie and generall empire, and also because he would declare the things that were to come to the comming of Christ, for the comfort of the elect among these wonderful alterations; and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

[s] Meaning, the Persians, which were not in glorie in dignitie power, and riches, but were worse touching ambition, crueltie, and all kinde of vices, shewing that the world shall grow worse and worse, till it was reformed by Christ.

[t] That is, of the Macedonians shall be a brasse, partaking to the hardnesse thereof, but to the vnlike in respect of siluer.

[u] That is the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Ielicedonians, Greeians, Syrians and Egyptians.

[x] They shall haue ciuil wars, and continuall discord among themselues.

[y] They shall by marriages and affinities thinke to make themselues strong: yet shall they neuer be ioyned in heart.

[z] His purpose is to shew, that all the kingdomes of the world are transitory, & that the kingdome of Christ shall onely remain for euer.

[a] Meaning Christ, who was set of God, and not set vp by man, whose kingdome at the beginning should bee small and without beauty to mans iudgement, but should at length growe and fill the whole earth, which he calleth a great mountaine, as verse 34. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall bee eternall: for the spirit that is in them, is life eternall, Rom 8.10.

[b] Though this humbling of the king seemed to deserue commendation, yet because he honored Gods honour with the Prophet, it is to be reprouued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

said, *I know* of a trueth that your [a] God is a God of gods, and the Lord of Kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, *and* aboue all the wise men of Babel.

49 Then Daniel [e] made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel *sate* in the [f] gate of the King.

a This confession was but a sodden motion as it was in Pharaoh, Exod. 9.28 but his heart was not too chill, as appeared afterward. d Not that the Prophet was desirous of gifts or honour, but because by this means he might [illegible] his poore brethren which [illegible] oppressed in this their captiuitie, and also he [illegible] them, lest he should offend this cruell King, which willingly gaue them. e He did not this for his priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease, by this benefit. f Meaning that either he was a iudge, or that he had the whole authoritie, so that none could bee admitted to the Kings presence, but by him.

CHAP. III.

1 *The King setteth vp a golden image.* 8 *Certaine are accused because they despised the Kings commandement, and are put into a burning ouen.* 25 *By beliefe in God they are deliuered from the fire.* 28 *Nebuchadnezzar confesseth the power of God, after the sight of the miracle.*

NEbuchad-nezzar the King made [1] an image of gold, whose height *was* threescore cubits, *and* the breadth thereof sixe cubites: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellours, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image, which Nebuchad-nezzar the [c] King had set vp.

3 So the nobles, princes & dukes, the iudges, the receauers, the counsellours, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the King had set vp: & they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it knowen to you, O people, [d] nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchad-nezzar the King hath set vp.

6 And whosoeuer falleth not downe & worshippeth, shall the same houre bee cast into the middes of an hote firie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 ¶ By reason wherof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 *For* they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the King.

14 *And* Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therfore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musick, to fall downe, and worship the image, which I haue made? for if yee worship it not, ye shall be cast immediatly into the mids of an hot fiery fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach and Abednego answered and saide to the King, O Nebuchad-nezzar, we [g] are not carefull to answere thee in this matter.

17 Behold, our God whom we serue, is [h] able to deliuer vs from the hote fiery fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, be it knowen to thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar ful of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* hee charged and commaunded that they should heate the fornace at once seuen [i] times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, *and* to cast them into the hote fiery fornace.

21 So these men were bound in their coates, their hosen, & their clokes, with their *other* garments, and cast into the middes of the hote fierie fornace.

22 Therefore, because the Kings commandement was straite, that the fornace should bee exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, & Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fel downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, *and* spake, and said vnto his Counsellers, Did not we cast three men bound into the mids of the fire? Who answered and said vnto the king, It is true, O king.

25 *And* he answered, and said, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the [k] sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, *and* spake and said, Shadrach, Meshach, & Abednego,

a Vnder pretence of religion, & honestie in making an image to his idol Bel, he sought his own ambition and vaine glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked when they are ouercome with the greatnes of his works. The Greke interpreters write, that this was done eighteen yeares after the dreame, and as may appeare, the King feared left the Iewes by their religion should haue diminished the state of his common wealth, and therfore he meant to bring all to one kind of religion, & so rather sought his own quietnes, then Gods glorie. b Shewing, that the idole is not ordained for an idole to hang on be it with the workemen, but when the ceremonies and rithmes are reuised and vsed with the consent of the people is there, [illegible] a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to appoose their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. d These are the two dangerous weapons, wherewith Satan vseth to fight against the children of God, the consent of the multitude and the cruelte of the punishment: for though some feared God, yet the multitude, which consented to the wickednes astonied them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion.

e It seemeth, that they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, who they accused of rebellion and ingratitude. f Signifying, that he would receiue them to grace, if they would now at the length obey his decree. g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resoluad to die for Gods cause. h They ground on two points, first on the power, and prouidence of God ouer them, and secondly on their cause which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not somuch as outwardly consent to idolatrie. i This declareth that the more that tyrans rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the cruelte of their punishment: for either he deliuereth them from death, or els for this life giueth them a better. k For the Angels were called the sonnes of God, because of their excellencie therfore the King called the Angel whom God sent to comfort his in these great torments, the sonne of God.

the seruants of the hie God, goe foorth and come *hither*: so Shadrach, Meshach, and Abednego l came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the Kings counsellours came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 *Wherefore* Nebuchad-nezzar spake and said, m Blessed *be* the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any n blasphemie against the God of Shadrach, Meshach and Abednego, shalbe drawen in pieces, & their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations & languages, that dwel in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders! p his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him forth.

m He was moued by the greatnesse of the miracle to praise God, but his heart was not touched And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned without the which there can be no fayth.

n If this heathen King mooued by Gods Spirit would not see blasphemie vnpunished, but made a lawe and set a punishment to such transgressours, much more ough all they that professe religion, to take order that such impietie reigne not, left according as their knowledge and charge is greater, so they suffer double punishment. o Meaning, so extended. p Reade Chap. 2 44.

CHAP IIII.

Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King he should become as a beast. 31 After hee confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a b dreame, which made me afraid, and the thoughts vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans & the soothsayers, to whom I tolde the dreame, but c they could not shew me the interpretation thereof,

5 Till at the last Daniel came before mee, (whose name *was* d Beltesshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, *saying*,

6 O Beltesshazzar, e chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell mee the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus *were* the visions of mine head in my bed, And beholde, I saw a f tree in the middes of the earth, and the height thereof *was* great.

8 A great tree and strong, & the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof *were* faire, and the fruite thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, and the foule of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a g watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, & breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dew of heauen, and let his portion *be* with the beasts among the grasse of the field.

13 h Let his heart be changed from mans *nature*, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 i The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demand *was answered*, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, *that* I King Nebuchadnezzar haue seene: therefore thou, O Beltesshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whose name *was* Beltesshazzar) held his k peace by the space of one houre, and his thoughts troubled him, *and* the King spake and said, Beltesshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Beltesshazzar answered and sayd, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues *were* faire, and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that are great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one, that came downe from heauen, and said, Hew downe the tree and destroy it, yet leaue the stumpe of the roots thereof in the earth, and with a band of yron & brasse *binde it* among the grasse of the field, and let it bee wette with the dew of heauen, and let his portion bee with the beastes of the fielde, l till seuen times passe ouer him,

21 This *is* the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That

a There was no trouble that might c use mee to dreame, and therefore it came onely of God.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he onely expounded the dreame.

c In that that he sent abroade to others, whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God but for very necessity, and then they spare no flatterings. d This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchadnezzar did to make him forget the true religion of God. e Which also was a great griefe to the Prophets to be numbred among the sorceters and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a king whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankinde.

g Meaning, the Angel of God, which neither earth nor sleepeth, but is euer ready to doe Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchad nezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed this iudgement, & the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgement of God which he sawe ordeined against the King: and so the Prophet vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements if he did not regard them with pitie.

l Whereby he meanth a long space, as seuen yeeres. Some interprete seuen monethes, and others seuen weeks, but it seemeth be most of yeeres.

22 That they shall driue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the m oxen, and they shall wet thee with the dew of heauen: and seuen times shall passe ouer thee, till thou know, that n the most High beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.

23 Whereas they saide, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt know, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and o breake off thy sinnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there bee a p healing of thine errour.

25 All these things shal come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue q moneths, he walked in the royall palace of Babel.

27 *And* the King spake, and said, Is not this great Babel that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the word *was* in the kings mouth, a voice came downe from heauen, *saying*, O King Nabuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling *shalbe* with the beastes of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as egles *feathers*, and his nailes like birds *clawes*.

31 And at the end of *these* r daies I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer,* whose power *is* an euerlasting power, and his kingdome *is* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his s will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and *I returned* to the honour of my kingdome: my glory and my beautie was restored vnto mee, and my counsellers t and my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

34 Nowe *therefore* I Nebuchad-nezzar u praise, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Balshazzar King of Babylon seeth an handwriting on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 38 Darius enioyeth the kingdome.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 *And* Belshazzar || whiles hee tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wiues and his concubines dranke in them.

4 They drunke wine and praised the d gods of gold, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the plaister of the wal of the kings palace, and the King saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

7 *Wherefore* the King cried loude, that they should bring g the astrologians, the Caldeans and the soothsayers. And the King spake, and sayd to the wise men of Babel, Whosoeuer can read this writing, and declare me the interpretation thereof, shall be clothed with purple, and *shall haue* a chaine of gold about his necke, and shall be the third ruler in the kingdome.

8 Then came all the Kings wise men, but they could neither reade the writing, nor shewe the King the interpretation.

9 Then was King Balshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 *Now* the h Queene by reason of the talke of the King, and his princes came into the banquet house, *and* the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding, and wisedome like the wisedome of the gods, was found in him: whom the King Nebuchad-nezzar thy father, the King, *I say*, thy father, made chiefe of the i enchanters, astrologians, Caldeans, *and* soothsayers,

12 Because a more excellent spirit, and knowledge, and vnderstanding (*for* he did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, *euen* in Daniel, whom the King named Beltesshazzar: nowe let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, *and* the King spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that k the spirit of the holy gods *is* in thee, and that light and vn-

m Not that his shape or forme was changed into a beast, but that he was either stricken mad, and so anoyded mans company, or was cast out for his tyranny and so wandered among the beasts, and ate herbes and grasse.

n Daniel sheweth the cause, why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Salue the errors of thy former life to be redressed.

q After that Daniel had declared this vision, and this his pride declareth that it is not in man to conuert to God except his Spirit moue him: seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres were accomplished.

s Chap. 7.14. mich.4.17. Acts 1.33.

t He confesseth Gods will to be the rule of all inferior, and a most perfect law whereby he gouerneth both man and Angels and deuils, so that none ought to murmure or take a reason of his doings, but onely to stir vp content therewith, and giue him the glory.

t By whom it seemeth that he had been put from his kingdome before.

u He doeth not onely praise God for his deliuerance, but also confesseth boldly, that God may onely haue the glory, and man the shame, and that he may be exalted and man cast downe.

i Read Chap.4.5. and this declareth, that both this name was odious vnto him, and also that he did not vse these vile practises because he was not among them when all were called. k For the idolaters thought the Angels had power as God, and therefore the spirit of prophecie, and vnderstanding came of them.

a Daniel recite this historie of King Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked for the deliuerance of his church and how the prophecy of Ieremiah was true, that they should be delivered after seuentie yeeres.

b The kings of the East parts then vsed to sit alone commonly, & disdained that any should sit in their company: and now to shew his power, and how little he set by his enemies, which then besieged Babylon, he made a solemne banket, and vsed excesse in their company which is meant here by drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand.

|| *Or, ouercome with wine.*

c Meaning, his grandfather.

d In contempt of the true God they praised their idols, not that they thought, that the gold or siluer were gods, but that there was a certaine vertue, and power in them to doe them good, which is also the opinion of all idolaters.

e That it might the better be seene.

f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comforter in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

derstanding, and excellent wisdome is found in thee.

15 Now therefore, wise men *and* Astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and *shalt haue* a chaine of golde about thy necke, and shalt bee the thirde ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I wil reade the writing vnto the King, and shew him the interpretation.

18 O King, *heare* thou, The most high God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou kneweſt all these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, and brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and *put* a chaine of gold about his necke, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore and two yeeres old.

l Before he read the writing, he declareth to the King his great ingratitude toward God, who could not be mooued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that he doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently wayted for thine amendment.

n This word is twise written for the certainetie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

‖ *Or, wanting.*

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 26 He is put into a denne of lions by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put into the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an hundreth and twentie gouernors, which should be ouer the whole kingdome,

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king should ‖ haue no damage.

3 Now this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, & said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the king and to establish a statute, that whosoeuer shal aske a petition of any god or man for thirty dayes saue of thee, O King, he shalbe cast into the denne of Lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius [d] sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplications vnto his God.

12 So they came and spake vnto the King, concerning the Kings decree, Hast thou not sealed the decree, that every man that shal make request to any God or man within thirty dayes, saue to thee, O King, shalbe cast into the denne of Lions? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and saide vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians *is*, that no decree nor statute which the King confirmeth,

a Reade Esther, Chap. 1. 1.

‖ *Or, not to be troubled.*

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such malice there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickednesse of the King, who would be set vp as a god, and passed act what wicked lawes he approued for the maintenance of the same.

e Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that other might see, that he would neither consent in heart nor deeds for these seuen dayes to any thing that was contrary to Gods glory.

meth may be f altered.

16 ¶ Then the King commaunded, and they brought Daniel, and cast him into the denne of lions: *now* the king spake, and said vnto Daniel, Thy God, whom thou alway serueſt, *euen* he will deliuer thee.

17 And a ſtone was brought, and layd vpon the mouth of the denne, and the king ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not be changed, concerning Daniel.

18 Then the king went into his palace, and remained faſting, neither were the inſtruments of muſicke brought before him, and his ſleepe went from him.

19 ¶ Then the king aroſe early in the morning, and went in all haſte vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voice vnto Daniel: and the king ſpake, and ſayd to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God (whome thou alway ſerueſt) g able to deliuer thee from the lions?

21 Then ſaid Daniel vnto the King, O King, liue for euer.

22 My God hath ſent his Angel and hath ſhut the lions mouthes, that they haue not hurt mee: for h my iuſtice was found out before him: and vnto thee, O King, I haue done i no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurt was found vpon him, becauſe he k beleeued in his God.

24 And by the commandement of the King theſe men which had accuſed Daniel, were brought, and were l caſt into the denne of lions, *euen* they, their children, and their wiues: and the lions had the maſtery of them, and brake all their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in al the dominion of my kingdome, men tremble and feare m before the God of Daniel: for he is the n liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion *ſhalbe* euerlaſting.

27 He reſcueth and deliuereth, and hee worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel proſpered in the reigne of Darius and in the reigne of Cyrus of Perſia.

f That the wicked commaunded still bee by exact authoritie, which is altogether right, or fashionable, which is the ioie occurs thereby perish, and therefore gouernors ought to feare, not be a hand to breake ſuch.

g This declareth that Darius was not touched with the true knowledge of God, but onelie doubted of his power.

h My iuſt cauſe & vprightnesse in this thing whereon I was charged, is approued of God.

i For he did disobey the kings wicked commandement to obey God, and ſo did no injurie to the king, who ought to commaund nothing whereby God ſhould bee dishonored.

k Because he committed himſelf wholly vnto God whilst cause he did deliuer, he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Heb. 11. 33.

l This has terrible example againſt all the wicked, which doe againſt their conſcience make cruel lawes to deſtroy the children of God, and alſo admoneth Princes how to punish ſuch, when their wickednes is come to light though not in every point, or with like circumſtances, yet to execute vpon Iuſtice vpon them.

m This proueth not that Darius did worſhip God aright, or elſe was commaunded for then he would haue deſtroyed all ſuperſtition and idolatrie, and not onely given God the chief place, but alſo haue ſet him vp, and cauſed him to bee honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto hee was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickeneth all things, ſo that without him there is no life.

CHAP. VII.

3 *A viſion of foure beaſts is ſhewed vnto Daniel.* 8 *The tenne hornes of the fourth beaſt.* 27 *Of the euerlaſting kingdome of Chriſt.*

IN the firſt yeere of Belſhazzar King of Babel, Daniel ſawe a dreame, and there *were* viſions in his head, vpon his bedde: a then hee wrote the dreame, *and* declared the ſumme of the matter.

2 Daniel ſpake and ſayd, I ſaw in my viſion by night, and behold the foure winds of the heauen ſtroue vpon b the great ſea:

3 And foure great beaſts came vp from the ſea one diuers from another.

4 The firſt *was* as a c lion, & had egles wings: I beheld, til the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon *his* feete as a man, and a mans heart was giuen him.

5 And behold, another beaſt *which was* the ſecond, was like a d beare, and ſtood vpon the e one ſide: and he had three ribs in his f mouth between his teeth, g and they ſaid thus vnto him, Ariſe, *and* deuoure much fleſh.

6 After this, I beheld, and loe, there *was* another like a h leopard, which had vpon his backe i foure wings of a fowle: the beaſt had alſo foure heads, and k dominion was giuen him.

7 After this, I ſaw in the viſions by night, and behold, the l fourth beaſt *was* fearefull and terrible and very ſtrong. It had m great yron teeth: it deuoured and brake in pieces, and ſtamped n the reſidue vnder his feete: and it was vnlike to the beaſtes that were before it: for it had o tenne hornes.

8 As I conſidered the hornes, beholde, there came vp among them another little p horne, before whom there were q three of the firſt hornes pluckt away: and behold, in his horne *were* r eyes like the eyes of man, and a mouth ſpeaking preſumptuous things.

9 I beheld till the ſ thrones were ſet vp, and the t Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll: his throne *was like* the fiery flame, *and* his wheeles, *as* burning fire.

10 A fiery ſtreame iſſued, and came foorth from before him: thouſand thouſands miniſtred vnto him, and tenne thouſand u thouſands ſtood before him: the iudgement was ſet, and the x bookes opened.

a Whereas the people of Iſrael looked for a conſtant quietneſſe after their ſeuenty years, as Ieremiah had declared, he ſheweth that this reſt ſhall not bee a deliuerance from all troubles but a beginning, and therefore incouraged them to looke for a continuall afflictions till the Meſſiah be vttered and reuealed, by whom they ſhould haue a ſpeciall deliuerance, and all the promiſes fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome.

b Which ſignified that there ſhould be horrible troubles and afflictions in the worlde in all corners of the world, and at ſundry times.

c Meaning, the Aſſyrian and Caldean empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authoritie, as though they had bad wings to flie: yet their wings were pulled by the Perſians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Perſians which were barbarous and cruel.

e They were ſmall in the beginning and were ſhut vp in their mountains and had no brute.

f That is, deſtroyed many kingdomes, and was inſatiable.

g To wit, the Angels by Gods commandement, who by this meanes puniſhed the ingratitude of the world.

h Meaning, Alexander the King of Macedonie.

i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was King of Macedonia, and Ptolemeus had Egypt.

k It was not of himſelfe, nor of his owne power that hee gate all theſe countreys: for his armie contained but thirty thouſand men, and he overcame in one battel Darius, which had tenne hundreth thouſand, when he was ſo heauie with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was given him of God.

l That is, the Romane Empire which was a monſter and could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it.

m Signifying the tyranny and greedineſſe of the Romanes.

n That which the Romanes could not quietly enioy in other countreys, they would give it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete.

o That is, ſundry and diuers prouinces which were gouerned by the deputies and proconſuls, whereof every one might be compared to a King.

p Which is meant of Iulius Cæſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot be applied vnto them, and alſo in this prophecie the Prophets purpoſe is chiefly to comfort the Iewes vnto the true larion of Chriſt. Some take it for the whole body of Antichriſt.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole eſtate was pluckt away. For Auguſtus tooke from the Senate the libertie of choofing the deputies to ſende into the prouinces, and tooke the gouernement of certaine countreys to himſelfe.

r Thele Romane Emperours at the firſt vſed a certaine humanity and gentleneſſe, and were content that others, as the Conſuls, and Senate, ſhould beare the name of dignitie, ſo that they might have profite, and therefore in elections and counſels woulde behaue themſelues according as did other Senatours: yet againſt their enemies and thoſe that would reſiſt them, they were fierce and cruell, which is here meant by the proud mouth.

ſ Meaning the places where God and Angels ſhould come to iudge theſe Monarchies, which iudgement ſhould beginne at the firſt comming of Chriſt.

t That is, God which was before all times, and is here deſcribed as mans nature is able to comprehend ſome portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement.

x This is meant of the firſt comming of Chriſt, when as the will of God was plainly reuealed by his Goſpel.

11 Then I beheld, y because of the voice of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and b approched vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto e one of them that stood by, and asked him the trueth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, *are* foure Kings, which shall arise out of the earth,

18 And they shall take the f kingdome of the Saints of the g most High, which shal possesse the Kingdome for euer, euen for euer and euer.

19 ¶ After this, I would *know* the trueth of the fourth beast, which was so h vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: *which* deuoured, brake in pieces, and stamped the i residue vnder his feet.

20 Also *to know* of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose k looke was more stoute then his felowes.

21 I beheld: and the same l horne made battel against the Saints, yea, & preuailed against them,

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saintes of the most High: and the time approched, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome *are* ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue n three Kings,

25 And shall speake words against o the most High, and shall consume the Saints of the most High, and thinke that he may p change times and lawes, and they shalbe giuen into his hand vntil a q time, and times, and the diuiding of time.

26 But the r iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall bee giuen to the holy people of the most High, whose kingdome *is* an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many u cogitations *which* troubled mee, and my countenance changed in mee: but I kept the matter in mine heart.

y Meaning, that he was astonied, when hee sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment shal enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of David according to the flesh as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity.

b To wit, when he ascended into the heauens, and his diuine maiesty appeared, and all power was giuen vnto him in respect of that he was our Mediatour.

c This is meant of the beginning of Christs kingdome when God the father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne heere his Church in earth continually till the time that he brought them to eternall life.

d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the worlde, Rom 4.13. and in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants should inuade, and vsurpe vntill the worlde were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most high things, because God hath chosen them out of this worlde, that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies receiued them for terme of liues also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperours who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obtayned a famous name in the world, and were called the Church of God, or the kingdome of God.

n Read the exposition hereof, verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.

p These Emperours shal not consider that they haue their power of God, but think it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, but at length he will assuage these troubles, and shorten the time for his elect sake, Math 24.22. which is here meant by the diuiding of time.

r God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe.

s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: *vnder the heaues*: and therefore hee heere speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

t That is, some of euery sort that beare rule.

u Though he had many motions in his heart which moued him to and fro to seeke out the matter curiously: yet he was content with that which God reuealed, and kept in memory, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the third yere of the reigne of king Belshazzar, a vision appeared vnto mee, *euen* vnto mee Daniel, a after that *which* appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province b of Elam, and in a vision me thought I was by the riuer of Vlai.

3 Then I looked vp and sawe, and beholde, there stood before the riuer a c ramme which had two hornes, and these two hornes *were* hie: but one was d higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he lifted, and became great.

5 And as I considered, beholde, f a goate came from the West ouer the whole earth, and touched not the ground: and this goate *had* an g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whome I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he h smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great i horne was broken: & for it came vp foure that

a After the generall vision, he commeth to certaine particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kingdome or nations.

f Meaning, Alexander that came from Greece with great speede and expedition.

g Though he came in the name of all Greeciat yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Greece to subdue them that there had rebelled, and so died by the way.

k appeared.

k appeared toward the foure winds of the heauen.

9 And out of one of them came foorth l a little horne, which waxed very great toward the m South, and toward the n East, and toward the o pleasant *land*.

10 Yea, it grew vp vnto the p hoste of heauen, and it cast downe *some* of the host, and of the stars to the ground, and trode vpon them.

11 And extolled himselfe against the q prince of the hoste from whom the r dayly *sacrifice* was taken away, and the place of his Sanctuarie was cast downe.

12 And s a time shall bee giuen *him* ouer the daily *sacrifice* for the iniquitie: and it shall t cast downe the trueth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the u Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long *shall endure* the vision of the daily *sacrifice*, and the iniquitie of the x desolation to treade both the Sanctuary and the y army vnder foote?

14 And z he answered me, Vnto the a euening *and* the morning, two thousand and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stood before me b like the similitude of a man.

16 And I heard a mans voyce betweene *the bankes* of Vlai, which called, and saide, Gabriel, c make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for d in the last time *shall be* the vision.

18 Now as he was speaking vnto me, I being asleepe *fell* on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last e wrath: for in the ende of the time appointed *it shall come*.

20 The ramme which thou sawest hauing two hornes, *are* the Kings of the Medes and Persians.

21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stood vp for it, *are* foure kingdomes, which shall stand vp f of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of h fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mighty, but not i in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mighty, and the holy people.

25 And through his l policie also, he shal cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by m peace shal destroy many: he shall also stand vp against the n prince of princes, but he shall be broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it *shall be* after many dayes.

27 And I Daniel was stricken and sicke q *certaine* dayes: but when I rose vp, I did the Kings businesse, and I was astonished at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of a Ahashuerosh, of the seede of the Medes, which was made King ouer the b realme of the Caldeans,

2 *Euen* in the first yeere of his reigne, I Daniel vnderstood by c bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuenty yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and d sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God *which art* e great and fearefull, and keepest couenant and mercie towarde them which loue † thee, and toward them that keepe they commandements,

5 We haue sinned and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteousnes *belongeth* vnto thee, and vnto vs † open shame, as *appeareth* this day vnto euery man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, *both* neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs *appertaineth* open shame, to our g Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 *Yet* compassion and forgiuenesse *is* in the Lord our God, albeit wee haue rebelled against him.

10 For we haue not obeyed the h voice of the Lord our God, to walke in his lawes, which hee had laid before vs by the ministery of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the i curse is powred vpon vs, and the othe that is written in the Law of Moses

l Whatsoeuer he goeth about by his craft, he shal bring it to pass.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning against God,
o For God would destroy him with a notable plague, and so com ort his Church, 2 Mac. 5. 9.
p Reade vers. 14.
q For feare and astonishment.

a Who was also called Assyages.
b For Cyrus led w th ambition, went about warres in other countreis, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he daily increased in knowledge by reading o: the Scriptures.
d He speaketh not of that ordinary prayer, which hee vsed in his house thrise a day, but of a rare & vehement prayer, lest their sinnes should c: use God to delay the time of their deliueranca prophecied by Ieremiah.
e That is, hast all power in thy sel e to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.
† *Hebr. him.*
f He sheweth that whensoeuer God punisheth, he doth it for iust causes and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreat them.
† *Hebr. confusion of face.*
g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and word.
i A Deute. 27. 15. or the curse confirmed by an othe.

k This is, which were Iuncus: for about fiue in the space of thesse yeere there were fifteene diuers successions before this monarchy was diuided to their foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was o a fierce and flattering nature, and also there were wars betweene him and the kingdome, and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.
m That is, toward Egypt.
n Whereby he meaneth Ptolemeus.
o That is, Iudea.
p Antiochus raged against the Lord God, and spoile his precious Saints vnder feete, which are so called, because they are separated from the world.
q That is, God, who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truely called vpon.
s He sheweth that their sinnes are the cause o these horrible afflictions: and yet com orteth them, in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.
t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.
u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a marueilous one.
x That is, the Iewes sinnes, which were cause of this destruction.
y That is, which suppresseth Gods religion, and his people.
z Christ answered me for the comfort of the Church.
a That is, not II so many naturall dayes be past, which make fixe yeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this maner declareth himselfe to the old fathers, how he would be God manifest in flesh.
c This power to command the Angel, declared that he was God.
d The effect o this vision shall not yet appeare, but a long time after.
e Meaning, the great rage which Antiochus should shew against the Church.
f That is, out of Grecia.
g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent and cruell, and also crastie that he could not be deceiued.
i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.

the seruant of God, because wee haue sinned against him.

12 And he hath confirmed his words, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voice.

15 * And now, O Lord our God, thou hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renoume, as *appeareth* this day, we haue sinned, we haue done wickedly

16 O Lord, according to all thy [k] righteousne-, I beseech thee, let thine anger and thy wrath be turned away from thy city Ierusalem thine holy Mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people *are* a reproch to all *that are* about vs.

17 Now therefore, O our God, heare the praier of thy seruant, and his supplications, and cause thy face to [l] shine vpon thy Sanctuary, that lieth waste for the [m] Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for we doe not present our supplications before thee for our owne [n] righteousnes, but for thy great tender mercies.

19 O Lorde heare, O Lord forgiue, O Lorde [o] consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to gaue thee knowledge *and* vnderstanding.

23 At the beginning of my supplications the commandement came foorth, and I am come to shew *thee*, for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 Seuentie [p] weekes are determined vpon [q] thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the [r] sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnes, and to seale vp the vision and prophecie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from [s] the going foorth of the commandement to bring againe *the people*, and to builde Ierusalem, vnto Messiah the prince, *shall be* seuen [t] weekes and [u] threescore and two weekes, *and* the streets shall be built againe, and the wall euen in a † troublous time.

26 And after threescore & two [x] weekes, shall Messiah be slaine, and shall [y] haue nothing, and the people of [z] the prince that shal come, shal destroy the citie and the Sanctuary, and the ende thereof *shalbe* with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And he [a] shal confirme the couenant with many for one weeke: & in the mids of the weeke hee shall cause the sacrifice and the oblation to [b] cease, [c] and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

‖ *Or, gouerned vs.*
† *Ebr. watched vpon the euill.*
* *Exod.14 28. baruch 2.11.*
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee only vnto Gods mercies and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of words: for he was so led with a feruent zeale considering Gods promise made to the citie in respect of his Church, and for the aduancement of Gods glory.
* *Chap 8.16.*
p He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie should be seuentie yeeres: but now Gods mercie should seuen fold exceede his iudgement, which should be foure hundred and ninetie yeeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercie & to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make fourty nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation
u Counting from the first yeere of Darius, who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeeres, vnto the baptisme of Christ.

† *Ebr. in feare of time.*
x In this last weeke the seuenty shall Christ come and preach and suffer death.
y He shall seeme to haue no beauty, nor to be of any estimation, as Isa.53 2
z Meaning Titus Vespasian sonne, who should come and destroy both the Temple and the people without he confirmed his accomplished this the Sanctuary should be idolatrie or as some ried at them.
a He notes this third yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly and a great feare to Daniel.
b Which is as declare that the godly should not hasten too much, but patiently to abide the time of Gods promise.
c Called Abib, which contained part of March and part of April.
d Being cased by the Spirit of prophecie to know the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth.
* *Iere.10.9.*
f The word signifieth comelinesse, or beautie, so that for feare he was like a dead man for debilitie.
g Which declareth that when we are fallen downe with the maiestie of God, we cannot rise, except he alslite vs vp with his hand, which is his power.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

IN the [a] third yeere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Beltesharzar) and the word *was* true, but the time appointed *was* [b] long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauines for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, til three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there *was* a man [e] clothed in linnen, whose loynes were girded with fine gold of * Vphaz.

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete *were* like in colour to polished brasse, and the voyce of his wordes *was* like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in me: for [f] my strength was turned in me into corruption, and I reteined no power.

9 Yet heard I the voice of his wordes: and when I heard the voice of his words, I slept on my face, and my face *was* toward the ground.

10 And behold, an hand [g] touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy words.

13 But

13 But the [h] prince of the kingdome of Persia withstoode mee one and twentie dayes: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the [k] vision *is* for *many* dayes.

15 And when he spake these words vnto mee, I set my face toward the ground, and held my tongue.

16 But behold, [l] one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stoode before mee, O my Lord, [m] by the vision my sorrowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruant of this my Lord talke with my Lord *being* such one? for as for me, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloued, feare not: [n] peace *be* vnto thee: be strong and of good courage. And when hee had spoken vnto mee, I [o] was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said hee, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the [p] prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with mee in these things, but Michael your prince.

to the people of Israel. o Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once (for now the Angel had touched him twise) but by little and little. p Meaning that hee would not onely himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head the eof.

CHAP. XI.

A prophesie of the kingdomes, which should bee enemies to the Church of God, as of Persia, 3 of Greece, 5 of Egypt, 28 of Syria, 36 and of the Romans.

ALso I, in the first yere of Darius of the Medes, *euen* I [a] stoode to incourage and to strengthen him.

2 And now wil I shew thee the truth. Behold, there shal stand vp yet [b] three kings of Persia, and the fourth shall be farre richer then they all: and by his strength, *and* by his riches hee shall stirre vp [c] all against the realme of Grecia.

3 But a [d] mightie King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shal stand vp, [e] his kingdome shalbe broken, [f] and shall bee diuided toward the [g] foure windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which hee ruled: for his kingdome shalbe pluckt vp, euen *to be* for others besides [k] those.

5 And the [l] kine of the South shalbe mighty, and *one* of [m] his princes, and shal preuaile against him, and beare rule: his dominion *shalbe* a great dominion.

6 And in the end of yeres they shalbe ioyned together: for the Kings [n] daughter of the South shall come to the King of the North to make an agreement, but she shall not retaine the power of the [o] arme, neither shall [p] hee continue, nor his [q] arme: but shee shall bee deliuered *to death*, and they that brought her, and hee [r] that begate her, and he that comforted her in these times.

7 But out of the bud of her [s] rootes shall one stand vp in his stead, [t] which shall come with an armie, and shall enter into the fortresse of the King of the North, and doe with them *as hee list*, and shall preuaile,

8 And shal also carie captiues into Egypt their gods with their molten images, *and* with their precious vessels of siluer and of gold, and he shall continue [u] moe yeres then the king of the North.

9 So the king of the South shal come vnto *his* kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shall be stirred vp, and shall assemble a mightie great armie: and *one* [y] shall come, and ouerflow, & passe through: then shall he [z] returne, and be stirred vp at his fortresse.

11 And the King of the South shall be angrie, and shall come foorth, and fight with him, *euen* with the king of the North: for he shal set foorth a great [a] multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall bee proude, and their heart shall bee lifted vp: for hee shall cast downe thousands: but he shall not *still* preuaile.

13 For the king of the North [b] shall returne, and shall set forth a greater multitude then afore, and shall come foorth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] many stand vp against the king of the South: also the rebellious children of thy [d] people shal exalt themselues to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither *shall* there *bee* any strength to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stand against him: and he shall stand in the [f] pleasant land, which by his hand shalbe consumed.

17 Againe he shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he doe, & he shal giue him the [h] daughter of women, to destroy [i] her: but

[a] The Angel assureth Daniel that God hath giuen him power to performe these things being he appointed him to assist Darius, when he ouercame the Caldeans.

[b] Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God and fought against them.

[c] For he raised vp his hosts in his armie and conquered and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, hee ouercame himselfe with drinke, and so fell into a disease: or as some write, was poysoned by Cassander. f For his twelue chiefe princes first diuided his kingdome among themselues. g After this his monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to bee murthered, partly of the fathers chiefe friendes, and partly one of another. i None of these foure shalbe able to bee compared to the power of Alexander. k That is, his posteritie having no part thereof.

l To wit, Ptolemeus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall bee more mightie: for he should haue both Asia & Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shall bee giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together. o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus but put away for this womans sake. p Neither Ptolemeus nor Antiochus. q Some reade, seede, meaning the childe begotten of Berenice. r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed. s Meaning, that Ptolemeus Energetes after the death of his father Philadelphus should succeede in the kingdome being of the same stocke that Berenice was. t To reuenge his sisters death against Antiochus Calinicus king of Syria. u For this Ptolemeus reigned fixe and fourtie yeeres. x Meaning Seleucus and Antiochus the Great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had fixe thousand horsemen, and threescore thousand footemen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. d For vnder Onias which falsely alleaged that place of Ie. 19. 19. certaine of the Iewes tetyred with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Scopas Antiochus captaine. f Hee sheweth that hee shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their country, whereof hee admonisheth them before, that they may know that all these things come by Gods prouidence. g That was, the second battell that Antiochus sought against Ptolemeus Epiphanes. h To wit, a beautifull woman, which was Cleopatra Antiochus daughter. i For her regarded not the life of his daughter in respect of the kingdome of Egypt.

k she.

k She shal not stand *on his side*, neither before him.

18 After this shall hee turne his face vnto the Ilyles, & shall take many, but a prince m shal cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon n himselfe.

19 For he shal turne his face towards the forts of o his owne land: but hee shalbe ouerthrowen and fall, and be no more p found.

20 q Then shall stand vp in his place in the glorie of the kingdome, one that shall raise taxes: but after few dayes he shall be destroyed, neither in r wrath, nor in battell.

21 And in his place shall stand vp a s vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obteine the kingdome by flatteries.

22 And the t armes shal be ouerthrowen with a flood before him, and shall be broken: and also the prince of the u couenant.

23 And after x the league *made* with him, hee shall worke deceitfully: for he shall come vp, and ouercome with a y small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers z haue not done, nor his fathers fathers: he shal deuide among them the pray and the spoile, and the substance, yea, and he shall forecast his diuises against the strong holdes, euen for a a time.

25 Also hee shall stirre vp his power, and his courage against the King of the South, with a great armie, and the King of the South shall bee stirred vp to battel with a very great and mightie armie: but he shall not b stand: for they shal forecast and practise against him.

26 Yea, they that feede of the portion of c his meate, shall destroy him: and his armie d shall ouerflow: and many shall fall, and be slaine.

27 And both these Kings hearts *shalbe* to doe e mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for f yet the ende *shalbe* at the time appointed.

28 Then shall hee returne into his land with great g substance: for his heart shalbe against the holy couenant: so shall he doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not bee as the first.

30 For the shippes h of Chittim shall come against him: therefore he shalbe sorie and returne, and fret against the holy couenant: so shall hee doe, hee shall euen returne i and haue intelligence with them that forsake thy holy couenant.

31 And armes k shall stand on his part, and they shall pollute the Sanctuarie l of strength, and shall take away the daily *sacrifice*, and they shall set vp the abominable desolation.

32 And such as wickedly m breake the couenant, shall hee cause to sinne by flatterie: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: o yet they shall fall by sword, and by flame, by captiuitie and by spoyle many dayes.

34 Now when they shal fall, they shal be holpen with a p little helpe: but many shall cleaue vnto them q fainedly.

35 And some of r them vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the s king shall doe what him list: he shal exalt himselfe, and magnifie himselfe against all, *that is* God, and shal speake marueilous things against the God of gods, and shall prosper, till the wrath t be accomplished: for the determination is made.

37 Neither shall he regard the u God of his fathers, nor the desires x of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the y god Mauzzim, and the god whom his fathers knewe not, shall he honour with z golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall he doe in a the holdes of Mauzzim with a strange god whom he shall acknowledge: hee shall increase *his* glorie, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of time shall the King of the b South push at him, and the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and hee shall enter into the countreyes, and shall ouerflow and passe through.

41 He shall enter also into the c pleasant land, and many *countries* shalbe ouerflowen: but these shall escape out of his hand, *euen* Edom & Moab, and the chiefe of the children of Ammon.

43 He shal stretch forth his hands also vpon the countreyes, and the land of Egypt shal not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

k A prouision of the wicked Iewes shall hold with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning such as bare the name of Iewes, but indeed were nothing lesse for they sold their soules and betrayed their brethren for gaine.

n They that remaine constant among the people shall teach others by their example, and edifie many in the true religion.

o Wherebyheezhorteth y godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to sigh vnder the crosse, as he did in the time of the Maccabees whereof he here prophecie h.

q That is, there shalbe euen of this small number many hypocrites.

r To wit, of them t at feare God and will lose their life for the defence of true religion, S signifying also that the Church must continually be tryed and purged, and ought to looke for one persecution after another: for God hath appointed to shew the loue of women is taken for singular or great loue, as 2. Sam 1. 26.

y That is, the God of power and riches. they shal esteeme their owne power aboue all their gods and worship it.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that hereby al men should haue them in admiration for their power & riches a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gaue any countrey, they so made others the rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shal be ouercome. c The Angel forewarneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as hee warned them of it so long afore, and therefore he would still preserue them.

44 But

k Shee shall not agree to his wicked counsel, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea called Mediterranean: for the Iewes called all countreyes yles which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, & obeying of foolish counsell.

o For feare of the Romans hee shall flee to his holds.

p For when as vnder the pretence of poueritie hee would haue robbed the Temple of Iupiter Dodoneus, the countrey men slew him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forren enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of ye people.

t Hee sheweth that great forraine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus: and yet shall bee ouerthrowen. u Meaning Ptolemeus Philometer Philopators sonne, who was the childes cousin germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduct. x For after the battell Philometor and his vncle Antiochus made a league. y For he came vpon him at vnawares, and when hee suspected his vncle Antiochus nothing. z Meaning, in Egypt. a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest. b He shall bee ouercome with treason. c Signifying his princes and the chiefe about him. d Declaring that his souldiers should brast out and venture their life to slay and to be slaine for the safegard of their prince. e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against the other. f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselues. g Which hee shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told them before to moone them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing hee obeyed although with griefe, and to reuenge his rage hee came against the people of God the second time. i With the Iews which shal forsake the couenant of the Lord: for first he was called against ye Iewes by Iason ye high Priest, & this second time by Menelaus, ted the time: therefore wee must obey. f Because the Angel the whole course of the persecution of the Iewes vnto the coming speaketh of the Monarchie of the Romanes which hee noteth by who were without al religion and contemned the true God. t So long the tyrant shall preuaile as God hath appointed to punish his people: but hee sheweth that it is but for a time. u The Romans shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures yea, contemne them & preferre themselues to their gods. x Signifying that they should be without all humilitie i for the loue of women is taken for singular or great loue, as 2. Sam 1. 26. y That is, the God of power and riches. they shal esteeme their owne power aboue all their gods and worship it. z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that hereby al men should haue them in admiration for their power & riches a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gaue any countrey, they so made others the rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shal be ouercome. c The Angel forewarneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as hee warned them of it so long afore, and therefore he would still preserue them.

44 But the tidings out of the East & the North shall [d] trouble him: therefore he shall goe forth [e] with great wrath to destroy & roote out many.

45 And he shall plant the tabernacles [f] of his palace betweene the seas in the glorious *and* holy mountaine, yet he shal come to his end, and none shall helpe him.

d Hearing that Cassius was slaine, and Antonius discomfited.
e For Augustus o[ver]came the Parthians, and recouered that which Antonius had lost.
f The Romanes after this reigned quietly throughout all countreys, and from sea to sea, and in Iudea; but at length for their cruelty God shal destroy them.

CHAP. XII.

1 *Of the deliuerance of the Church by Christ.*

AND at that [a] time shal Michael stand vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth, shal awake, some to euerlasting life, and some to shame and perpetual contempt.

3 And they that be [c] wise, shall shine, as the brightnes of the firmament: and they that [d] turne many to righteousnesse, *shall shine* as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp the words, and seale the booke [f] til the end of the time: many shal run to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and beholde, there stood other two, the one on this side of the brinke of the [g] riuer, and the other on that side of the brinke of the riuer.

6 And *one* said vnto the man clothed in linen, which was vpon the waters of the riuer, When *shalbe* the end of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his [h] right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that *it shal tarie* for a [i] time, two times and an halfe: and when he shal haue accomplished [k] to scatter the power of the holy people, all these things shalbe finished.

8 The I heard it, but I vnderstood it not: then said I, O my Lord, what shalbe [l] end of these things?

9 And he said, Go thy way Daniel: for [m] words are closed vp, and sealed, till the end of the time.

10 Many shalbe purified, made white, & tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] daily *sacrifice* shalbe taken away, and the abominable desolation set vp, there [m] *shalbe* a thousand, two hundred and ninety dayes.

12 Blessed *is he* that waiteth & commeth to [n] thousand, three hundreth & [n] fiue & thirty daies.

13 But goe [o] thou thy way till the end *be*: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angel here sheweth two things, first that the Church shalbe in great affliction & trouble at Christs coming, yet withal that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning all shal rise at the generall resurrection, which thing he here nameth, because the faithful should haue euer respect to that, for in the same there shall be no sure comfort.
c Who haue kept the true feare of God and the religion.
d He chiefly meaneth the ministers of Gods word, and next all be faithfull which instruct the ignorant, and bring them to the true knowledge of God.
e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.
f Till the time that God hath appointed for the full reuelation of these things: and then many shall run to and fro to seaches the knowledge of these myseries which things they obtaine nowe by the light of the Gospel.
g Which was Tygris.
h Which was as it were a double oth and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time, signifying that their troubles should haue an end.
k When the Church shalbe scattered & diminished in such sort as it shal seeme to haue no power.
l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.
m Signifying that the time shall be long o Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred.
n In this number be addeth a moneth and an halfe to the former number, signifying that it is that they are blessed the Prophet patiently should depart this troubled and purged

HOSEA.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked & subtill counsel of Ieroboam the sonne of Nebat, & in stead of his true seruice commanded by his word, worshipped him according to their own fantasies & traditions of men, giuing themselues to most vile idolatry & superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse & worse, and still abused God benefits. Therefore now when their prosperity was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea & Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne them of their ingratitude: and wheras they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings only, nor yet flatter themselues by the sweetnes of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part hee directeth thi faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to bee godly, orelse by threatnings of his iudgements to feare them from vice: and albeit that the whole Law conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the manner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes [a] of Vzziah, Iotham, Ahaz, *and* Hezekiah [b] kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, [c] take vnto thee a wife of fornications, and children of fornications: for the lande hath committed great whoredome, *departing* from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a little, and I will visit the blood of Izreel vpon the house of [f] Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bow of Israel in the valley of Izreel.

a Called also Azariah, who being a leper was deposed from his kingdom.
b So that it may be gathered by the reigne of these foure kings, that he preached about threescore yeeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set foorth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, & Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, that they should be no more called Israelites of the which name they boasted because Israel did premaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab where Iehu shed so much blood. 2. King. 10. 8.
f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements yet he did them for his owne ambition, and not for the glorie of God, as the end declared: for he built vp that idolatrie which he had destroyed.
g When the measure of their iniquitie is full and I shal take vengeance and destroy all their policie and force.

6 She conceiued yet againe, & bare a daughter, and *God* said vnto him, Call her name [k] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel, but I wil vtterly [i] take them away.

7 Yet I wil haue mercie vpon the house of Iudah, and wil [k] saue them by the Lorde their God, and wil not saue them by bowe, nor by sworde, nor by battel, by horses, nor by horsemen.

8 Now when shee had weaned Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said *God*, Call his name [l] Lo-ammi: for ye are not my people, therfore wil I not be yours.

10 Yet the number of the [m] children of Israel shal bee as the sand of the sea, which cannot bee measured nor told: and in the place where it was sayd vnto them, Ye are not my people, it shall be sayd vnto them, *Ye are* the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, and appoint themselues one head, and they shal come vp out of the land: for great is the [o] day of Izreel.

h That is, not obtaining mercie: whereby he signifieth that Gods fauour was departed from them.
i For the Israelites neuer returned after that they were taken captiues by the Assyrians
k For after their captiuitie he reforded them miraculoslie, by the meanes of Cyrus, Ezr. 1. 1.
l That is, not my people.
m Because they thought that God could not haue bin true in his promise except he had preserued them, hee declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promise should bee without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *He threatneth their idolatry and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your [b] mother: plead *with her*, for she is not my wife, neither am I her husband, but let her take away her fornications out of her sight, & her adulteries [c] from between her breasts,

3 [d] Lest I strip her naked, and set her as in the day that she was [e] borne, and make her as a wildernes, and leaue her like a drie land, and slay her for thirst.

4 And I wil haue no pithe vpon her children: for they be the [f] children of fornications.

5 For their mother hath played the harlot: she that conceiued them, hath done shamefully: for she said, I will goe after my [g] louers that giue mee my bread and my water, my wooll, and my flaxe, mone oyle and my drinke.

6 Therefore beholde, I will stoppe [h] thy way with thornes, and make an hedge, that shee shall not find her paths.

7 Though she follow after her louers, yet shal she not come at them: though she seeke them, yet shall she not find *them*: then shall shee say, [i] I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not know that I [k] gaue her corne, and wine, and oyle, and multiplied her siluer and gold, *which* they bestowed vpon Baal.

9 Therefore will I returne, and take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe *lost*, to couer her shame.

10 And now will I discouer her [m] lewdnesse in the sight of her louers, and no man shal deliuer her out of mine hand.

a Seeing § I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I wil haue mercy.
b God sheweth that the fault was not in him, but in their Synagogue, & their idolatries, that he forsooke them, Isa. 50. 1.
c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie & certaine signes o his fauor, but if they stil continued, he would vtterly destroy them.
e When I brought her out of Egypt, Ezek. 16. 4.
f That is, bastards and begotten in adulterie.
g Meaning the idoles which they serued & by whom they thought they had wealth and abundance.
h I will punish thee that then thou maiest try whether thine idoles can helpe thee, and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton
i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profit o Gods rods.
k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles.
l Signifying, that God will take away his benefits when man by his ingratitude doth abuse them.
m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines and her figtrees, whereof shee hath said, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I wil visit vpon her the daies of [n] Baalim, wherein she burnt incense to them: and she decked her self with her [o] earerings & her iewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will [p] allure her, and bring her into the wildernesse, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley [q] of Achor for the doore of hope, and she shall [r] sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me [s] Ishi, and shalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their [u] names.

18 And in that day wil I make a couenant for them with the [x] wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I wil break the bow, and the sword and the battel out of the earth: and wil make them to sleepe safely.

19 And I wil marry thee vnto me for euer: yea, I will marrie thee vnto me in righteousnes, and in iudgement, and in mercie and in compassion.

20 I will euen marrie thee vnto me in [y] faithfulnesse, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I wil *euen* heare [z] the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sowe her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, * Thou art my people. And they shall say, *Thou art* my God.

n I will punish her for her idolatries.
o By shewing how harlots trim themselues to please others, he declareth how the superfluous idolatrie is a great part o their religion, in decking themselues on their holidayes.
p By my benefits in offering her grace & mercie, even in that place where she shall thinke her selfe destitute o all helpe and comfort.
q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Iosh. 7. 26. and is called the doore of hope, because it was a departing from death and an entrie into life.
r She shall then praise God as shee did when she was delivered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applyed to their idoles.
u No idolatrie shall once come into their mouth, but they shal serue me truely according to my word.
x Meaning, that
With a couenant
raine for the earth
y.

bee will so blesse them that all creatures shall f nour them 3 that neuer shall bee broken. 2 Then shall the heauen desire which shall bring to orth for the vse of man. *Rom. 9. 25. 1. pet. 2. 10.*

CHAP. III.

1 *The Iewes shall bee cast off for their idolatrie.* 5 *Afterward they shall returne to the Lord.*

THen said the Lord to me, [a] Goe yet, *and* loue a woman (beloued of *her* husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and [b] loued the wine bottels.

2 So [c] I bought her to mee for fifteene *pieces* of siluer, and for an homer of barley and an halfe *homer* of barley.

3 And I said vnto her, Thou shalt abide with [d] me many dayes: thou shalt not play the harlot, and thou shalt be to none *other* man, and I wil be so vnto thee.

4 For the children of Israel shall [e] remaine

a Herein the Prophet representeth the person of God, which loued his Church before hee called her, and did not withdraw the same whē she gaue her selfe to idolatrie.
b That is, gaue themselues wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loued her

and payed a small portion for her, lest shee perceiuing the greatnesse of my loue should haue abused mee and not beene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21. 32.
d I will trie thee a long time as in the widdowhood whether thou wilt bee mine or no.
e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

many

many dayes without a king & without a [f] prince, and without an offering, and without an image, and without an ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert and seeke the Lord their God, and [g] David their king, and shall feare the Lord and his goodnesse in the latter dayes.

which was promised vnto Dauid to be eternall, Psal. 72. 38.

CHAP. IIII.

A complaint against the people and priests of Israel.

HEare the word of the Lord, ye children of Israel: for the Lord [a] hath a controuersie with the inhabitants of the land, because there *is* no trueth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing [g] thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: *therefore* will I change their glory into shame.

8 [i] They eate vp the sinnes of my people, and lift vp their minds in their iniquitie.

9 And there shall be like people like [k] priest: for I wil visit their wayes vpon them, and reward them their deedes.

10 For they shall eat, & not haue enough: they shal [l] commit adulterie, and shal not increase, because they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine take away *their* heart.

12 My [n] people aske counsell at their stocks, and their staffe teacheth them: for the [o] spirit of fornications hath caused *them* to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadow thereof is good: therfore your daughters shall bee [p] harlots, and your spouses shall be whores.

14 I wil not [q] visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, *yet* [r] let not Iudah sinne: come not yee vnto [s] Gilgal, neither goe yee vp to [t] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruely heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue *to say* with shame, [x] Bring yee.

19 The winde hath [y] bound them vp in her wings, and they shalbe ashamed of their sacrifices

a Because the people would not obey the admonitions of the Prophet, he riseth before the iudgement seat of God against whom they sinned, as Iob 9. 13. Zech. 13. vt. Michah 1. 2. b In euery place commeth a lamentable wast, so that one follow vpon another. c Although he would say that it were vaine to rebuke them: for no man can abide it, yet they will rise against the Prophets & priests for the office sake, if they rebuke them. d You shall perish altogether: the one, because he would not obey, and the other, because he would not admonish. e That is, the Synagogue wherein thou preachest. f That is, the Priests shall be cut off, because that for lacke of knowledge they are not able to execute their charge, to instruct others, Deu. 33. 3. Mal. 2. 7. g Meaning the whole body of the people, which vse to be with hearing the word of God. h The more I was honoured vnto them. i That is, the Priests desire to eare the people offerings, and fatte them in their sinnes. k Signifying that as they haue sinned together, so shall they be punished together. l Shewing that their wickednes shall be punished on all sorts: for though they thinke by the multitude of wives to haue children, yet they shall be deceiued of their hope. m In giuing them drunkennes in plenty, they become like brute beasts. n Thus hee speaketh by derision, in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes. o They are caried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore hee will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28. q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time. s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should resort thither. t He calleth Beth-el, that is, the house of God, Beth auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped. u God will so disperse them, that they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To carie them suddenly away.

CHAP. V.

1 *Against the Priests and Rulers of Israel.* 13 *The helpe of man is in vaine.*

OYee Priests, heare this, and hearken yee, O house of Israel, and giue yee eare, O house of the King: for iudgement *is* toward you, because you haue beene a [a] snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue beene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, *and* Israel is defiled.

4 They wil not giue their minds to turne vnto their God: for the spirit of fornication [e] is in the mids of them, & they haue not [f] knowen the Lord.

5 And the [g] pride of Israel doth testifie to his face: therefore shal Israel and Ephraim fal in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: *for* hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [h] strange children: now shall [i] a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, *and* the shaume in Ramah: crie out at Beth-auen, after thee, O [k] Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to [l] know the trueth.

10 The princes of Iudah were like them that [k] remoued the bond: *therefore* will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, *and* broken in iudgement, because he willingly walked after the commandement.

12 Therfore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto [m] Asshur, and sent vnto king [n] Iarib: yet could he not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a lion, and as a lions whelpe, to the house of Iudah: I, *euen* I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will goe, *and* returne to my place, till they acknowledge their fault, and seeke mee: in their affliction, they will seeke me diligently.

a The Priests and Princes catched the poore people in their snares as the foulers did the birds, in these two high mountaines. b Notwithstanding they seemed to be given altogether to holines, and to sacrifices, which here he calleth slaughter in contempt. c Though I had admonished them continually by my Prophets. d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe. e Meaning their contemning of all admonitions. f That is, their children are degenerate, so that there is no hope in them. g Their destruction is not farre off. h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should purge them from place to place till they were destroyed. i By the successe they shall know that I haue surely determined this. k They haue turned vpside downe all politicall orders, and all maner of religion. l To wit, after king Ieroboams commandement, and did not rather follow God. m In stead of seeking for remedie at Gods hands. n Who was king of the Assyrians.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priests.*

COme, and let vs [a] returne to the Lord: for he hath spoyled, and hee will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two dayes will [b] he reuiue vs, *and* in the third day will he raise vs vp, and we shall liue in his sight.

3 Then shal we haue knowledge, & indeuour our selues to know the Lord: his going foorth is prepared as the morning, & he shall come vnto vs as the raine, *and* as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for [c] your goodnesse *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and thy [e] iudgements *were as* the light that goeth foorth.

6 For I desired [f] mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they [g] like men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead *is* a citie of them that worke iniquitie, *and is* polluted with blood.

9 And as thieues wait for a man, *so* the company of Priests murther in the way by consent: for they worke mischiefe.

10 I haue seene villenie in the house of Israel: there *is* the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.
c You seeme to haue a certaine holinesse and repentance, but it is vpon the sudden, and as a morning cloud.
d I haue still laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meat to feed them, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice. g That is, like light and weake persons. h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word. i That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsly: and [a] the thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, *that* I remember all their wickednes: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, *and* as a very [c] ouen heated by the baker, which ceaseth from raising vp, *and* from kneading the dough vntill it be leauened.

5 *This is* the [d] day of our king: the princes haue made him sicke with flagons of wine: hee stretched out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are al hote as an ouen, and haue [e] deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among [g] people: Ephraim is as a cake on the hearth not turned

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they go to Asshur.

12 *But* when they shall go, I will spred my net vpon them, *and* draw them downe as the fowles of the heauen: I will chastise them as their [i] Congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction *shall be* vnto them, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne, and wine, *and* they rebell against me.

15 Though I haue bound *and* strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, *but* not to the most hie: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage [n] of their tongues: this shalbe their derision in the land of Egypt.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seeke but now to flatter and pleast him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.
d They vsed all riot and excesse in their feasts and solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delighted in flatteries.
e By their occasion God hath deprived them of all good rulers. f That is, he counterfeited the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow colde, but partly a Iew, and partly a Gentile.
g Which are a tokens of his manifold afflictions.
h That is, without all indgement, as they that cannot tell whether it is better to chuse onely to God, or to seeke the helpe of man.
i According to my curses made to the whole Congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction, and cried out for paine, they sought not vnto me for helpe.
m They onely seeke their owne commoditie and wealth, and pass not for me their God.
n Because they boast of their owne strength, and passe not what they speake against mee and my seruants, Psalme 73.9.

CHAP. VIII.

1 *The destruction of Iudah and Israel, because of their idolatrie.*

SEt the trumpet to thy [a] mouth: *he shall come* as an egle against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Law.

2 Israel shall [b] crie vnto mee, My God, wee know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They haue set vp a [c] king, but not by me: they haue made princes, & I knew it not: of their siluer and their gold haue they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie!

6 [e] For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shalbe *broken* in pieces.

7 For they haue [f] sowen the winde, and they shall reape the whirlewind: it hath no stalke: the bud shall bring foorth no meale: if so bee it bring foorth, the strangers shall deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessell wherein *is* no pleasure.

9 For they are gone vp to Asshur: *they are as* a [g] wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now wil I gather them and they shal sorow a little, for the [h] burden of the king *and* the princes.

11 Because Ephraim hath made many altars to sinne, his altars *shalbe* to sinne.

12 I haue written to them [i] great things of my Law: *but* they were counted as a [i] strange thing

13 They sacrifice flesh for the sacrifices of mine offrings, and eat it: *but* the [k] Lord accepteth them not: now will hee remember their iniquitie, and visit their sinnes: they shall returne to Egypt.

a God commaunded the Prophet to signifie the speedie comming of the enemie against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam, by whom they sought their owne libertie, and not to obey my will.
d That is, vnright iudgement and godly life.
e Meaning, the calfe was ordained by themselues, and of their fathers in the wilderness.
f Shewing [f] that religion hath but a shew, & in it selfe is but vanitie.
g They never cease, but run to all sides to seeke helpe.
h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying that they offer it to the Lord, but he accepteth no seruice, which hee himselfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I wil send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel for ioy [a] as *other* people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer [d] wine to the Lorde, neither shall their sacrifices be pleasant vnto him: *but they shalbe* vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What will ye do [f] then in the solemne day and in the day of the feast of the Lord?

6 For loe, they are gone from [g] destruction: *but* Egypt shal gather them vp, and Memphis shal burie them: the nettle shall possesse the pleasant *places* of their siluer, *and* the thorne *shall be* in their tabernacles.

7 The dayes of visitation are come: the daies of recompence are come: Israel shall knowe it: [h] the Prophet *is* a foole: the spiritual man *is* mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] *should be* with my God: *but* the Prophet *is* the snare of a fouler in al his wayes, & hatred in the house of his God.

9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquitie, he will visite their sinnes.

10 I found Israel like [l] grapes in the wildernesse: I sawe your fathers as the first ripe in the figge tree at her first time: *but* they went to Baal-Peor, and separated themselues vnto that shame, and *their* abominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a birde: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, *is as a tree* [o] in Tyrus planted in a cottage: but Ephraim shall bring foorth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breasts.

15 All their wickednesse *is* in [q] Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael *is* an [a] emptie vine, *yet* hath it brought foorth fruit vnto it selfe, *and* according to the multitude of the fruit therof he hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shall they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no [d] King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsly in making [e] a couenant: thus [f] iudgement groweth as wormewood in the furrowes of the held.

5 The inhabitants of Samaria shal [g] feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shall bee also brought to Asshur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsel.

7 Of Samaria, the king thereof is destroyed, as the fome vpon the water.

8 The high places also of [i] Auen shall be destroyed, *euen* the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, [*] Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battel in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastice them, and the people shall bee gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim *is as* an heifer vsed to delight in [p] threshing: but I wil passe by her [q] faire neck: I will make Ephraim to ride: Iudah shall plow, *and* Iaakob shall breake his clods.

12 Sowe to your selues in righteousnesse: reape after the measure of mercie: [r] breake vp your fallow ground: for *it is* a time to seeke the Lord, til hee come and raine righteousnesse vpon you.

13 *But* you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, *and* in the multitude of thy strong men,

14 Therefore shall a tumult rise among thy people, and all thy munitions shall be destroyed, as [s] Shalman destroyed Beth-arbel in the day

a Wherefore through the grapes were gathered, yet euer as it gathered newe strength, it increased new wickednes, so that the correction which should haue brought them to obedience, did but vtter their stubbornesse.

b As they were riche and had abundance.

c To wit, from God.

d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.

e In promising to be faithfull toward God.

f Thus their integritie and fidelity which they pretended was nothing but bitternesse and griefe.

g When the calfe shall be carried away.

h Chemarims were certaine idolatrous priests, which did weare blacke apparel in their sacrifices and cried with a loud voice: which superstition Eliiah derided, 1. King. 18. 27. reade 2. King 23. 5.

i This bee speaketh in contempt o Beth-el, reade Chap. 4. 15.

* *Isa* 2. 19. *Luke* 23. 30. *reuel.* 6. 16. *and* 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.

l To wit, to fight, or the Israelites remained in that stubbornesse from that time.

m The Israelites were not mooued by their example to cease from their sinnes.

n Because they are so desperate, I will delight to destroy them.

o That is, when they haue gathered all their strength together.

p Wherein is pleasure, as in plowing is labour and paine.

q I will lay my yoke vpon her fat necke.

r Reade Ieremie 4. 4.

s That is, Shalmanezzar in the destruction of that citie spared neither kinde nor age.

of

a For though all other people should reioyce yet thou shalt not reioyce.

b Thou hast committed idolatrie in hope of reward and to haue thy barnes filled, Ies. 44. 17. as an harlot that had rather haue by playing the whore then to be commanded of her owne husband.

c Thy outward things that thou hast shall be taken from thee. d All their courage both touching policie and religion, shall be matched as things vnfained.

e The meat offering which they offered for themselues.

f When the Lord shall take away all the occasions of seeing him, which shall be the most grieuous point of your captiuitie, then ye shall see your folies cast off from God.

g Though they thinke to escape by seeing the destruction that is at hand, yet shall they be destroyed in the place whither they fled for succor.

h Then they shall know that they were deluded by those who challenged to themselues to be diuine prophets and spiritual men.

i The Prophets were to bring men to God, and yet he is sure to pull them from God.

k This people is growne in their wickednesse, that Gibeah which was like Sodom, was more corrupt, Iud. 19. 22. I thinke that he destroyed them and killed in them.

l They were as desirable vnto me, as their louers their idoles.

m Signifying, that God would destroy their children by these sundry meanes, & so consume them by litle and litle.

n As they kept tender plants in their houses in Tyrus to preserue them from the cold ayre of the Sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.

q The chiefe cause of their destruction is that they corrupted, and corrupt my Religion in Gilgal.

of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 5 Their ingratitude against him.

WHen Israel [a] *was* a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, *but* they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, *as one* should beare them in his armes: but they knew not that I healed them.

4 I led them with cordes [c] of a man, *even* with bandes of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layed the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his [d] King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though [e] they called them to the most hie, *yet* none at all would exalt *him*.

8 [f] How shall I giue thee vp, Ephraim? *how* shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? *how* shal I set thee, as Zeboim? mine heart is turned within me: [h] my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not [i] enter into the citie.

10 They shall walke after the Lord: he shall roare like a lion: when he shall roare, then the children of the West shall feare.

11 [k] They shal feare as a sparow out of Egypt, and as a doue out of the land of Asshur, and I wil place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth with [l] God, and is faithfull with the Saints.

a While the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the prophets called them to repentance.
c That is, friendly: and not as beasts or slaues.
d Seeing they contemne al this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, deut. 29. 23.
h Meaning, that his louewhich he first loued them, made him bewaine doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shal ouercome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeeld and so reciue thee to mercie: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and the Assyrians shall be afraid when the Lord maintaineth his people.
l Gouerneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

He admonisheth by Iacobs example to trust in God, and not in man.

EPhraim is fed [a] with the wind, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and [b] oyle is caried into Egypt.

2 The Lord hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes, will he recompence him.

3 Hee tooke his brother by the heele in the wombe, and by his strength hee had power with God,

4 And had [e] power ouer the Angel, and prevailed: he wept and prayed vnto him: [f] he found him in Beth-el, and there he spake with vs.

5 Yet the Lord God of hostes, the Lord *is* himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 *He is* [g] Canaan: the balances of deceit *are* in his hand: he loueth to oppresse.

8 And Ephraim saide, Notwithstanding I am rich, I haue found mee out riches in all my labours: they shal find none iniquitie in me, [h] that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministerie of the Prophets.

11 Is there [k] iniquity in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, and their altars *are* as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept *sheepe*.

13 And by a [m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 *But* Ephraim prouoked him with high places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

a That is, flattereth himselfe with vaine confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Read Gen 32. 31. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.
f God found Iaakob as he lay sleeping in Bethel, Gen. 28. 12.
g As for Ephraim he is more like the wicked Canaanites than godly Abraham or his seed.
h That is, he should repenting of his deeds.
i Seeing man is not actuated by my benefits, I will bring them again to dwell in the feast of the Tabernacles, which they shall now celebrate.
k The people thought that no ruth shall come spoken against Gilead, that holy place, and yet the Prophet saith your riches and religion and treasure, it consisteth of that all their religion was but vanitie.
l If you boast of nobilitie, yet seeme to reproch your father, who was a poore man.
m Meaning Moses, whereby appeareth, that what soeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 and cause of their destruction.

WHen Ephraim spake, there *was* a trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal, [c] and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, *and* idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shall bee as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoake that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou shalt know no God but mee: for there *is* no Sauiour beside me.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, *and* as a leopard in the way of Asshur.

8 I will meet them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beast shall teare them.

9 O Israel, one [g] hath destroyed thee, but in me *is* thine helpe.

10 [g] I am: where is thy king that should helpe thee in all thy cities? and thy iudges, of whome thou saidest, Giue me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

a Hee shewed the excellencie and authoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their authoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he shewed how they would exhort one another to the same, and to kiss and worship the calues which were their idoles.
e He calleth them to repentance and reprouedh their ingratitude.
f Thy destruction is certaine, and my benefits remaine: thee destroyeth, it commeth not of me: thou art alone in lies, idolatrie and vaine confidence in men: and so shalt thou be the cause thereof.
g I am all one, Iames 1. 17.

12 The

12 The iniquity of Ephraim *is* [h] bound vp: his sinne *is* hid.

13 The sorowes of a trauailing woman shall come vpon him: he is an vnwise sonne, els would he not stand stil at the time, *euen* at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I wil deliuer them from death: O [k] death, I wil be thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though hee grew vp among *his* brethren, an East winde shall come, *euen* the winde of the Lord shall come vp from the wilderneſse, and dry vp his veine, and his fountaine shall bee dried vp: he shall spoile the treasure of all pleasant vessels.

CHAP. XIIII.

1 The destruction of Samaria 2 He exhorteth Israel to turne to God, who requireth praise and thanks.

SAmaria shalbe desolate: for shee hath rebelled against her God: they shall fall by the sword: their infants shall bee dashed in pieces, and their women with child shall be ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue *vs* graciously: so will we render the calues of our [c] lips.

4 Assur shall [d] not saue vs, neither will wee ride vpon horses, neither will we say any more to the worke of our hands, *Ye are* our gods: for in thee the fatherlesse findeth mercie.

5 [e] I wil heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: hee shall grow as the lilie and fasten his rootes, as *the trees* of Lebanon.

7 His branches shall spread, and his beauty shall be as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his [f] shadow, shall returne: they shall reuiue *as* the corne, and flourish as the vine: the sent thereof *shall be* as the wine of Lebanon.

9 Ephraim *shall say*, What haue I to doe any more with idols? I [g] haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is [h] wise, and hee shall vnderstand these things? *and* prudent, and hee shall knowe them? for the wayes of the Lorde *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

c Declaring, that this is the true sacrifice, that the faithful can offer, euen thanks and praise, Heb. 13. 15.

d We will reuoke all vaine confidence and pride.

e He declareth how ready God is to receiue them that doe repent.

f Whosoeuer ioyne themselues to this people, shalbe blessed.

g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, & safegard vnto them, as a most sufficient fruit and profit.

h Signifying, that the true wisdome & knowledge consisteth in this, euen to rest vpon God.

IOEL.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe dayly to a more hardneſse of heart, and rebellion against God notwithstanding his punishments. Thirdly hee exhorteth them to repentance, shewing that it must bee earnest, and proceede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers, but wil send his Christ who shal gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 Hee exhorteth the people to prayer and fasting for the miserie that was at hand.

THe word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O [a] Elders, and hearken yee all inhabitants of the land, whether [b] such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *shew* to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye [c] drunkards, & weepe, and howle all ye drinkers of wine, because of the new wine: for it shall be pulled from your mouth.

6 Yea, [d] a nation commeth vpon my land, mighty, and without number, whose teeth *are like* the teeth of a lion, and hee hath the iawes of a great lion.

7 He maketh my vine waste, and pilleth off the barke of my figtree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloth for the [e] husband of her youth.

9 The meate offring, and the drinke offring is [f] cut off from the house of the Lord: the Priestes the Lords ministers mourne.

10 The fielde is wasted: the land mourneth: for the corne is destroyed: [g] the new wine is dried vp, *and* the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheate and for the barley, because the harvest of the field is perished.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 [h] Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, *and* lie all night in sackcloth, yee ministers of my God: for the meate offring, and the drinke offring is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, *and* all the inhabitants of the land into the House of the Lorde your God, and crie vnto the Lord,

15 Alas: for the day, for the [i] day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meat cut off before our eyes? *and* ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattel pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I crie: for the fire hath

g All comfort and substance for nourishment is taken away.

h He sheweth that the onlye meanes to auoide Gods wrath, and to haue all things restored, is vnfained repentance.

i We see by these great plagues that vtter destruction is neare at hand.

deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beastes of the field crie also vnto thee: for the riuers of waters are dried vp, and the [k] fire hath deuoured the pastures of the wilderness.

k That is, drought

CHAP. II.

Hee prophesieth of the comming and cruelty of their enemies. 13 An exhortation to moone them to conuert. 18 The loue of God toward his people.

BLowe [a] the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it *is* at hand.

a He sheweth the great iudgements of God, which are at hand, except they repent.

2 A [b] day of darkenesse, and of blackenesse, a day of cloudes, and obscurity, as the morning spread vpon the mountaines, *so is* there a [c] great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land is as the garden of [d] Eden before him, and behinde him a desolate wilderness, so that nothing shall escape him.

d The enemie destroyeth our plentifull countrey, wherefoeuer he commeth.

4 The beholding of him *is* like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noise of charets in the toppes of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, *and* as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces [e] shall gather blacknesse.

e They shalbe pale and black for feare, as Nah. 2. 10.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shal one [f] thrust another, *but* euery one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

f For none shalbe able to resist them.

9 They shall run to and fro in the citie: they shall run vpon the wall: they shall climbe vp vpon the houses, *and* enter in at the windowes like the thiefe.

10 The earth shal tremble before him, the heauens shall shake, the [g] sunne & the moone shalbe darke, and the starres shal withdraw their shining.

11 And the Lord shal [h] vtter his voice before his host: for his host is very great: for *he is* strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And [i] rent your heart, and not your clothes: and turne vnto the Lord your God, for hee is gracious and mercifull, slowe to anger, and of great kindnesse, and repenteth him of the euill.

g Reade vers. 2. 31. and Isa. 13 10. ezek. 32 7. chap. 3. 15 matth 24 29.

h The Lord shall stirre vp the Assyrians to execute his iudgements.

* *Ier 30. 1. amos 5. 18 zeph. 1. 15.*

i Mortifie your affections & serue God with pureness of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of God mercies, if they did repent. How God repenteth, reade Ierem. 18 8.

14 Who knoweth *if* hee will returne and repent and leaue a blessing behind him, *euen* a meat offring, and a drinke offring vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the congregation: gather the elders: assemble the [l] children, and those that sucke the breastes: let the bridegrome goe foorth of his chamber, and the bride out of her bride chamber.

l That as all have sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free 'fo Gods wrath, might be the more liuely touched with the consideration of their owne sinnes.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare the people, O Lord, and giue not thine heritage into reproche that the heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord bee [m] ielous ouer his land, and spare his people.

19 Yea, the Lord wil answere and say vnto his people, Behold, I will send you corne and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I will remoone farre off from you the [n] Northerne *armie*, & I wil driue you into a land, barren & desolate with his face toward the [o] East sea, and his ende to the vtmoost sea, and his stinke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to do *this*.

21 Feare not, O land, *but* be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then, yee children of Zion, and reioyce in the Lord your God, for hee hath giuen you the raine of [p] righteousnesse, * and hee will cause to come downe for you the raine, *euen the first* raine, and the latter raine in the first *moneth*.

24 And the barnes shalbe full of wheate, and the presses shall abound with wine and oile.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great host which I sent among you.

26 So you shall eate and be satisfied and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shal neuer be ashamed.

27 Ye shal also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre [q] out my Spirit vpon all flesh: and your sonnes & your daughters shall prophesie: your olde men shall dreame [r] dreames, *and* your yong men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shew [s] wonders in [t] heauens and in the earth: blood and fire, and pillars of smoke.

31 The [t] sunne shalbe turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shall call [u] on the Name of the Lord, shalbe saued: for in mount Zion, and in Ierusalem shalbe deliuerance, as [t] Lord hath sayd, and in the [x] remnant, whom the Lord shall call.

* *Psal. 79. 10.*

m If they repent, he shewes that God will protect and defend them with a most ardent affection.

n That is, the Assyrians your enemies.

o Called the East sea, or Persian sea, meaning that though his armie were so great that it filled all from this sea to the sea called Mediterraneum, yet hee would scatter them.

p That is, such as should come by iust meanes, and as was wont to be sent when God was reconciled with them.

* *Leuit. 26. 4. deut. 11. 14.*

q That is, in greater abundance and more generally then in times past, and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44. 3. Act 2. 17. Iohn 7. 38, 39.

r As they had visions and dreames in olde time, so shall they now haue cleerer reuelations.

s He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all their troubles he would preserue them.

t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Isa. 13. 10. ezek. 32. 7. chap. 3 of the infidels, and to saue them faithfull.

15. matth. 24. 29. u Gods iudgements are for the destruction moone the godly to call vpon the Name of God, who will g

x Meaning here by the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr behold, in [a] those dayes and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and wil bring them downe into the [b] valley of Iehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lottes for my people,

a When I shal deliuer my Church, which standeth of the Iewes and of the Gentiles.

b It appeareth that hee alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed Iehoshaphat, which the enemies of his

the enemies, 2. Chron. 20. 26. also hee hath respect to this word, signifieth pleading, or iudgement, because God would iudge Church as he did there.

and

and haue giuen the child [c] for the harlot, and ſold the girle for wine, that they might drinke.

4 Yea, and [d] what haue you to doe with me, O Tyrus and Zidon and all the coaſts of Paleſtina? will yee render me [e] a recompence? and if yee recompence me, ſwiftly *and* ſpeedily will I render your recompence vpon your head:

5 For yee haue taken my ſiluer and my gold, and haue caried into your temples my goodly *and* pleaſant things.

6 The children alſo of Iudah & the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where ye haue ſold them, and will render your reward vpon your owne head,

8 And I wil ſel your ſonnes and your daughters into the hand of the children of Iudah, and they [f] ſhall ſell them to the Sabeans, to a people farre off: for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere *and* come vp.

10 [g] Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen & gather your ſelues together round about: there ſhal the Lord caſt downe thy mighty men.

12 Let the heathen be weakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your [h] ſithes, for the harueſt is ripe: come, get you downe, for the winepreſſe is full: yea, the winepreſſes runne ouer, for their wickednesse is great.

14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lorde *is* neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and vtter his voice from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the [i] hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem bee holy, and there ſhall no ſtrangers goe [k] thorow her any more.

18 And in that day ſhal the mountaines [l] drop downe new wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhal runne with waters, and a fountaine ſhall come foorth of the Houſe of the Lord, and ſhall water the valley of Shittim.

19 [m] Egypt ſhalbe waſte, and Edom ſhall be a deſolate wilderneſſe, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will [n] cleanſe their blood, that I haue not cleanſed, and the Lord will dwell in Zion.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednes and idolatry, hee ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfit deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The words of the Lorde againſt Damaſcus, 6 The Philiſtims, Tyrus, Edomes and Ammon.

THe wordes of Amos, who was among the heardmen at [a] Tecoa, which he ſaw vpon Iſrael, in the dayes of Vzziah king of Iudah, and in the dayes of [b] Ieroboam the ſonne of Ioaſh king of Iſrael two yeere before the [c] earthquake.

2 And he ſaid, The Lord ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top of [d] Carmel ſhall wither.

3 Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue [f] threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben-hadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall goe into captiuitie vnto [h] Kir, ſaith the Lord.

6 Thus ſaith the Lord, For three tranſgreſſions of Azzah, and for foure, I wil not turne to it, becauſe they [i] caried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore will I ſend a fire vpon the walles of Azzah, and it ſhall deuoure the palaces thereof.

8 And I wil cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hande to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaieth the Lord.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I will not turne to it,

[a] Which was a towne fiue miles from Bethlem in Iudea, but he prophecied in Iſrael.
[b] In his dayes the kingdome of Iſrael did moſt flourith.
[c] Which as Ioſephus witneſſeth, was ſuch that Vzziah would haue vſurped the Prieſtes office, and therefore was ſmitten with the leproſie.
[d] Whatſoever in Carmel and plentiful in Mount Carmel ſhall ſhortly perith.
[e] Gaza for their manifold ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements towards them.
[f] If the Syrians ſhall not be ſpared for committing this cruelte againſt our ſelues, it is not poſſible that Iſrael ſhould eſcape puniſhment which hath committed ſo many and grieuous ſinnes againſt God and man.

[g] The antiquitie of their buildings ſhall not auoide my iudgements, reade Iere. 49. 27.
[h] Tiglath Pileſer led the Aſſyrians captiue, & brought them to Cyrene, which he calleth here Kir.
[i] They ioyned themſelues with the Edomites their enemies, which caried them away captiues.

[h] Thus he ſhal encourage ye enemies whē their wickednesse is full ripe to deſtroy one another, which he calleth the valley of Gods iudgements.
[i] God aſſureth his againſt all troubles that when he deſtroyeth his enemies, his children ſhalbe deliuered.
[k] The ſtrangers ſhall no more deſtroy his Church: which if they doe it is the people, which by their ſinnes make the breach for the enemie.
[l] He promiſeth to his Church abundance of graces, reade Ezek. 47. 1. which ſhould water & comfort the moſt barren places, Amos 9. 13.
[m] The malicious enemies ſhall haue no part of this grace.
[n] He had ſuffered his Church hitherto to lie in their filthineſſe, but now he promiſeth to cleanſe them and to make them pure vnto him.

it, because they shut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the wals of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and † did cast off all pitie, and his anger spoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they [m] haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbath, and it shall deuoure the palaces thereof, with shouting in the day of battell, *and* with a tempest in the day of the whirlewind.

15 And their king shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of the king of Edom into lime.

2 Therfore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, *and* with the sound of a trumpet.

3 And I wil cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept the commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore wil I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they sold the righteous for siluer and the poore for [d] shooes.

7 They gape ouer the head of the poore, in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maide to dishonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroied I the [h] Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wildernesse, to possesse the land of the Amorite.

11 And I raysed vp of your sonnes for Prophets, and [i] of your yong men for Nazarites. Is it not euen thus, O yee children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the prophets, saying, Prophesie not.

13 Behold, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shal the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, *euen* against the whole familie which I brought vp from the land of Egypt, saying,

2 You [a] only haue I knowen of all the families of the earth: therefore will I visite you for all your iniquities.

3 Can two walke together except they bee [b] agreed?

4 Will a [c] lion roare in the forest, when hee hath no pray? or will a lyons whelpe crie out of his den, if he haue taken nothing?

5 [d] Can a bird fall in a snare vpon the earth, where no fouler is? or wil he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shal a trumpet be blowen in the citie, and the people be not afraid? or shall there [g] be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he [h] reueileth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not bee afraid? the Lord God hath spoken: who can but [i] prophecie?

9 Proclaime in the palaces at [k] Ashdod, & in the palaces in the land of Egypt, & say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robberie [l] in their palaces.

11 Therefore thus saith the Lorde God, An aduersarie *shall come* euen round about the countrey, & shal bring downe thy strength from thee, and thy palaces shalbe spoiled.

12 Thus saith the Lorde, As the shepheard taketh [m] out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde: and in [n] Damascus *as in* a couch.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.
† Hebr. Corrupt his compassions.
l He was a continuall enemie vnto him.

m He noteth the great cruelte of the Ammonites that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot who was of the houshold of Abraham.

a For the Moabites were so cruell against the King of Edom that they burnt his bones after that hee was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.
b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not think to escape.
c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.
d They esteemed most vile bribes more then mens liues.
e When they haue spoyled him and throwen him to the ground, they gape for his life.
f Thinking by these ceremonies, that it, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.
g They spoyle others and offer thereof vnto God, thinking that hee will dispense with them when hee is made partaker of their iniquitie.
h The destruction of their enemies and his mercie towarde them should haue caused their hearts to melt for loue toward him.

i Ye conuerted my benefits, and abused my graces, and craftily went about to stoppe the mouths of my Prophets.
k You haue wearied me with your sinnes, Isa. 1. 14.
l None shall be deliuered by my meanes.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.
b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement between God and his Prophets.
c Wil God threaten by his Prophets, except there be some great occasion?
d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afraid?
g Doth any aduersitie come without Gods appointment? Isa. 45. 7.
h God dealeth not with the Israelites, as hee doth with other peoples: for he euer warneth them before of his plagues by his Prophets.
i Because the people euer mourned against the Prophets, he sheweth that Gods Spirit moued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians to bee witnesses of Gods iudgements against the Israelites for their cruelty & oppression.
l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses.
m When the lyon hath satiate his hunger, the shepheard findeth a legge or a tippe of an eare to shew that the sheepe hath bene worried.
n Where they thought to haue had a sure hold, and to haue bene in safetie.

14 Surely in the day that I shal visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I wil smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shalbe consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, *and* destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that hee will take you away with [c] thornes, & your posteritie with fish hookes.

3 And ye shall goe out at the breaches euery *kowe* forward: and ye shal cast your selues out of the palace, saith the Lord.

4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, *and* your tithes after three [e] yeeres.

5 And offer a thanksgiuing [f] of leauen, publish *and* proclaime the free offerings: for this [g] liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannes of teeth in all your cities, & scarcenesse of bread in all your places, yet haue yee not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there *were* yet three [i] moneths to the harueſt, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildewe: your great gardens & your vineyards, and your figtrees, and your oliue trees did the palmer worme deuoure: yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your young men haue I slaine with the sword, & haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowē you, as God ouerthrew Sodom & Gomorah: & yee were as a [m] firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darknesse, and walketh vpon the hie places of the earth, the Lord God of hostes *is* his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, *euen* a lamentation of the house of Israel.

2 The [a] virgine Israel is fallen, *and* shall no more rise: she is left vpon her lande, *and* there *is* none to raise her vp.

3 For thus saith [o] Lord God, The city which went out by a thousand, shal leaue [b] an hundreth: and that which went foorth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lorde vnto the house of Israel, Seeke ye me, and ye shal liue.

5 But seeke not to Beth-el, nor enter into [c] Gilgal, & go not to Beer-sheba: for Gilgal shall goe into captiuitie, & Beth-el shall come to nought.

6 Seeke the Lord, and yee shall liue, least he breake out like fire in the house of Ioseph and deuoure it, & there *be* none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, and leaue off righteousnesse in the earth.

8 Hee [e] maketh Pleiades, and Orion, and hee turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading *is* vpon the poore, and [g] ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwel in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good & not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hosts wil be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosts, the Lord saith thus, Mourning *shalbe* in all streets: and they shal say in all the hie wayes, Alas, alas: & they shal call the [i] husbandman to lamentation, & such as can mourne, to mourning.

17 And in all the vines *shalbe* lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that [k] desire the day of the Lord: what haue you to doe with it? the day of the Lord *is* darkenesse and not light.

19 As if a man did flee from a lyon, & a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord bee darknes, and not light? euen darknes and no light in it?

21 I hate *and* abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offrings & meat offrings, [l] I will not accept them: neither will I regard the peace offerings of your fat beastes.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy violes.)

24 And let iudgement runne downe as [m] waters, and righteousnesse as a mightie riuer.

25 Haue ye offered vnto me sacrifices and offrings in the wildernesse fourtie yeeres, O house of Israel?

26 But

a Thus he calleth the prince and gouernours, which being ouerwhelmed with the great abundance of Gods benefites forgate God, and therefore he calleth them by the name of beastes and not of men.
b They encourage such a haue authoritie ouer the people to powle them, so that they may haue profite by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good inuention had bene sufficiente to haue bound God vnto them.
e Reade Deut. 14. 28.
f As Leuit. 17. 13.
g You only delite in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meate.
i I stayed the raine till the fruites of the earth were deuoured w drought & yet you would not consider it to returne to me by repentance.
k They could not find water enough where they had bened by it had rained.
l As I plagued the Egyptians, Exod. 9. 10.
m You were almost all consumed, and a fewe of you wonderfully preserued 2. kin. 14. 26.
n Turne to him by repentance.

o He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and deintinesse.

b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idoles, which aforetime serued for the true honor of God: therefore he saith that these shal not saue them.
d In steade of iudgement and equitie they execute cruelitie and oppression.
e He describeth the power of God, Iob 9. 9.
f They hate the Prophets, which reproone them in the open assemblies.
g Ye take both his money & also his foode wherewith he should liue.
h God will so plague them that they shal not suffer the godly once to open their mouths to admonish them of their faultes.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh because the wicked and hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere 30. 7. Ioel. 2. 2, 11. Zeph. 1. 15.
l Because ye haue corrupt my true seruice & remaine obstinate in your vices, Isa. 1. 11. Iere. 6. 10.
m Do your duetie to God & to your neighbour, & so ye shal feele his grace plentifully, if you shew your abundant affections according to Gods word,

26 But you haue borne [a] Siccuth your King, and Chiun your images, *and* the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to goe into captiuitie beyond Damascus, saith the Lorde, whose Name *is* the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to [a] them that are at ease in Zion, and trust in [b] mountaine of Samaria, [b] which were famous at the beginning of the nations: & the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee [c] they better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the [d] euill day, and approch to the seate of iniquitie?

4 They lie vpon beddes of yuorie, and stretch themselues vpon their beddes, & eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sounde of the viole: they inuent to themselues instruments of musicke like [e] Dauid.

6 They drinke wine in bowles, and anoynt themselues with the chiefe ointments, but no man is [f] sorie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and [g] the sorow of them that stretched themselues, is at hand.

8 [h] The Lord God hath sworne by himselfe, saith the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, and hate his pallaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle [k] shall take him vp & burne him to cary out the bones out of the house, and shall say vnto him, that is by the [l] sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, [m] Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the litle house with clefts.

12 Shall horses [n] runne vpon the rocke? or wil one plowe *there* with oxen? for yee haue turned iudgement into gall, and the fruite of righteousnesse into [o] wormewood:

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs [p] hornes by our owne strength?

14 But behold, I wil raise vp against you a nation, O house of Israel, sayeth the Lord God of hosts: and they shall afflict you from the entring in of [q] Hamath vnto the riuer of the wildernesse.

a That Idole which you esteemed as your king, and caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

a The Prophet threatneth wealthie, which regarded not Gods plagues nor menaces, by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours yet are, thinke you to bee better or to escape?

d Ye that continue still in your wickednesse & thinke that Gods plagues are not at hand but giue your selues to all idlenesse, wantonnesse and riot.

e As he caused diuers kindes of instruments to be made to serue Gods glorie, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof now many were slaine and caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Iere. 51. 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease. l That is, to some neighbour, that dwelleth round about. m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shalbe dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate. n Hee compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them. o Reade Chap. 5. 7. p That is, power and glory. q From one corner of the country to another.

CHAP. VII.

God sheweth certaine visions, wherebyhe signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His crafftie counsell.

THus hath the Lorde God shewed vnto mee, and beholde he formed [a] grashoppers in the beginning of the shooting vp of latter grouth: and loe, *it was* in the latter grouth [b] after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I sayd, O Lorde God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 *So* the Lord [c] repented for this. It shall not be, sayth the Lord.

4 ¶ Thus *also* hath the Lord God shewed vnto me, & beholde, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 *So* the Lord repented for this. Thus also shal not be, sayth the Lord God.

7 ¶ Thus *againe* he shewed me, and behold, the Lord stoode vpon a wall made by line [e] with a line in his hand.

8 And the Lord sayd vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Beholde, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Ishak shall bee desolate, and the temples of Israel shall be destroyed: and I wil rise against the house of Ieroboam with the sword.

10 ¶ [f] Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shal die by the sword, and Israel shalbe led away captiue out of their owne land.

12 Also [g] Amaziah sayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate *thy* bread & prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappel, and it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no [h] Prophet, neither was I a prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Ishak.

17 Therefore thus saith the Lord, [i] Thy wife shalbe an harlot in the citie, and thy sonnes and thy daughters shal fall by the sword, and thy land shall be deuided by line: and thou shalt die in a polluted land, and Israel shal surely go into captiuitie forth of his land.

as this day he doeth against them that persecute the ministers o

a To deuoure the land: & he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.

c That is, hyeed this plague at my prayer.

d Meaning, that Gods indignation was instanced against the stubbernes of this people.

e Signifying that this should be the last measuring of the people, & that he would deferre his iudgement no longer.

f That is, when Amos had prophecied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King thought this accusation sufficient to condemne him, whereas none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assailed by another practise, y was to feare the prophet that he might depart, and not reproue their idolatry there openly, & so hinder his profit.

h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needes execute.

i Thus God vseth to approue the authoritie of his Prophets by his plagues & iudgements against them, which were malicious enemies, Iere. 28. 15. and 19. 21, 25. his Gospell.

CHAP. VIII.

1 *Against the rulers of Israel. 7 The Lorde sweareth. 11 The famine of the word of God.*

THus hath the Lorde God shewed vnto mee, and beholde, a basket of sommer fruite.

2 And he said, Amos, what seest thou? And I sayd, A basket of sommer [a] fruite. Then saide the Lord vnto mee, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies

a Which signified the ripenes of their sinnes & the readines of Gods iudgements.

bodies *shalbe* in euery place: they shall cast them foorth with [b] silence.

4 Heare this, O yee that [c] swallowe vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the [d] new moneth be gone, that wee may sell corne? and the Sabbath, that we may set foorth wheate, and make [e] the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shal not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shalbe cast out, and [f] drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the [g] Sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, & baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the [h] worde of the Lord, and shall not find it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne of [i] Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

b There shall be none left to mourne for them.
c By buying the like off.od, and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.
d When the death was once come, they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerflowetb.
g In the midder of their prosperitie, I will send great affliction.
h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof.
i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs.
k That is, the common manner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the [a] Altar, and he said, Smite the lintel of the doore, that the posts may shake: and cut them in pieces, *euen* the [b] heads of them all, and I wil slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence shal mine hand take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search & take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the [c] serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I wil set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shal touch the land, and it shal melt away, & all that dwell therein shall mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord [u] his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, & Aram from Kir?

8 Behold, the eyes of the Lord God *are* vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheleſſe I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as *corne* is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth

10 *But* all the sinners of my people shal die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine therof: they shall also make gardens, and eate the fruites of them.

15 And I wil plant them vpon their land, and they shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people,
c He sheweth that God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or Blackmoores? yet haue I bestowed vpon you greater benefits.
f Reade Ier.47.4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised, and restore by him the spirituall Israel, Acts 15.16.
k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head.
l Signifying that there shall be great plentie of all things, so that when one kind of fruite is ripe, another should follow and euery one in course, Leuit.26.5.
m Read Ioel.3.18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelty, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and misery, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus saith the Lord God against Edom, [a] We haue heard a rumor frō the Lord, and an ambassador is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation *is* hie, that saieth in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stolne, til they had ynough? if the grape gatherers came to thee, would they not leaue *some* grapes?

6 How are the things of Esau sought vp, *and* his treasures searched?

7 All the men of thy confederacie [e] haue driuen thee to ỳ borders: the men that were at peace with thee, haue deceiued thee, & preuailed against thee: *they that eate* thy [f] bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shal be cut off by slaughter.

10 For thy cruelty against thy [g] brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest [h] on the other side, in the day ỳ the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made [i] a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord *is* neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue [l] drunke vpon mine holy Mountaine, *so* shall all the heathen drinke continually: yea, they shal drinke and swallow vp, and they shall be [m] as though they had not bene.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,

18 And the house of Iaakob shalbe [n] fire, and the house of Ioseph a flame, and the house of Esau *as* stubble, and they shall kindle in them and deuoure them: and there shalbe no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shal possesse the South side of the [o] mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fields of Samaria, and Beniamin *shal haue* Gilead.

20 And the captiuity of this hoste of the children of Israel, which were among the [p] Canaanites, *shal possesse* vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South.

21 And they [q] that shall saue, shal come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

a God hath certainely reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49. 14.

b Thus the heathen encourage themselues to rise against Edom.

c Which despisest all others in respect of thy selfe, & yet art but an handfull in comparison of others, and art shut vp among the hils as separate frō the rest of the world.

d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue ynough, and they that gather grapes, euer leaue some behind them, Iere. 49. 9.

e They in whom thou diddest trust for to haue helpe and friendship of them, shalbe thine enemies and destroy thee.

f That is, thy familiar friends and ghests haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whom he now comforteth by punishing their enemies.

h When Nebuchadnezzar came against Ierusalem, thou ioynedst with him, and hadst part of the spoile, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lord deprived them of their former dignitie, and gaue them to be caried into captiuitie.

k When he will summon all the heathen, and send them to destroy them.

l That is, reioyced and triumphed.

m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies I will reseue my Church and restore it.

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17 deut. 4. 24. heb. 12. 29.

o He describeth how the Church shal be enlarged & haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the

same, and enstruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophesied in Israel and had litle profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lorde for so many Prophets and so diligent preaching. He prophesied vnder Ioash, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THe word of the Lord came [a] also vnto Ionah the sonne of Amittai, saying,

2 Arise, *and* goe to [b] Nineueh, that [c] great citie, and cry against it: for their wickednesse is come vp before mee.

3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lord, and went downe to [e] Iapho: and he found a ship going to Tarshish: so he payed the fare therof, and went downe into it, that he might goe with them vnto Tarshish, from the [f] presence of the Lord.

4 But the Lord sent out a great winde into the

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophecied in Iuda, he had visions in Babylon, Ezek. 1. 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authours write, it contained in circuit about eight and forty mile, and had a thousand and fiue hundreth towers, and at this time there were an hundreth and twentie thousand children therein, Chap. 4. 11.

d Whereby he declared his weaknesse, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that all good among his

he should nothing at all profit there, seeing he had done so from his owne people, Chap. 4. 2.

e Which was the hauen, and port to take shipping thither, called also Ioppe.

f From that vocation whereunto God had called him, and wherein he would haue assisted him.

the

the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship, into the sea, to lighten it of them: but Ionah was gone downe g into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so be that God will thinke vpon vs, that we perish not.

7 And they sayde euery one to his fellowe, Come, and let vs cast i lots, that we may know for whose cause this euill *is* vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill *is* vpon vs? What is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knew that hee fled from the presence of the Lord, because he had told them)

11 Then said they vnto him, What shall wee doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest *is* vpon you.

13 Neuertheleſſe the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, k We beseech thee, O Lord, we beseech thee, Let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lorde, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men l feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the m belly of the fish three dayes, and three nights.

g As one that would haue cast off his care and sollicitude, by seeking rest and quietnesse.

h As they had called on their idols, which declareth that idolaters haue no stay nor certainty but in their troubles seeke they cannot tell to whome.

i Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them, for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and begaune to worship the true God, by whome they saw themselues so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and fauour in this his charge which was enioynted him.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God a out of the fishes belly,

2 And sayde, I cried in mine affliction vnto the Lord, and he heard me: out of the belly b of hell cryed I, *and* thou heardest my voice.

3 For thou hadst cast me into the bottome in the midst of the sea, and the floods compassed mee about: all thy surges, and all thy waues passed ouer me.

4 Then I sayde, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed mee round about, and the weeds were wrapt about mine head.

a Being now swallowed vp of death, and seeing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

b For hee was now in the fishes belly as in a grane or place of darknesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gate the victory.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my d life from the pit, O Lord my God.

7 When my soule fainted within mee, I remembred the Lorde: and my prayer came vnto thee into thiue holy Temple.

8 They that wait vpon lying e vanities, forsake their owne f mercie.

9 But I wil sacrifice vnto thee with the voice of thankesgiuing, and I will pay that that I haue vowed: saluation *is* of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

d Thou hast deliuered me from the belly of the fish and all the sedangers, as it were raising me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, and that goodnesse which they should else receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the king of Nineueh.

AND the word of the Lord came vnto a Ionah the second time, saying,

2 Arise, go vnto Nineueh that great citie, and preach vnto it the preaching which I bid thee.

3 So Ionah arose, and went to Nineueh, according to the worde of the Lord: now Nineueh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes c iourney, and he cryed, and said, Yet fortie dayes, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the king of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and said thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor e beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackecloth, and f cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h works that they turned from their euill wayes: and i God repented of the euill that he had said that he would do vnto them, and he did it not.

a This is a great declaration of Gods mercy, that he receiueth him againe and sendeth him foorth as his Prophet, which had before shewed so great infirmitie.

b Read Chap. 1. 2.

c He went forward one day in the city, and preached, and so hee continued till the city was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

f He willed that the men should earnestly call vnto God for mercy.

g For partly by threatning of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shew them mercy. h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministerie of his Prophet. i Reade Ierem. 18 8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angry.

2 And hee prayed vnto the Lord, and sayd, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therfore I preuented it to flee vnto b Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lorde, take, I beseech thee, my life c from me: for it is better for me to die then to liue.

a Because hereby he should be taken as a false prophet, and so the Name of God, which hee preached, should be blasphemed.

b Reade Chap. 1. 3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though hee sent his Prophets foorth to denounce his iudgements in vaine.

4 Then

4 Then said the Lord, Doest thou well to be d angry?

5 So Ionah went out of the citie, and sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadow e till hee might see what should be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might bee a shadowe ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the gourd, and it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne beat vpon the head of Ionah, that he fainted, and wished in his heart to die, and said, It is better for me to die then to liue.

9 And God said vnto Ionah, Doest thou well to be angry for the gourd? And he said, I do well to be g angry vnto the death.

10 Then said the Lord, Thou hast had pity on the gourd for the which thou hast not laboured, neither madest it grow, which came vp in a night, and perished in a night,

11 And should h not I spare Nineueh that great city, wherin are sixe score thousand persons, that i cannot discerne betweene their right hand and their left hand, and *also* much cattell?

d Wilt thou be iudge when I doe things for my glory, and when I doe not?
e For he doubted as yet whether God would shewe them mercy or no: and therefore after fortie dayes he departed out of the citie, looking what issue God would send.
f Which was a further meanes, to couer him from the heat of the sun, as he remained in his boothe.

g This declareth the great inconsiderances wherein Gods seruants doe fal when they giue place to their own affections and doe not in all things willingly submit themselues to God.
h Thus God mercifully reproueth him which would pitie himselfe, and not to so many thousand people.
i Meaning, that they were children and infants.

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord concerning Iudah and Israel at the least thirty yeeres: at what time Isaiah prophecied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatry. And to this end he noteth the wickednesse of the people, the cruelty of the princes and gouernours, and the permission of the false prophets, & the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah which resisted Ahab and all his false prophets, as 1. King. 22.8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Israel because of their idolatrie.*

THE word of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, *and* Hezekiah kings of Iudah, which hee sawe concerning Samaria, and Ierusalem.

2 Heare, b all ye people: hearken thou, O earth, and all that therein is, and let the Lorde God be witnesse against you, *euen* the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come c downe, and tread vpon the high places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as waxe before the fire, *and* as the waters that are powred downeward.

5 For the wickednesse of Iaakob *is* all this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the high e places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the field, *and* for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the f giftes thereof shall be burnt with the fire, and all the idoles thereof will I destroy: for shee gathered it of the hire of an harlot, and they shall returne g to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: *the enemie* is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at h Gath, neither weepe yee: for the house of i Aphrah roule thy selfe in the dust.

11 Thou that dwellest at k Shaphir, goe together naked with shame: she that dwelleth at Zaanan, shall not come foorth in the mourning of Beth-ezel: *the enemy* shall l receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lorde vnto the m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the *beasts* n of price: she o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth p Gath: the houses of Achzib *shalbe* as a lie to the kings of Israel.

15 Yet will I bring an q heire vnto thee, O inhabitant of Maresha, he shall come vnto Adullam, r the glory of Israel.

16 Make thee bald, and shaue thee for thy delicate children: inlarge thy baldnesse as the eagle, for they are gone into captiuitie from thee.

a Borne in Maresha a citie of Iudah.
b Because of the malice and obstinacie of the people, whom he had so oft exhorted to repentance, hee summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shall be reuenged.
c Meaning hereby, that God will come to iudgement against the strong cities and holds.
d Samaria, which should haue bene an example to all Israel of true religion and iustice, was the puddle, and stewes of all idolatrie and corruption, and boasted themselues of their father Iaakob.
e That is, the idolatrie and infection.
f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.
g The gaine that came by their idoles, shall be consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Left the Philistims our enemies reioyce at our destruction.
i Which was a citie neere to Ierusalem, Iosh. 18.23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their destrie citie.
k These were cities whereby the enemie should passe as he came to Iudah.
l He shall not depart before hee hath ouercome you, and so you shall pay for his carying.
m For Rabshakeh had shut vp Ierusalem, that they could not send to succour them.
n To flee away: for Sanacherib layde siege first to that citie, and remained thereby when hee sent his captaines and armie against Ierusalem.
o Thou first receiuedst the idolatrie of Ieroboam, and so didst infect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.
q Hee prophecieth against his owne citie, and because it signified an heritage, hee sayth that God would send an heire to possesse it.
r For so they thought themselues for the strength of their citie.

CHAP. II.

1 *Threatnings against the wanton and dainti people. 6 They would teach the Prophets to preach.*

WOe vnto them that imagine iniquity, and worke wickednes vpon their beds: a when the morning is light they practise it because their hand † hath power.

a Assoone as they rise, they execute their wicked deuises of the night, and according to their power hurt others.
† Ebr. is in power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, *euen* man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe *so* proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, [b] We be vtterly wasted: hee hath changed the portion of my people: how hath he taken it away to restore it vnto me? hee hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a cord by lot in [c] the congregation of the Lord.

6 [d] They that prophecied, prophecie ye not. [e] They shall not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirit of [f] Lord shortened? [f] are these his workes? are not my wordes good vnto him [g] that walketh vprightly?

8 But he that was [h] yesterday my people, is risen vp on the other side, *as* against an enemie: they spoile the [i] beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, *and* from their children haue ye taken away [k] my glory continually.

10 Arise and depart, for this is not *your* [l] rest: because it is polluted, it shall destroy *you*, euen with a sore destruction.

11 If a man [m] walke in the Spirit, and would lie falsely, *saying*, [n] I will prophecie vnto thee of wine, and of strong drinke, he shall euen be the prophet of this people.

12 I will surely gather [o] thee wholy, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, *euen* as the flocke in the mids of their folde: *the cities* shalbe full of brute of the men.

13 The [p] breaker vp shall come vp before them: they shall breake out, and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord *shalbe* [q] vpon their heads.

b Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are diuided among the enemies.
c Ye shall haue no more lands to deuide as you had in times past, and as you vsed to measure them in the Bible.
d Thus the people warne the prophets that they speake to them no more for they cannot abide their threatnings.
e God saith that they shall not prophecie, nor receiue no more of their rebukes nor counsels.
f Are these your workes according to his Law?
g Do not the godly finde my words comfortable?
h That is, afore time.
i The poore can haue no commodoitie by them but they spoile them, as though they were enemies.
k That is, theirs substance and liuing, which is Gods blessing, and as it were, part of his glorie.
l Ierusalem shall not be your safe guard but the cause of your destruction.
m That is, shew himselfe to be a Prophet.
n He sheweth what Prophets they delire in, that is, in flatterers, which tell them pleasant tales, and speake of their commodities.
o To destroy thee.
p The enemie shall breake their gates and walles, and lead them into Caldea.
q To driue them forward, and helpe their enemies.

CHAP. III.

1 Against the tyranny of princes and false prophets.

AND I said, Heare, I pray you, O heads of Iaakob, and yee princes of the house of Israel: should not ye know [a] iudgement?

2 *But* they hate the good, and loue the euill: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flay off their skin from them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then [c] shall they cry vnto the Lord, but he will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and cry peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore [e] night shalbe vnto you for a vision, and darkenesse *shalbe* vnto you for a diuination, and the Sunne shall go downe ouer the prophets, and the day shalbe darke ouer them.

7 Then shall the Seers bee ashamed, and the Soothsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full [g] of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the priests thereof teach for hire, and the prophets thereof prophecie for money: yet wil they [i] leane vpon the Lord, and say, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee [k] plowed *as* a field, and Ierusalem shalbe an heape, and the mountaine of the house, as the high places of the forest.

a That thing which is iust and lawful, both to gouerne my people aright, and also to discharge your owne conscience?
b The Prophet condemneth the wicked gouernours not onely of oppressing, theft, and murther, but compareth them to wolues, lions, and cruell beasts.
c That is, when I shall visite their wicked dealing: for though I heare the godly before they cry, Isa 65.24. yet I will not heare them though they cry, Isa.1.15. and Ezek.8.18. Iam.2.13. 1.pet.3.11,12.
d They deuoure all their substance, and then flatter them prouiding that all shall goe wel: but if one restraine from their bellies, then they inuent al wayes to mischiefe.
e As you haue loued to walke in darkenesse, and to prophecie lyes, so God shall reward you with grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.
f When God shal discouer them to the world, they shalbe afraid to speake: for all shal know that they were but false prophets, and did belie the word of God.
g The Prophet being assured of his vocation by the Spirit of God, God both gaue him giftes, abilitie and knowledge, to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them.
h They build them houses by briberie, which he calleth blood and iniquitie.
i They will say, that they are the people of God, and abuse his Name, as a pretence to cloake their hypocrisie.
k Reade Ierem.26.18.

CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of his Church.

BVt in the [a] last dayes it shal come to passe, that the mountaine of the House of the Lord shall bee prepared in the top of the mountaines, and it shalbe exalted aboue the [b] hilles, and people shall flow vnto it.

2 Yea, many nations shall come, & say, Come, and let vs goe vp to the Mountaine of the Lord, and to the House of the God of Iaakob, and hee will [c] teach vs his wayes, and wee will walke in his paths: for the Law shall goe foorth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and [d] rebuke mighty nations afarre off, and they shall breake their swordes into mattockes, and their speares into [e] sithes: nation shall not lift vp a sword against nation, neither shall they [f] learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people wil walke [g] euery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, sayth the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was cast farre off, a mightie nation: and the Lorde shall reigne ouer them in

setteth himselfe alone against all the wicked, shewing howe God both gaue him giftes, abilitie and knowledge, to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them.
h They build them houses by briberie, which he calleth blood and iniquitie.
i They will say, that they are the people of God, and abuse his Name, as a pretence to cloake their hypocrisie.
k Reade Ierem.26.18.

a When Christ shall come, and the Temple shall be destroyed.
b Reade Isa 2.2.
c He sheweth that there is no true Church, but where as the people are taught by Gods pure word.
d By his correcti-ons and threatnings he will bring the people into subiection which are in the vtmost corners of the world.
e They shall abstaine from all euil doing, and exercise themselues in godlinesse and in well doing to others.
f Reade Isa.2.4.
g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatrie.
h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe, and grow into a great people.

Mount

Mount Zion, from hence foorth euen for euer.

8 And thou, O [i] towre of the flocke, the strong hold of the daughter Zion, vnto thee shal it come, euen [k] the first dominion, *and* kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? *is* [l] there no king in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the citie, and dwell in the field, and shalt go into Babel, *but* there shalt thou be deliuered: there the Lorde shall redeeme thee from the hand of thine enemies.

11 Nowe also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they [m] know not the thoughts of the Lord: they vnderstand not his counsell, for he shal gather them as the sheaues in the barne.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

i Meaning, Ierusalem, where the Lords flocke was gathered.
k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the church by the comming of Christ.
l In the same season he sheweth that they should endure great troubles and tentations when they saw themselues neither to haue king nor counsell.
m He sheweth that the faithfull ought not to measure Gods iudgements by the braggs and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.
n God giueth his Church this victorie, so oft as hee ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

CHAP V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-leem.

NOw assemble thy garisons, O daughter [a] of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art [b] little to be among the thousands of Iudah, *yet* out of thee shall he come forth vnto me, that shalbe the ruler in Israel, whose [c] goings foorth *haue bene* from the beginning *and* from euerlasting.

3 Therefore will he giue them vp, vntill the time that [d] she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall [e] stand, & feed in the strength of the Lord, *and* in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shall he be magnified vnto the ends of the world.

5 And he [f] shalbe *our* peace when Asshur shal come into our land: when he shall tread in our palaces, then shal we raise against him seuen shepheards, and eight principall men.

6 And they shall destroy [g] Asshur with the sword, & the land of Nimrod with their swords: thus shall he [h] deliuer *vs* from Asshur, when hee commeth into our land, and when he shall tread within our borders.

7 And the [i] remnant of Iaakob shalbe among many people, as a dew from the Lord, *and* as the showres vpō the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles in the middes of many people, as the Lion among the beastes of the forest, *and* as the Lions whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shal come to passe in that day, saith the Lord, that I will cut off thine [k] horses out of the mids of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more southsayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I wil plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in *my* wrath & indignation vpon the heathen, [l] which they haue not heard.

a He forewarneth them of the dangers that shal come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on ye face most contemptuously.
b For to the Iewes diuided their countrey that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine & gouernour therein: and thus it is not the least by reason of this benefite, as Matth. 2. 6.
c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.
d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Ioh. 16. 21.
e That is, Christs kingdome shall be stable and euerlasting, and his people, aswell the Gentiles as the Iewes shall dwell in safetie.
f This Messiah shalbe a sufficient safegard for vs, and though the enemie inuade vs for a time, yet shall God stire vp many which shall be able to deliuer vs.
g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.
h By these gouernours will God deliuer vs when the enemie commeth into our land.
i This remnant or Church which God shall deliuer shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.
k I will destroy all things whereinto thou putest thy confidence, as the vaine confidence and idolatrie, and so will helpe thee.
l It shalbe so terribie that the like hath not beene heard of.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkinde. 6 What manner of sacrifices doe please God.

HEarken yee now what the Lord sayth, Arise thou, *and* contend *before* the [a] mountaines, and let the hilles heare thy voice.

2 Heare ye, O mountaines, the Lords quarell, and ye mightie foundations of the earth: for the Lorde hath a quarell against his people, and hee will plead with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against mee.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that ye may know the [d] righteousnesse of the Lord.

6 Wherewith [e] shal I come before the Lord, *and* bowe my selfe before the high God? Shall I come before him with burnt offerings, *and* with caiues of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my [f] first borne for my transgression, *euen* the fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lorde requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the [h] city, and the man of wisdome shal see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

a He taketh the high mountaines and hard rocks to witnesse against the obstinacie of his people.
b I haue not hurt thee, but bestowed infinite benefits vpon thee.
c That is, remember my benefits from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.
d That is, the truth of his promise and his manifold benefits toward you.
e That the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not change their lives.
f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoide his anger: but they will neuer bee brought to mortifie their owne affection, & to giue themselues willingly to serue God as hee commandeth.
g The Prophet in fewe wordes calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.
h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue *is* deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, *and* in making *thee* desolate, because of thy sinnes.

14 Thou shalt eate and not bee satisfied, and [k] thy casting downe *shall be* in the mids of thee, and thou [l] shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not anoint thee with oyle, and *make* sweete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

but as I haue shewed you great fauour, and taken you for my plagues be accordingly, Luke 12.47.

CHAP. VII.

1 *A complaint for the small number of the righteous.* 4 *The wickednesse of those times.* 14 *The prosperitie of the Church.*

WOe is me, for I am as [a] the Summer gatherings, *and* as the grapes of the vintage: there *is* no cluster to eat: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there *is* none righteous among men: [b] they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euil of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore the [c] great man hee speaketh out the corruption of his soule: so [d] they wrap it vp.

4 The best of them *is* as [e] a brier, and the most righteous of them *is sharper* then a thorne hedge: the day of [f] thy watchmen *and* thy visitation commeth: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother, the daughter in law against her mother in law, *and* a mans enemies *are* the men of his owne house.

7 Therefore [g] I will looke vnto the Lorde: I will waite for God my Sauiour: my God will heare me.

8 Reioyce not against me, [h] O mine enemie: though I fall, I shal arise: when I shal sit in darknesse, the Lord *shalbe* a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill he plead my cause, and execute iudgement for me: *then* will he bring mee foorth to the light, *and* I shall see his righteousnesse.

10 Then shee that is mine enemie, shall looke vpon it, and shame shal couer her, which said vnto mee, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streetes.

11 *This is* [i] the day that thy walles shall bee built: this day shall driue farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Asshur, and *from* the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and *from* mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, *and* for the fruits of [m] their inuentions.

14 [n] Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) *as* in the mids of Carmel: let them feede in Bashan and Gilead, as in old time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shal [p] lay their hand vpon their mouth: [q] their eares shalbe deafe.

17 They shall [r] licke the dust like a serpent: they shall mooue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgression of the remnant of his heritage! Hee reteineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, *and* haue compassion vpon vs: he wil subdue our iniquities, and cast all [t] their sinnes into the bottome of the sea.

20 Thou wilt performe *thy* [u] truth to Iaakob, *and* mercy to Abraham, as thou hast sworne vnto our fathers in olde time.

[a] The Prophet taketh vpon him the person of the earth, which complaineth that all her fruit are gone, so that none is left: that is, that there is no godly man remaining: for all are given to crueltie and deceit, so that none speaketh his owne brother.

[b] He sheweth that the prince, the iudge, and the rich men are linked together, all to doe euill, and to doble the doings one of another.

[c] That is, the rich man that is able to giue money, abideth not from the wicednesse and iniurie.

[d] These men agree among themselues and conspire with one consent to doe euill.

[e] They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.

[f] Meaning, of the Prophets and gouernours.

[g] The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

[h] This is spoken in the person of the Church, which calleth the malignant Church her enemie.

[i] To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

[k] Meaning, the cruell empire of the Babylonians.

[l] When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holdes, riuers, seas, nor mountaines shalbe able to let them.

[m] Afore this place appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth itselfe, which can not sinne, shalbe made waste because of their wicednesse.

[n] The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

[o] God promiseth to be fauorable to his people, as he did bene afore time.

[p] They shall be as dumme men and dare bragge no more.

[q] They shall be astonished and afraid to heare men speake, lest they should heare of their destruction.

[r] They shall fall flat on the ground for feare.

[s] As though he would not see it, but winke at it.

[t] Meaning of his elect.

[u] The Church is assured, that God will declare in effect the truth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and readie to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, hee prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God *is* [d] ielous, and the Lord reuengeth: the Lorde reuengeth: euen the Lord [e] of anger, the Lord will take vengeance on his aduersaries, and he reseruetb *wrath* for his enemies.

3 The [f] Lord *is* slow to anger, but *he is* great in power, and will not surely cleare *the wicked:* the Lord *hath* his way in the whirlewinde, and in the storme, and the cloudes *are* the dust of his feete.

4 He rebuketh the sea, and drieth it, and hee drieth vp all the riuers: Bashan is wasted & Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] *and* as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer *as* with a flood, he will vterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What doe yee [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For *he shall come as* vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lorde, *euen* a wicked counsellour.

12 Thus sayeth the Lorde, Though they bee [n] quiet, and also many, yet thus shall they be cut off when he shal passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I wil breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commaundement concerning thee, that no more of thy name bee [o] sowen: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15 * Behold, vpon the mountaines the feete of him that declareth, and publisheth [p] peace: O Iudah, keepe thy solemne feastes, performe thy vowes: for [q] wicked shall no more passe through thee: he is vtterly cut off.

a Reade Isa. 13 1.
b The vision or reuelation, which God commanded Nahum to write concerning the Ninenites
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape, when he prouoketh his God to anger?
h Left the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.
i Signifying, that God wil suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k Hee sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that hee should not

neede to returne the second time. l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lorde will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. m Which may be vnderstood either of Sanherib, or of the whole body of the people of Nineueh. n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians. o Meaning Sanherib, who should haue no more children, but dee slaine in the house of his gods, 2. King. 19 36, 37. * Isai. 52. 7. Rom. 10, 15. p Which peace the Iewes should enjoy by the death of Sanherib.

CHAP. II.

Hee describeth the victories of the Chaldeans against the Assyrians.

THE [a] destroyer is come before thy face: keepe the munition: looke to the way: make *thy* loynes strong: increase *thy* strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighty men is made red, [d] the valiant men are in scarlet: the charets *shall be as* in the fire *and* flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shal rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoote like the lightning.

5 [f] Hee shall remember his strong men: they shall stumble as they goe: they shal make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And Huzzab *the Queene* shall be led away captiue, and her maides shall leade *her* as with the voice of doues, smiting vpon their breasts.

8 But Nineueh is [g] of olde like a poole of water: yet they shal flee away. Stand, stand, *shall they cry:* but none shall looke backe.

9 [h] Spoile yee the siluer, spoile the golde: for there is none end of the store *and* glory of all the pleasant vessels.

10 [i] She is emptie and void and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces [k] of them all gather blacknesse.

11 Where is the [l] dwelling of the lyons, and pasture of the lyons whelpes? where the lyon, *and* the lyonesse walked, *and* the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and woried for his lyonesse, and filled his holes with pray, and his dennes with spoile.

13 Behold, I *come* vnto thee, saith the Lord of hosts, and I wil burne her charets in the [m] smoke, and the sword shal deuoure thy young lyons, and I will cut off thy spoyle from the earth, and the voice of thy [n] messengers shal no more be heard.

a That is, Nabuchad-nezzar, in a readinesse to destroy the Assyrians: and the Prophet deridedh the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he seuerged them, reade Isai. 10, 12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touche but they shalbe scattered, and shall not looke backe though men would call them.
h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures. i That is, Nineueh, and the men thereof shall be after this sort. k Reade Ioel 2 6. l Meaning Nineueh, whose inhabitants were cruell like the Lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children. m That is, assoone as my wrath beginneth to kindle. n Signifying the heralds, which were accustomed to proclaime warre. Some reade, of thy gnawing teeth wherewith Nineueh was woont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Ninueh. 8 No power can escape the hand of God.

O Bloody city, it is full of lyes, *and* robberie: [a] the pray departeth not:

2 The noyse of a whip, [b] and the noise of the mooving of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude *is* slaine, and the dead bodies *are* many: there *is* none ende of their corpses: they stumble vpon their corpses,

4 Because of the multitude of the fornications of the [c] harlot that is beautifull, and is a mistresse of witchcraft, & selleth the people through her beauty and subtilty entiseth young men, and bringeth them her

a It neuer ceaseth to spoyle and robbe.
b He sheweth how the Caldeans shall haste, and how courageous their hostes shall be in beating the ground when they come against the Assyrians.
c He compareth Nineueh to an harlot, which bringeth to destruction.

her whoredome, and the nations through her witchcrafts.

5 Beholde, I *come* vpon thee, sayth the Lord of hostes, and will discouer thy skirts vpon thy face, and will shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and wil set thee as a gasing stocke.

7 And it shal come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then [d] No, *which was* full of people? that lay in the riuers, and *had* the waters round about it? whose ditch was the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and there *was* none ende: Put and Lubim were || her helpers.

10 Yet was shee caried away, *and* went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

12 All thy strong cities *shalbe like* figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee *are* women: the gates of thy land shall be opened vnto thine enemies, & the fire shall deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the [e] locusts, *though* thou bee multiplied like the locusts, *and* multiplied like the grashopper.

16 Thou hast multiplied thy merchants aboue the starres of heauen: the locust spoyleth and flyeth away.

17 Thy princes *are* as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the cold day: *but* when the sunne ariseth, they flee away, & their place is not knowen where they are.

18 Thy [f] shepheards do sleep, O king of Assbur: thy strong men lie downe: thy people is scattered vpon the mountaines, & no man gathereth *them.*

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee, shall clap the handes ouer thee: for vpon [g] whom hath not thy malice passed continually?

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.

|| Or, *slow.*

e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

f Thy princes and counsellers.

g Meaning, that there was no people, to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and cruelte, and yet can see none ende. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubburnnes and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelte shall bee at height: wherefore hee exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

2 A complaint against the wicked that persecute the iust.

THe burden, which Habakkuk the Prophet did see.

2 O Lord, how long shal I cry, & thou wilt not heare! *euen* cry out vnto thee [a] for violence, and thou wilt not helpe.

3 Why doest thou shew me iniquitie, and cause me to behold sorow? for spoyling, and violence *are* before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolued, and iudgement doth neuer goe forth: for the wicked doeth [b] compasse about the righteous: therfore [c] wrong iudgement proceedeth.

5 Behold among the heathen, and regard, and wonder, *and* marueile: for I will worke a worke in your dayes: [d] yee will not beleeue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the bredth of the land to possesse the dwelling places, *that are* not theirs.

7 They are terrible and feareful: [e] their iudgement, & their dignitie shal proceed of themselues.

8 Their horses also are swifter then the leopards, and are more ficere then the wolues in the *euening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hasting to meat.

9 They come all to spoyle: before their faces *shall be* an [f] Eastwinde, and they shall gather the captiuitie [g] as the sand.

10 And they shall mocke the kings, and the princes *shall be* a scorne vnto them: they shall deride euery strong hold: for they shal gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse and do wickedly, *imputing* this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy One? we shall not [k] die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 *Thou art* of pure eyes, and canst not see euill: thou canst not behold wickednesse: wherefore doest thou looke vpon the transgressors, *and* holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the [l] fishes of the sea, *and* as the creeping things, that haue no ruler ouer them?

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in stead hereof reigneth cruelte, theft, contention and strife.

b To suppresse him, if any should shew himselfe zealous of Gods cause.

c Because the Iudges which should redresse this excesse, are as euill as the rest.

d As in times past you would not beleeue Gods word, so shall ye not nowe beleeue the strange plagues which are at hande.

e They themselues shall be your iudges in this cause, and none shall haue authoritie ouer them to controll them.

* Zeph. 3. 3.

f For the Iewes most feared this wind, because it destroyed their fruits.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, breanst they shall abuse this victory, & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes required such a sharpe rod.

l So that the great deuoureth the small, and the Caldeans destroy all the world.

15 They

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, wherefore they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their yarne, because by them their portion *is* fat, & their meate plenteous.

17 Shal they therefore stretch out their net and not spare continually to slay [n] the nations?

CHAP. II.

2 *A vision.* 5 *Against pride, couetousnesse, drunkennesse, and idolatrie.*

I Will stand vpon my [a] watch, and set mee vpon the towre, and wil looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may run [b] that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, *and* shall not stay.

4 Behold, [d] hee that lifteth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith,

5 Yea, indeed the proud man *is as* [e] hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot bee satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerb against him, and say, Ho, he that increaseth *that which is* not his? [f] how long? and hee that ladeth himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall crie out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lorde of hostes, that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shal [l] be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou ioyneſt thine heat, & makest *him* drunken also, that thou mayest see their priuities.

16 Thou art filled with shame [n] for glory: drinke thou also, and bee made naked: the cup of the Lords right hand shall bee turned vnto thee, and shamefull spuing *shalbe* for thy glory.

17 For the [o] crueltie of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afrayd, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumbe idoles.

19 Wo vnto him that sayeth to the wood, Awake, *and* to the dumbe stone, Rise vp, it shall teach teee: [q] beholde, it is layed ouer with gold and siluer, and there *is* no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe silence before him.

m Meaning, ỳ the enemies flatter themselues, & glorie in their owne force, power and wit.
n Meaning, that they should not.

a I will renounce mine owne iudgement, & onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.
b Write it in great letters, that he that runneth, may reade it.
c Which conteined the destruction of the tyrante, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed.
d. To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal 3. 11. heb. 10. 38
e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will pun sh, and make him a laughing stoche to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get, the more are they ouerloded.
g That is, the Medes and Persians, that shou'd destroy the Babylonians
h Signifying, that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression.
i The stones of the house shall crie and say that they are built of blood, and the wood shall answere and say the same of it selfe.
k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.
l In the destruction of the Babylonians his glory shyll appeare through all the world.
m Hee reproueth thee the king of Babylon, who as he was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and it shamed them by his rage, and so in the ende brought them to shame.
n Whereas dee thought to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.
o Because the Babylonians were cruell not onely against other nations, but also against the people of God which is meant by Lebanon, & the beasts therein, he showeth that the like crueltie shall be executed against them.
p He sheweth that the Babylonians gods could nothing auaile them: wilt consider what
q If thou it is, and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, *and* was afrayd: O Lord, reuiue thy [c] worke in the mids of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy One from mount Paran, Selah. His glory couereth the heauens, and the earth is ful of his praise,

4 And *his* brightnesse was as the light: [e] hee had hornes *comming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feet.

6 Hee stood and measured the earth: hee beheld & dissolued the nations, and the euerlasting mountaines were broken, *and* the ancient hils did bow: his [f] wayes *are* euerlasting.

7 [g] For *his* iniquity I saw the tents of Cushan, *and* the curtaines of the land of Midian did tremble.

8. Was the Lord angrie against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bowe was manifestly reuealed, *and* the [l] othes of the tribes *were* a sure word, Selah. thou [m] diddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water [n] passed by: the deepe made a noise, and lift vp his hand on high.

11 The [o] sunne *and* moone stood still in *their* habitation: [p] at the light of thine arrowes they went, *and* at the bright shining of thy speares.

12 Thou trodest downe the lande in anger,

for they were but blockes or stones, reade Iere. 10 8.

a The Prophet instructeth his people to pray vnto God not onely for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afrayd when they heard Gods threatnings, and prayed.
c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were neere Sinai, where the Law was giuen whereby is signified that hee deliuerance was as present now as it was then.
e Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world, but was reuea'ed in mount Sinai to his people, Psal. 97. 16.
f Signifying, that God hath wonderfull meanes, and euer had a marueilous power when Syria in vexing thy people, was made manifest by thy iudgemen, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselues, Iudg 7 22.
h Meaning, that God was not angrie with the waters, but that by this meanes he would deliuer his enemies, and deliuer his Church.
i And so diddest vse all the elements as instruments for the destruction of thine enemies.
k That is, thy power
l For he had not onely made a couenant with Abraham, but renewed it with his posterity.
m Reade Numb 20. 11.
n He alludeth to the red sea and Iordan, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their handes.
o As appeareth, Iosh. 10. 12.
p According to thy commandement, the sunne was directed by the weapons of thy people, that fought in thy sight, as though it durst not goe forward.

and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation with thine q Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the r necke. Selah.

14 Thou diddest s strike thorow with his own staues the heads of his villages: they came out as a whirlewinde to scatter me: their reioycing *was* as to deuoure the poore secretly.

15 Thou didst walke in the sea with thine horses vpon the heape of great waters.

16 When I t heard, my bellie trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in u the day of trouble, *for* when he commeth vp x vnto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit *be* in the vines: the labour of the oliue shall faile, and the fields shall yeeld no meate: the sheepe shall bee cut off from the folde, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God z my strength: he wil make my feete like hindes *feete*, and he will make me to walke vpon mine hie places. a To the chiefe singer on Neginothai.

q Signifying, that Christ was to be anointed for Christ.
r From the top to the toe, then hast destroyed the enemie.
s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.
t He resoueth to doe which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.
u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they be neuer so great afflictions prepared.
z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God, which was at hand, showing that their countrey should be vtterly destroyed, and they carried away captiues by the Babylonians. Yet for the comfort of the faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God had a continuall care euer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience: and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therfore quietly to abide til God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THE word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the son of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the b foules of the heauen, and the fishes of the sea, and ruines *shalbe* to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, *and* the name of the b Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by c Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, *and* hath sanctified his ghests.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, add al such as are clothed with d strange apparell.

9 In the same day also wil I visit all those that e dance vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there *shall be* a noise, *and* cry from the f fishgate, and an howling from the second *gate*, and a great destruction from the hilles.

11 Howle yee inhabitants of g the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with h lights, & visite the men that are frosen i in their dregges, and say in their hearts, The Lorde will neither doe good nor doe euill.

13 Therefore their goods shall be spoiled, and their houses waste: * they shal also builde houses, but not inhabite *them*, and they shal plant vineyards, but not drinke the wine thereof.

14 The great day of the Lorde *is* neere: it *is* neere, and hasteth greatly, *euen* the voyce of the day of the Lord: k the strong man shall cry there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darknesse, a day of cloudes and blacknesse,

16 A day of the trumpet and alarme against strong cities, and against the hie towres.

17 And I will bring distresse vpon men, that they shal walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the doung.

18 * Neither their siluer nor their gold shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shal bee deuoured by the fire of his ielousie: for hee shal make euen a speedie riddance of all them that dwel in the land.

a 1 King 22.1. * 2 King 22.19.
b Not that God was angry with those dumbe creatures, but because man was so wicked for whose cause they were condemned, hath them to take part of the punishment with him.
b Which were an order of superstitious priests appointed to minister in the temple of Baal, and were as his peculiar chapleins. reade 2 King 3.5. Thess. 10.5.
c He alludeth to their idole Molech, which was the idole of Leuit. 20.2. for they call him their king, and made him so a god, therefore he here mocketh them, saying, they worship God, and yet will sweare by idoles and seruants, which had [illegible] in deed conformed as Ezekiel 20.31. King 18.21.
f Signifying that all the countrie of the citie of Ierusalem should be full of trouble.
g This is meant of the streete of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperitie they are hardened in their wickednesse.
* Deut. 28.30. amos 5.11.
k They that trusted in their owne strength and contemned the Prophets of God.
* Ierem. 30.7. ioel 2.11. amos 5.18.
* Ezek. 7.10.
* Chap. 3.8.
d Meaning the courtiers, which did imitate the strange apparell of other nations to win their fauour thereby, and to appear glorious in the eyes of all other, reade Ezek. 23.14.
e He meaneth the ministers of the rulers which made other mens houses, and reioyce and leape for ioy, when they can get any prey to please their master withall.

CHAP. II.

1 He moueth to returne to God. 5 Prophecying destruction against the Philistims, Moabites and others.

GAther a your selues, euen gather you, O nation not worthy to be beloued,

2 Before the decree come foorth, *and ye be as* themselues and gather themselues together, least they be scattered like chaffe.

a He exhorteth the to repentance, and willeth them to descend into

chasse that passeth in a day, *and* before the fierce wrath of the Lord come vpon you, *and* before the day of the Lords wrath come vpon you.

3 Seeke yee the Lorde all the meeke of the earth, which [a] haue wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so bee that yee may be hid in the day of the Lords wrath.

4 For [c] Azzah shall be forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the worde of the Lord *is* against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings *and* cottages for shepheards and sheepfolds.

7 And *that* coast shall be for the [e] remnant of the house of Iudah, to feede thereupon: in the houses of Ashkelon shal they lodge toward night: for the Lord their God shall visit them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themselues against their borders.

9 Therefore, as I liue, saith the Lord of hosts, the God of Israel, Surely Moab shall bee as Sodom, and the children of Ammon as Gomorrah, *euen* the breeding of nettles and salt pittes, and a perpetuall desolation: the residue of my folke shal spoile them, and the remnant of my people shall possesse them.

10 This shal they haue for their pride, because they haue reproched, and magnified themselues against the Lord of hostes people.

11 The Lord *will be* terrible vnto them: [g] for he wil consume all the gods of the earth, and euery man shal worship him from his place, *euen* all the yles of the heathen.

12 Ye Morians also shalbe slaine by my sword with them.

13 And he wil stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, *and* waste like a wildernesse.

12 And flockes shall lie in the middes of her, and all the beastes of the nations, and the [h] pelicane and the ‖ owle shall abide in the vpper posts of it: the voice *of birds* shall sing in the windows, *and* desolation *shalbe* vpon the postes, for the cedars are vncouered.

15 This is the reioycing city that dwelt carelesse, that said in her heart, I am, and there *is* none besides me: how is shee made waste, and the lodging of the beasts! euery one that passeth by her, shall hisse and wagge his hand.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WOe to her that is filthie and polluted, to the robbing [a] citie.

2 Shee heard not the voyce: she receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her *are* as roaring * lyons: her iudges *are* as * wolues in the euening, *which* [b] leaue not the bones till the morow.

4 Her prophets are light, *and* wicked persons: her priests haue polluted the Sanctuary: they haue wrested the Law.

5 The [c] iust Lord *is* in the middes thereof: he will doe none iniquitie: euery morning doth hee bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue [d] cut off the nations: their towers are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man, *and* without inhabitant.

6 I sayd, surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed howsoeuer I visited them, but [e] they rose early, *and* corrupted all their workes.

8 Therefore [f] wait ye vpon me, saith the Lord, vntill the day that I rise vp to pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath: for all the earth shall be deuoured with the fire of my ielousie.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon the Name of [y] Lord, to serue him † with one consent.

10 From beyond the riuers of Ethiopia, the [h] daughter of my dispersed, praying vnto me, shal bring me an offering.

11 In that day shale thou not be ashamed for [i] all thy works, wherein thou hast transgressed against mee: for then will I take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shal do none iniquitie, nor speake lies: neither shal a deceitful tongue be found in their mouth: for they shalbe fed, and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be yee ioyfull, O Israel: be glad and reioyce with all *thine* heart, O daughter Ierusalem.

15 The Lorde hath taken away thy [k] iudgements: he hath cast out thine [l] enemie: the king of Israel, *euen* the Lord *is* in the middes of [m] thee: thou shalt see no more euill.

16 In that day it shalbe said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee *is* mightie: hee will saue, hee will reioyce ouer thee with ioy: he will quiet himselfe in [n] his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, *and* them that bare the reproch for [o] it.

19 Behold, at that time I wil bruise all that afflict thee, and I wil [p] saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the [q] lands of their shame.

20 At that time will bring you againe, and then will I gather you: for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

b That is, which haue liued vprightly and godly according as he prescribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations hee meaneth the people that dwelt neere to the Iewes and in stead of friendship were their enemies: therefore be calleth them Canaanities whom the Lord appointed to be slaine.

e He sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

g When he shall deliuer his people and destroy their enemies & idoles, his glorie shall shine throughout all the world.

h Read Isa.34. 11.

‖ *Or, hedgehog.*

i Meaning Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

a That is, Ierusalem

* *Ezek.22.25,27. mich.3.11.*

* *Habak.1.8.*

b They are so greedie that they cut vp bones & all.

c That wicked men boasted that God was not among them, but the Prophet answereth that that cannot excuse their wickednesse for God wil not leaue with their sinnes: yet hee did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations hee sheweth that the Iewes should haue learned to feare God.

e They were most earnest and ready to doe wickedly.

f Seeing yee will not repent, you shall looke on my vengeance as well as other nations.

g Least any should thinke that that Gods glory should haue perished when Iudah was destroied, he sheweth that he will publish his glorie through all the world.

† *Eb. with one shoulder, as Hos.6.9.*

h That is, ‖ Iewes shall come as well as the Gentiles which is to be vnderstood vnder the time of the Gospel.

i For they shall haue full remission of their sinnes and the hypocrites which boasted of the Temple, which was also thy pride in times past, shall be taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee as by thy sinnes thou hast put him away and left thy selfe naked, as Exod.32.25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church and because of their religion.

p I will deliuer the Church, which now is afflicted, among the Assyrians and Chaldeans which did mocke them and put them to shame.

q Micah 4.6.

HAGGAI.

THE ARGVMENT.

When the time of the seuentie yeeres captiuitie prophesied by Jeremiah, was expired, God raised vp Haggai, Zechariah, and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that hee hath begun, and send Christ, whom hee had promised, and by whom they should attaine to perfect ioy and glorie.

CHAP. I.

1 *The time of the prophesie of Haggai.* 8 *An exhortation to build the Temple againe.*

IN the second yeere of king a Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come c that the Lords House should bee builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your d sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne wayes in your hearts.

6 e Ye haue sowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hosts, Consider your owne wayes in your hearts.

8 Go f vp to the mountaine, and bring wood, and build this House, and g I wil be fauourable in it, and I wil h be glorified, saith the Lord.

9 Ye looked for much, and lo, *it came* to litle, and when ye brought it home, I did blow i vpon it. And why, saith the Lord of hosts? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land and vpon the mountaines, and vpon the corne, & vpon the wine, & vpon the oyle, vpon *all* that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the k voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp l the spirit of Zerubbabel, the sonne of Shealtiel a Prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

CHAP. II.

Hee sheweth that the glorie of the second Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of king Darius.

2 In the seuenth *moneth*, in the one and twentieth *day* of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this a House in her first glorie, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and b doe it: for I am with you, saith the Lord of hostes,

6 *According* to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, c Yet a little while, and I will shake the heauens and the earth, and the sea, and the drie land:

8 And I will moue all nations, and d the desire of all nations *shall* come, and I will fill this House with glorie, saith the Lord of hostes.

9 The e siluer *is* mine, and the gold *is* mine, saith the Lord of hostes.

10 The glorie of this last House shall be greater then the first, saith the Lord of hostes: and in this place will I giue f peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske nowe the Priests *concerning* the Law, and say,

13 If one beare g holy flesh in the skirt of his garment, and with his skirt do touch the bread or the pottage, or the wine, or oyle, or any meat, shal it be holy? And the Priests answered and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

a Who was the sonne of Hystaspis and the third king of the Persians, as some think.
b Because the building of the Temple began to cease, by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp and admonished of their duetie, what shall wee think of other governors, whose doings are either against God, or wax cold in his cause?
c Not that they condemned the building thereof, but they preferred policie and priuate profit to religion, being content with small beginnings.
d Shewing that they sought not onely their necessities, but their onely pleasures before Gods honour.
e Consider the plagues of God vpon you for preferring your policies to his religion, and because ye seeke not him but all.
f Meaning that they should leaue of their owne commodities, and go forward in the building of Gods Temple, and in setting foorth of his religion.
g That is, I will bless your pray according to my promise, 1.Kings. 21.29.
h That is, my glorie shall be set foorth by you.
i And so bring it to nothing.
k This declareth that God was the author of the doctrine, and that he was but the minister, as exod. 14.31. iudg. 7.20. 2.25. 5.28.
l Which declareth that man are vnapt and dull to serue the Lord, neither can they obey his word or his messengers, before God reforme their hearts and giue them new hearts, Iohn 6.44.

a For the people according to Isa. 32.11. and Ezek. 40.1. had prophesied, though this Temple should haue beene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meane the spirituall Temple, the Church of Christ.
b That is, goe forward in building the Temple.
c He exhorteth them to patience, though they see not as yet the Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom al things should be reuoked.
d Meaning, Christ whom all ought to looke for and desire or by desire, he may signifie all precious things as riches, & such like.
e Therefore when his time commeth, he can make all the treasure of the world to serue his purpose: but the glorie of the second Temple doth not stand in materiall things, neither can be built.
f Meaning, all spirituall blessings, and felicitie purchased by Christ, Phil. 4.7.
g That is the flesh of the sacrifices whereby he signifieth that the thing which of it selfe is good, cannot make another thing so: and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrarie hee that is vncleane and not pure in heart doth corrupt those things and make them detestable vnto God, which else are good and godly.

Priests answered and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so *are* all the works of their hands, and that which they offer here is vncleane.

16 And nowe, I pray you, consider in your mindes: from this [h] day, and afore, *euen* afore a stone was laide vpon a stone in the Temple of the Lord:

17 [i] Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the wine presse, for to draw out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

19 Consider, I pray you, in your minds, from [k] this day, and afore, from the foure and twentieth day of the ninth *moneth*, *euen* from the day that the foundation of the Lords Temple was laide: consider it in your minds.

20 Is the [l] seed yet in the barne? as yet the vines, and the figge tree, and the pomegranate, and the olive tree hath not brought foorth: from this day will I blesse *you*.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth *day* of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I wil ouerthrow the charets, and those that ride in them, and the horse and the riders shall come downe, euerie one by the sword of his brother.

24 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a [o] signet: for I haue chosen thee, saith the Lord of hosts.

h Consider how God did plagne you with famine afore you began to build the Temple.

That is, before he building was begun.

k From the time hey beganne to uild the Temple

e promiseth that God would blesse them: and albeit as yet the fruit was not come forth, yet in the gathering th. y should haue plentie.

i He exhorteth them to patience, and to abide till the harueſt come, & then they shall see Gods blessings.

m I will make a change and remoue all things in Christ, of whom Zerubbabel be e an figure.

n Hereby bee sheweth that there shall b no letter hinderance, when God wil make this wonderful restitution o his Church.

o. Signifying that his digni y should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begunne to prophesie, Zachariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue, from death and sinne by Christ. But because they still remained in their wickednesse, and coldnesse to set foorth Gods glorie, and were not yet made better by their long banishment, hee rebuketh them most sharply: yet for the comfort of the repentant, he ouer mixeth the promise of grace, that they might by this meanes bee prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

1 He exhorteth the people to turne to the Lorde, and to eschew the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius, came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lorde hath bene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayth the Lord of hostes, [d] Turne ye vnto me, sayth the Lord of hosts, and I will turne vnto you, sayth the Lord of hostes.

4 Bee not as your fathers, vnto whom the former *Prophets haue cryed, saying, Thus sayeth the Lord of hostes, Turne yee nowe from your euill wayes, and from your wicked workes: but the would not heare, nor hearken vnto me, sayth the Lord.

4 Your fathers, where are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophets, take holde of [f] your fathers? and [g] they returned, and said, As the Lord of hosts hath determined to do vnto vs according to our owne wayes, and according to our works, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which in the moneth [h] Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I [i] saw by night, and behold, [k] a man riding vpon a red horse, and he stood among the myrrhe trees, that were in a bottome, & behind him were there [l] red horses speckled and white.

9 Then said I, O my Lorde, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered and saide, These are they whom the Lord hath sent to goe through the world.

11 And they answered the Angell of the Lord that stood among the myrrhe trees, and said, We haue gone through the world: and behold, all the world sitteth still, and is at rest.

12 Then the [m] Angell of the Lorde answered and saide, O Lord of hostes, how long wilt thou bee vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good wordes *and* comfortable wordes.

12 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus sayth the Lord

a Who was the sonne of Hystaspis.

b This was not that Zachariah, whereof is mention, 2 Chron. 24 20, but had the same name, and is called the sonne of Berechiah as he was, because he came of those progenitours, as of Ioiada or Berechiah and Iddo.

c He speaketh this to feare them with Gods iudgements, that they should not prouoke him as their fathers had done, whom he so grieuously punished.

d Let your fruits declare that you are Gods people, and that he hath wrought in you by his spirit, and mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem. 31.18 Lamen. 5.21. isa. 2: 8. and 31.6 and 45.21. * *Ierem* 3.12 *ezek.* 8 30. *hos* 14.2. *ioel* 2.12. e Though your fathers bee dead, yet Gods iudgements in punishing them ought still to bee before your eyes: and though the Prophets bee dead, yet their doctrine remaineth for euer. 2. Pet. 1 15. f Seeing yee saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in the same, and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie

i This vision signifieth the restauration of the Church but as yet it should not appeare to mans eyes which is here meant by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a darke shadow: yet here compareth God to a King, who hath his posts and messengers abroad by whome he fulfilleth worketh his purpose and bringeth his matters to pass.

k Who was the chiefe among the rest of the horsemen

l These signified the diuers offices of Gods Angels by whom God sometime punisheth, sometime comforteth and bringeth forth his workes the saluation of his in diuers sorts. m That is, Christ the Mediatour prayeth for Church, which was now troubled when all the countreys about them were at rest.

Lord of hostes, I am [n] ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the carelesse heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therfore thus saith the Lord, I wil returne vnto Ierusalem with tender mercie: mine house shall be builded in it, saith the Lord of hosts, and a line [p] shalbe stretched vpon Ierusalem.

17 Crie yet, and speake, Thus saith the Lord of hosts, My cities shal yet [q] be broken with plenty: the Lord shall yet comfort Zion, and shal yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and behold [r] foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And hee answered mee, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure [s] carpenters.

21 Then said I, What come these to doe? And he answered, and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

n Though for a time God doth correct his Iudge and domestiques, yet hee loueth his Church yet: his iealousie that he bareth them still moueth him, as a most tender Father, or an honest husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the rest whose I shewed my selfe but a little angry toward my church, but the enemie would haue destroyed them also, and considered not the end of my chastisement.

p To measure out the buildings.

q The abundance shalbe so great that the places of store shall not be able to containe these blessings that God will send, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath a hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe, and looked, and behold, a [a] man with a measuring line in his hand.

2 Then said I, Whither goest thou? And hee said vnto mee, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me went foorth, and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this [b] yong man, and say, [c] Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, wil be vnto her a wall of [d] fire round about, and wil [e] be the glory in the mids of her.

6 Ho, ho, *come* [f] *forth*, & flee from the land of the North, saith the Lord: for I haue scattered you into the foure gwinds of the heauē, saith the Lord.

7 [h] Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After *this* [i] glory hath hee sent mee vnto the nations, which spoyled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will lift vp mine hand [l] vpon them: and [m] they shalbe a spoile to those that serued them, and ye shall know, that the Lord of hostes hath [n] sent me.

10 Reioice and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall bee ioyned to the Lord in that day, and shalbe my people: and I wil dwel in the mids of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for hee is raised vp out of his holy place.

a Thismust necessarily be vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwel in his church, and to gouerne them.

b That is, the Angel who was Christ: for in respect of his office he is oftimes called an Angel, but in respect of his essentiall office, is God, and so called.

b Meaning himselfe Zacharish.

c Signifying the spiritual Ierusalem, and Church vnder Christ, which should be extended by the Gospel through all the world and should not be materiall walles, nor trust in any worldly strength, but should be safely preserued and dwel in peace among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.

e In me they shal haue their full felicitie and glory.

f He calleth to them which partly for feare, and partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefit of God promised in his Church.

g As it was I that scattered you, so haue I power to reskue you.

h By flying from Babylon, and comming to the Church.

i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Yee are so deere vnto God, that hee can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Deut. 32.

l Vpon the heathen your enemies.

m They shall be your seruants as you haue been theirs.

CHAP. III.

A prophesie of Christ and of his kingdome.

AND hee shewed me Iehoshua the hie Priest, [a] standing before the Angel of the Lord, and [b] Satan stood at his right hand to resist him.

2 And the [c] Lord said vnto Satan, The Lord reprooue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprooue thee. Is not this a [d] brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the [e] filthy garments from him. And vnto him he sayd, Behold, I haue [f] caused thine iniquity to depart from thee, & I wil clothe thee with change of raiment.

5 And I said, Let them [g] set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also [h] iudge mine House, and shalt also keepe my [i] courtes, and I will giue thee place among [k] these that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy fellowes that sit before thee: for they [l] are monstrous persons: but behold, I wil bring forth the [m] Branch my seruant.

9 For loe, the [n] stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: behold, I wil [o] cut out the grauing thereof, saith the Lord of hostes, and I will take [p] away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shal ye call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

a Hee prayed to Christ the Mediatour for the state of the Church.

b Which declareth that the faithful haue not only warre with flesh and blood, but with Satan himselfe and spiritual wickeduesses, Ephes. 6.12.

c That is, Christ speaketh to God as the Mediatour of his church, that he would rebuke Satan: and here he sheweth himselfe to be the continuall preserued of his Church.

d Meaning, that Iehoshua was wonderfully preserued in the captiuity, and now Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments, & precious stones that the Priestes did weare before the captiuity: and by this contemptible state the Prophet signifieth that these small beginnings should bee made excellent when Christ shall make the full restitution of his Church.

f Hee sheweth of what apparell hee speaketh, which is when our filthy sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution.

g The Prophet prayeth that besides the raiment, the Priest might also haue tire for his head accordingly, that is, that the dignity of the Priesthood might bee perfect: and this was fulfilled in Christ, who was both Priest and King: and heere all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.

h That is, haue rule and gouernment in my Church, as thy predecessors haue had

i Whereby hee meaneth to haue the whole charge and ministery of the Church.

k That is, the Angels, who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him.

l Because they sollow my word they are contemned in the world, and esteemed as monsters, Isai 8.18.

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the worlde they were contemned, Isai. 11.1. Iere. 23.5. and 33.14,15.

n Hee sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4.10.

o That is, I will make it perfect in all points, as a thing wrought by the hand of GOD.

p Though I haue punished this land for a time, yet I will euen now bee pacified, and visit their sinnes no more.

q Ye shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2.2. micah. 4.4. haggai 2.10.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked me, as a man that is rayſed out of his ſleepe,

2 And ſaid vnto me, What ſeeſt thou? And I ſayd, I haue looked, and behold, a [a] candleſticke all of golde with a bowle vpon the top of it, and his ſeuen lampes therein, and ſeuen [b] pipes to the lampes which were vpon the top thereof,

3 And two oliue trees ouer it, one vpon the right ſide of the bowle, and the other vpon the left ſide thereof.

4 So I anſwered and ſpake to the Angel that talked with me, ſaying, What are theſe, my Lord?

5 Then the Angel that talked with mee, anſwered and ſaid vnto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

6 Then he anſwered and ſpake vnto me, ſaying, This is the word of the Lord vnto [c] Zerubbabel, ſaying, Neither by [d] an armie nor ſtrength, but by my Spirit, ſaith the Lord of hoſtes.

7 Who art thou, O [e] great mountaine, before Zerubbabel? *thou ſhalt be* a plaine, and [f] he ſhall bring foorth the head ſtone thereof, with ſhoutings, *crying*, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, ſaying,

9 The handes of Zerubbabel haue layed the foundation of this houſe: his handes ſhall alſo finiſh it, and [g] thou ſhalt knowe that the Lord of hoſts hath ſent me vnto you.

10 For who hath deſpiſed the day of the [h] ſmall things? but they ſhall reioice, and ſhall ſee the ſtone of [i] tinne in the hand of Zerubbabel: [k] theſe ſeuen are the eyes of the Lord, which goe thorow the whole world.

11 Then anſwered I, and ſaid vnto him, What are theſe two oliue trees vpon the right and vpon the left ſide thereof?

12 And I ſpake moreouer, and ſaid vnto him, What bee theſe two oliue branches, which thorowe the two golden pipes empty themſelues into the golde?

13 And he anſwered me, and ſayd, Knoweſt thou not what theſe bee? And I ſayde, No, my Lord.

14 Then ſaid he, Theſe are the two [l] oliue branches, that ſtand with the ruler of the whole earth.

a Which was euer in the mide of the Temple, ſignifying that the graces of Gods ſpirit ſhould ſhine there in moſt abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lamps, ſo that the light neuer failed: and this viſion was to confirme the faithful that God had ſufficient power in himſelfe to continue his graces, & to bring his promiſes to paſſe though he had no helpe of man.
c Who was a figure of Chriſt, and therefore this doctrine was directed to all the Church who is his body and members.
d He teacheth that Gods power onely is ſufficient to preſerue his Church, though he vſe not mans helpe thereunto.
e He compareth the power of the aduerſaries to a great mountaine, who thought the Iewes nothing in reſpect of them, and would haue hindered Zerubbabel, who repreſented Chriſt, whō the enemies daylye labour to let in the building of his ſpiritual Temple, but all in vaine.
f Though the enemies thinke to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall reioyce, and pray vnto GOD that hee woulde continue his grace and fauour towarde the Temple.
g Meaning, the Prophet, that I am Chriſt ſent of my Father for the building and preſeruation of my ſpirituall Temple.
h Signifying that all were diſcouraged at the ſmall and poore beginnings of the Temple.
i Whereby hee ſignifieth the plummet and line, that is, that Zerubbabel which preſented Chriſt, ſhould goe forward with his building to the ioy and comfort of the godly, though the world bee againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye.
k That is, God hath ſeuen eyes: meaning, a continuall prouidence, ſo that neither Satan nor any power in the worlde can goe about or bring any thing to paſſe to hinder his worke, Chap. 3. 9.
l Which were euer greene and full of oyle, ſo that ſtill they powred foorth oyle into the lampes: ſignifying, that God will continually maintaine and preſerue his Church, and indue it ſtill with abundance and perfection of graces.

CHAP. V.

1 The viſion of the flying booke, ſignifying the curſe of ſwearers and ſuch as abuſe the Name of God. 6. By the viſion of the meaſure is ſignified the bringing of Iudahs afflictions into Babylon.

THen I turned mee, and lifted vp mine eyes and looked, and behold, a flying booke.

2 And he ſaid vnto me, What ſeeſt thou? And I anſwered, I ſee a flying [a] booke: the length thereof *is* twenty cubites, and the breadth thereof ten cubites.

3 Then ſayd he vnto me, This is the curſe that goeth forth ouer the whole earth: for euery one that [b] ſtealeth, ſhal be cut off *aſwel* on this [c] ſide, as on that: and euery one that [d] ſweareth, ſhal be cut off *aſwel* on this ſide, as on that.

4 I wil bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thieſe, and into the houſe of him, that falſly ſweareth by my Name: and it ſhall remaine in the middes of his houſe, and ſhal conſume it, with the timber thereof, and ſtones thereof.

5 Then the Angel that talked with me, went foorth, and ſayd vnto me, Lift vp now thine eyes, and ſee what is this that goeth foorth.

6 And I ſayde, What is it? And hee ſayde, This is an [e] Ephah that goeth foorth. Hee ſayde moreouer, This is the [f] ſight of them throughout all the earth.

7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that ſitteth in the mids of the Ephah.

8 And he ſayd, This is [i] wickednes, and he caſt it into the middes of the Ephah, and hee caſt the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the wind *was* in their wings (for they had wings like the wings of a ſtorke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then ſayd I to the Angel that talked with me, Whither doe theſe beare the Ephah?

11 And he ſayd vnto me, [l] To build it an houſe in the land of Shinar, and it ſhalbe eſtabliſhed and ſet there vpon her owne place.

a Breaſing how had prouoked Gods plagues by contemning his word and calling off all indgement and equitie, hee ſhoweth that Gods curſes written in this booke had iuſtly light both on them and their fathers: but now if they would repent, God would ſendeth ſame among the Caldeans and their former enemies.
b That is, with any iniury toward his neighbour.
c Meaning where-ſoever he be in the world.
d Hee that tranſgreſſeth the firſt table, and ſerueth not God aright, but abuſeth Gods Name.
e Which was a meaſure in deede thinges containing about tenne pottels.
f That is, all the wickedneſſe of the vngodly is in Gods ſight, which hee keepeth in a meaſure, and can ſhut it or open it at his pleaſure.
g To couer the meaſure.
h Which repreſenteth iniquitie, as in the next verſe.
i Signifying, that Satan ſhould not haue ſuch power againſt the Iewes to tempt them, as hee had in time paſt, but that God would ſhutte vp iniquity in a meaſure as in a priſon.
k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes.
l Tormoone the iniquitie and affliction that came for the ſame from Iudah, to place it euer in Babylon.

CHAP. VI.

By the foure charets he deſcribeth the foure Monarchies.

AGaine I turned and lift vp mine eyes, and looked: and behold, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of braſſe.

2 In the firſt charet *were* [c] red horſes, and in the ſecond charet [d] blacke horſes,

3 And in the third charet [e] white horſes, and in the fourth charet, horſes of [f] diuers colours, and reddiſh.

4 Then I anſwered, and ſayd vnto the Angell that talked with mee, What are theſe my Lord?

5 And the Angel anſwered, and ſaide vnto mee, Theſe are the [g] foure ſpirites of the heauen, which goe foorth from ſtanding with the Lord of all the earth.

6 That with the blacke horſe went forth into

a By charets him, as by horſes alſo, he meaneth the ſwift meſſengers of God to execute and declare his will.
b By the brazen mountaines he meaneth the eternall counſell, and prouidence of God, whereby he hath from before all eternity decreed what ſhall come to paſſe, and that which neither Satan nor all the world can alter.
c Which ſignified vnder his enemies the great cruelty and perſecutions that the Church had endured.
d Signifying that they had endured great afflictions vnder the Babylonians.
e These repreſented their ſtate vnder the Perſians which reſtored them to libertie.
f Which ſignified that God would ſometime giue his Church reſt and powre his plagues vpon their enemies, as he did in deſtroying Niniue, and Babylon, and other their enemies.
g Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counſell he cauſeth to appeare among all the world.

to the land of the North, and the white went out after them, and they of diuers colours went forth toward the h South countrey.

7 And the i reddish went out, and required to goe, and passe through the world, and he said, Go passe through the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward the North countrey, haue pacified my k spirit in the North countrey.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuity, *euen* of Heldai, and of Tobijah, and Iedaiah which are come from Babel, and come thou the same day, and goe vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set *them* vpon the m head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hosts, and saith, Behold, the man whose name is the n Branch, and he shall growe o vp out of his place, and he shal p build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the q glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betweene r them both.

14 And the crownes shall be to s Helem, and to Tobijah, & to Iedaiah, and to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shal come and build in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent me vnto you. And this shal come to passe, if ye will y obey the voice of the Lord your God.

h That is, toward Egypt, and other countreys thereabout.
i That is, bay of diuers colours, which make leaue, to signifie that Satan hath no power to hurt or afflict till God give it him, Iob. 1. 12.
k By punishing the Caldeans mine anger ceased, and you were deliuered.
l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, and doubted of the restitution of the kingdome, and of the priesthood, and hurt others by their example.
m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must signifie the Messiah who was both Priest and King.
n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus.
o That is, of himselfe without the help of man.
p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall. Haggai. 2. 10.
q Whereof Iehoshua had but a shadow. r The two offices of the kingdome, and Priesthood shall be so ioynd together, that they shall be no more disseuered.
s Who was also called Heldai. t He was also called Iosiah. u That they may acknowledge their infirmitie which looked that all things should haue bene reduced incontinently: and of this their infidelity these two crownes shall remaine as a ceas, Act. 1. 6. x That is, the Gentiles by the preaching of the Gospel, shall helpe toward the building of this spirituall Temple. y If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the word of the Lorde came vnto Zechariah in the fourth *day* of the ninth moneth, euen in a Chisleu,

2 For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 *And* to speake vnto the Priests, which were in the house of the Lorde of hostes, and to the Prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many e yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the f Priests, and say, When ye fasted, & mourned in the fift & seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? g do I *approue it?*

6 And when ye did eate, and when yee did drinke, did ye not eate h for your selues, and drink for your selues?

7 Should ye not *heare* the wordes which the Lord i hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, & the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, and shew mercie and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherles, the stranger nor the poore, and let none of you imagine euil against his brother in your heart

11 But they refused to hearken, and l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Lawe and the words which the Lord of hosts sent in his m spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate n after them, that no man passed through nor returned: for they laid the pleasant land o waste.

a Which countreyward part of November and part of December.
b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because their fathers were enstructed vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere. 41. 2.
c By weeping and mourning appeare what exercises they vsed in their fasting.
d That is, prepare my selfe with all deuotion to this fast.
e Which was now since the time the Temple was destroyed.
f For there were both of the people, and of the Priests, which doubted as touching this conuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.
g For they thought they had deserued toward God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.
h Did ye not eate & drinke for your owne commoditie and necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they inuented, and in the meane season would not serue him as he had commanded.
k He shewed that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23. 23.
l And would not carie the Lords burthen, which was sweete and easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby which similitude is taken of oxen, which shrinke at the yoke, Nehe. 9. 29.
m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.
n That is, after they were caried captiue.
o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the worde of the Lord of hostes came *to me*, saying,

2 Thus saith the Lord of hostes, I was a ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and wil dwell in the mids of Ierusalem: and Ierusalem shall be called a b citie of trueth, and the Mountaine of the Lorde of hostes, the holy Mountaine.

4 Thus saith the Lord of hostes, There shall yet old c men and old women dwel in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be d vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I wil deliuer my people from the East countrey, and from the West countrey.

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniurie.
b Because she shall be faithfull, and loyall toward me her husband,
c Though their enemies did greatly molest and trouble them, yet God would come and dwel among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.
d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Rom. 4. 20. Gen 18. 14.

8 And I will bring them, & they shal [e] dwel in the mids of Ierusalem, & they shall be my people, & I will be their God in truth, & in righteousnes.

9 Thus saith the Lorde of hostes, Let your [f] hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not *intreate* the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede *shall be* prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dew, and I will cause the remnant of this people to possesse all these things.

13 And it shal come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, *but* let your hands be strong.

14 For thus saith the Lorde of hostes, As I thought to punish [h] you, when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these daies [i] to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truely & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, & the fast of the [k] tenth, shall be to the house of Iudah ioy and gladnesse, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one *city*, shal go to another, saying, [*] Vp, let vs go & pray before the Lord, and seeke the Lord of hosts: I will goe also.

22 Yea, great people and mightie nations shal come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

22 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, *euen* take hold of the skirt of him that is a Iew, and say, We will goe with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THE burthen of the word of the Lord in the land of [a] Hadrach: and Damascus *shall be* his [b] rest: when the [c] eyes of man, *euen* of all the tribes of Israel *shal be* toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus *also* and Zidon, though *they be* [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the mire of the streetes.

4 Behold, the Lord will spoile her, and he wil smite her [f] power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shal not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but he that remaineth, euen he shalbe for our God, and he shall be as a prince in Iudah, but [i] Ekron *shal be* as a Iebusite.

8 And I will campe about [k] mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now [l] haue I seene with mine eyes.

9 Reioyce greatly O daughter of Zion: shout for ioy, O daughter Ierusalem: behold, the King commeth vnto thee: [m] he is iust and saued himselfe, poore and riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shalbe broken, and hee shall speake peace vnto the heathen, and his dominion *shalbe* from [p] sea vnto sea, and from the [q] Riuer to the end of the land.

11 [r] Thou also *shalt be saued* through the blood of thy couenant. I haue loosed thy [s] prisoners out of the pit wherein *is* no water.

12 Turne you to the [t] strong hold, ye [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bow for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come foorth with the whirlewinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, and they shall drinke, *and* make a noyse as thorow wine, and they shalbe filled like bowles, *and* as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for *they*

[a] So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shalbe sure and stable.
[f] Let neither respect of your priuate commodities neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.
[g] For God cursed your works, so that neither man nor beast had profit of their labour.

[h] Reade Ezek. 18.20.
[i] Which declareth, that man can not turne to God till he change mans heart by his Spirit, and so begin to do well, which is to pardon his sinnes and to giue him his graces.
[k] Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauinesse: for God will send them ioy and gladnesse.
[l] He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.
[*] Isa. 2.2. Mich. 4.1.

[a] Whereby he meaneth Syria.
[b] Gods anger shal abide vpon their chiefe citie, & not spare so much as that.
[c] When the Iewes shall conuert and repent, then God will destroy their enemies.
[d] That is, Damascus: meaning that Hamath or Antiochia should be vadet the same rod and plague.

[e] He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtilne, which they cloked with this name of wisdome.
[f] Though they of Tyrus thinke them selues inuincible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgements.
[g] Meaning, that all should be destroyed saue a very few, that should remaine as strangers.
[h] He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty and wrongs done to them.
[i] As the Iebusites had bin destroyed, so should Ekron & all the Philistims.
[k] He sheweth that Gods powerandy shalbe sufficient to defend his Church against all aduersaries be they euer so cruell, or assemble their power neuer so often.
[l] That is, God hath now seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.
[m] That is, he hath righteousnesse, and saluation in himselfe for the vse and commodite of his Church.
[n] Which declareth that they should not looke for such a king as should be glorious in the eyes of men, but should bee poore, and yet in himselfe haue all power to deliuer him: and this is meant of Christ, as Matth. 21.5.
[o] No power of man or creature shalbe able to let this kingdome of Christ, and he shal peaceably gouerne them by his word.
[p] That is, from the red sea, to the sea called Syriacum and by these places which the Iewes knew, he meant an infinite space & compasse ouer the whole world.
[q] That is, from Euphrates.
[r] Meaning Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.
[s] God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.
[t] That is, into the holy land where the citie & the Temple are, where God will defend you.
[u] Meaning the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.
[x] That is, double benefits, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie.
[y] I wil make Iudah and Ephraim, that is, my whole Church victorious against all enemies, which he here meaneth by the Grecians.
[z] He promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the alter when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

shalbe as the [a] stones of his crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the young men chearefull, and new wine the maides.

a The faithfull shalbe preserued, and reuenged of all: but the very enemies shalbe compelled to become them: for Gods glorie shall shine in them, as Iosephus declareth of Alexander the great when he met Iadd the high Priest.

CHAP. X.

2 *The vanitie of Idolatrie.* 3 *The Lord promiseth to visite and comfort the house of Israel.*

ASke you of the [a] Lord raine in the time of the latter raine: *so* shall the Lord make white clouds, and giue you showres of raine, *and* to euery one grasse in the field.

2 Surely the [b] idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the sheepheards, and I did visite the [d] goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shall the corner come foorth: out of him the nayle, out of him the bow of battell, *and* out of him euery [g] appoynter of tribute also.

5 And they shalbe as the mightie men, which treade downe *their enemies* in the myre of the streetes in the battell, and they shall fight, because the Lord *is* with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I wil preserue the [h] house of Ioseph, and I wil bring them againe, for I pittie them: and they shal be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall bee as a gyant: and their heart shal reioyce as through wine: yea, their children shall see it, and bee glad: *and* their heart shall reioyce in the Lord.

8 I will [i] hisse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will [k] sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children and [l] turne againe.

10 I wil bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and *place* shall not be found for them.

11 And hee [m] shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depths of the riuer shall drie vp: and the pride of Asshur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

a The prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and to famine came by Gods iust iudgement therefore to auoide this plague he willeth them to turne to God, and to pray in faith to him, and to be will giue them abundance.

b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the euell gouernours which did oppresse the poore sheepe, Ezek. 34. 14, 17.

e He will be merciful to his Church and cherish them as a King or Prince doth his best horse which shalbe for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shalbe as a corner to vphold the building, and as a nayle to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declareth the power of God who medeth no great preparation when he will deliuer his: for with a beckie or hisse he can call them from all places suddenly.

k Though they shall yet be scattered and seeme to bee lost, yet it shalbe profitable vnto them: for thereby they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.

l Not that they should return from their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospel.

m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP. XI.

1 *The destruction of the Temple,* 4 *The care of the faithfull is committed to Christ.* 7 *A grieuous vision against Ierusalem and Iudah.*

OPen thy doores, O [a] Lebanon, and the fire shal deuoure thy cedars.

2 Houle, [b] firre trees: for the cedar is fallen, because all the mightie are destroyed: howle yee, O okes of Bashan, for the [c] defenced forrest is cut downe.

3 There *is* the voyce of the houling of the shepheards: for their [d] glorie is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the [e] slaughter.

5 They that possesse them, slaye them [f] and sinne not: and they that sell them, say, [g] Blessed *be* the Lord: for I am rich, and their own shepheards spare them not.

6 Surely I will no more spare those that dwel in the land, saith the Lord: but loe, [h] I will deliuer the men euery one into his neighbours hand, and into the hand of his [i] king: and they shall smite the land, and out of their hands I will not deliuer *them*.

7 For I fed the sheepe of slaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two staues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 [m] Three shepherds also I cut off in one moneth, and my soule lothed [n] them, and their soule abhorred me.

9 Then said I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eat, euery one the flesh of his neighbour.

10 And I tooke my staffe, *euen* Beautie, and brake it, that I might disanul my couenant, which I had made with all people.

11 And it was broken in that day: and so the [o] poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue *me* my [p] wages: and if no, leaue off: so they weighed for my wages thirtie *pieces* of siluer.

13 And the Lord said vnto me, Cast it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, *euen* the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto mee, Take to thee yet [r] the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that [s] standeth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword *shalbe* vpon his [t] arme, & vpon his right

a Because Iewes thought themselues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe readie to receiue them.

b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, whichwas the strongest mansion, the weaker places could not thinke to hold out.

d That is, the renoume of Iudah and Israel should perish.

e Which being now destinate to be slaine were deliuered as out of the lyons mouth.

f Their gouernors destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessings, which commeth, of the spoyle of their brethren.

h I will cause one to destroy another

i Their gouernors shall execute cruelties ouer them.

k That is, the small remnant, whom he thought worthie to shew mercie vnto.

l God sheweth his great benefits toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernment, neither continue in the bands of brotherly loue reade, for Bands

m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.

n Meaning, the people, because they would not acknowledge these great benefits of God.

o Hee sheweth that the least part euer profit by Gods iudgements.

p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefites, but esteemed them as things of nought.

q Shewing that it was too little to pay his wages, which could scarse suffice to make a lewe tyles to couer the Temple.

r Signifying that they should haue a certaine kind of regiment, and outward shewe of gouernment: but in effect it should be nothing: for they should be wolues, and deuouring beasts in stead of shepheards.

s And is in health and sound.

t By the arme hee signifieth strength, as he doth wisdome and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

vnitie, and therefore hee breaketh both the one and the other. Some reade, for Destroyers, but in the 14. verse the first reading is confirmed.

eye.

eye. His arme shall bee cleane dryed vp, and his right eye shall be vtterly darkned.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon [a] Israel, saith the Lord, which spred the heauens, and laide the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a [b] cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I wil smite euerie horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The [c] inhabitante of Ierusalem *shalbe* my strength in the Lord of hostes their God.

6 In this day wil I make the princes of Iudah like coales of fire among the woode, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall bee inhabited againe in her owne place, *euen* in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, *as* aforetime: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid *shalbe* as Gods *house*, *and* as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I wil powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of [e] grace and of compassion, and they shal looke vpon me, whome they haue: [f] pierced, and they shall lament for [g] him as one mourneth for *his* onely *sonne*, and bee sorie for him as one is sorie for *his* first borne.

11 In that day shal there be a great mourning in Ierusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery family [l] apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart:

14 All the families that [o] remaine, euery family apart, and their wiues apart.

a That is, the ten tribes, which neglected Gods benefites in deliuering their brethren, and had rather remaine in captiuitie, then to turne home when God called them.
b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.
c Euery captaine, that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies because the Lord is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings (which is meant by the house of Dauid) or in the defenced cities.
e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.
f That is, whome they haue continually vexed with their obstinacie, and grieued my Spirit, Iob. 19. 27. where it is referred to Christes bodie, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.
h They shall lament and repent exceedingly for their offences against God.
i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chron. 35. 22.
k That is, In all places where the Iewes shall remaine.
l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe, shall lament.
m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ.
n Called also Sim[illegible].
o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatrie.* 3 *The zeale of the godly against false prophets.*

IN that day there [a] shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 An in that day, saith the Lord of hostes, I will cut off the [b] names of the idoles out of the land: and they shall no more be remembred: and I will cause the [c] prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet [d] prophesie, his father and his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lyes in the name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophesieth.

4 And in that day shall the prophets [f] bee ashamed euery one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

5 But hee shall say, I am no [g] Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thine hands? Then he shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my [i] shepheard, and vpon the man, *that is* my fellow, saith the Lord of hostes: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, [k] two parts therein shal be cut off, *and* die: but the third shalbe left therein.

9 And I wil bring that third part through the fire, and will fine them as the siluer is fined, and wil trie them as gold is tried: they shal call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord *is* my God.

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountaine, and purge them from all vncleannesse.
b He promiseth that God will also purge them from all superstition, and that their religion shalbe pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophesie lyes, and make God, who is the author of such a cloake thereunto.
e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13. 6. 9.
f God shall make them ashamed of their errours and lyes, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy.
g They shall confesse their former ignorance and bee content to labour for their liuing.
h Hereby bee sheweth that though their parents and friendes dealt more gently with them, and put them not to death, yet they would so punish their children, that became false Prophets, that the markes and signes should remaine for euer.
i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should bee an horrible disipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because hee was the head of all Pastours, Matth. 26. 31.
k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shalbe tried with great afflictions, so that it shallbe knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

8 *Of the doctrine that shall proceede out of the Church, and of the restauration thereof.*

BEhold, the day of the Lord commeth, and thy spoyle shall bee [a] diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battel, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shal go into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then the Lord shall goe foorth, and fight against those nations, as when he [b] fought in the day of battell.

4 And his feet shall stand in that day vpon the [c] mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there *shalbe* a very great [d] valley, & halfe

a He armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ: that when these dangers should come, they might know that they were warned of them afore.
b As your fathers, and you haue had experience both at the red sea, and at all other times.
c By this mount of speech the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle saue it.
d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spiritual Ierusalem the Church.

of

of the mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the e valley of the mountaines: for the valley of the mountaines shal reach vnto Azal: yea, ye shall flee like as yee fled from the f earthquake, in the daies of Vzziah king of Iudah: and the Lord g my God shal come, and all the Saints with thee.

6 And in that day shall there bee no cleare light, but darke.

7 And there shall bee a day (it is knowen to the Lord) h neither day nor night, but about the euening time it shalbe light.

8 And in that day shall there i waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, *and* shalbe, both in summer and winter.

9 And the Lord shall bee king ouer all the earth: in that day shall there be one k Lord, and his Name shall be one.

10 All the land shall bee turnrd l as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiel vnto the kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Iesusalem shalbe safely inhabited.

12 And this shalbe the plague wherewith the Lord wil smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shal consume in their mouth.

13 But in that day m a great tumult of the Lord shalbe among them, and euery one shal take n the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall bee gathered round about, with o gold and siluer, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that be in these tents as this p plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yere to yere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so wil not come vp of *all* the families of the earth vnto Ierusalem to worship the King the Lorde of hostes, euen vpon them shall come no raine.

18 And if the family of q Egypt goe not vp, and come not, it shall not *raine* vpon them. *This* shalbe the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to the feast of Tabernacles.

20 In that day shal there be *written* vpon the r bridles of the horses, The holinesse vnto the Lord, and the s spots in the Lords house shall be like the bowels before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seeth therein: and in that day there shalbe no more the t Canaanite in the house of the Lord of hostes.

e The speaker of the hypocrisie, which could not abide Gods presence, but should fly into all places, where they might hide them among the mountaines.

f Read Amos 1. 1.

g Because they did not credit the Prophets words he turneth to God, and comforteth himselfe in that that he knew that these things should come and sayth, Yea, O God, with thine Angels wilt come to performe the great thing.

h Signifying, that there should bee great troubles in the Church, & that the time hereof is in the Lords hands yet at length (which is here meant by the euening) God would send comfort.

i That is, the spiritual graces of God, which should euer continue in most abundance.

k All idolatrie & superstition shall be abolished, and there shalbe one God, one faith, and one religion.

l This new Ierusalem shall be seene throughall the world, and shall excell the first in excellencie, wealth and greatnesse.

m God will not onely raise vp warre without, but sedition at home to trie them.

n To hurt and oppresse him.

o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, vers. 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour or to serue in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

This Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former doe, but chiefly he reproueth the Priests for their couetousnes, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous an many wiues, murmurings against God, impatience and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy to the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

THe a burden of the worde of the Lord to Israel by the ministerie of Malachi.

2 I haue loued you, sayeth the Lorde: yet yee say, b Wherein hast thou loued vs? Was not Esau Iaakobs brother, saith the Lord? yet I loued Iaakob,

3 And I c hated Esau, & made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impouerished, but we will returne and build the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shal call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lorde will be magnified vpon the border of Israel.

6 A sonne hononreth *his* father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, d O Priests that despise my Name? and ye say, e Wherein haue wee despised thy Name?

a Read Ile. 13. 1.

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that hee chose Abraham from out of all the world, and next chose Iaakob the younger brother of whome they came, and left Esau the Elder.

c Yet beside that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lyeth waste, and hee shall neuer returne to inhabite it: whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, read Rom. 9. 13.

d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reproued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to not see their faules, greater euils.

e He noteth their grosse hypocrisie, which would but most impudently conceiue them, and so were blind guides.

7 Yet

7 Ye offer [f] vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for sacrifice, it is [h] not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto thy prince: wil he be content with thee, or accept thy person, saith the Lords of hostes?

9 And nowe I pray you, [i] pray before God, that he may haue mercie vpon vs: this hath been by your meanes: will he reward [k] your persons, saith the Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores, and kindle not *fire* on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is [m] great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offring: for my Name is great among the heathen, sayth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is [n] polluted, and the fruit thereof, *euen* his meate is not to be regarded.

13 Ye said also, Behold, *it is* [o] a wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offred that which was torne, and the lame, and the sicke: thus ye offered an offring: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiuer, which hath in his flocke [p] a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

AND now, O ye [a] Priests, this commandement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory [b] vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your [c] blessings: yea, I haue cursed them already, because ye doe not consider it in *your* heart.

3 Behold, I will corrupt [d] your seede, and cast dung vpon your faces, *euen* the [e] dung of your solemne feasts, and you shall be like vnto it.

4 And ye shall knowe, that I haue [f] sent this commandement vnto you, that my couenant, which I made with Leui, might stand, saith the Lord of hostes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and he feared me, and was afraid before [i] my Name.

6 The law of [k] trueth was in his mouth, and there was no iniquitie found in his lips: he walked with me in peace and equitie, and did turne many away from iniquitie

7 For the Priestes [l] lippes should preserue knowledge, and they should seeke the Law at his mouth: for he is the [m] messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, saith the Lorde of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye keepe not my waies, but haue bene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of [o] our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holines of the Lord, which hee loued, and hath married the [p] daughter of a strange god.

12 The Lord will cut off the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and [r] couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, [s] Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whome thou hast transgressed: yet is shee thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of spirit: and wherefore one? because hee sought a godly [z] seede: therefore keepe your selues in your [a] spirit, and let none trespasse against the wife of his youth.

16 If thou hatest *her*, [b] put her away, saith the Lord God of Israel, yet hee couereth [c] the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirite, and transgresse not.

17 Yee haue [d] wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth [e] euill, is good in the sight of the Lord, and he deliteth in them. Or where is the God of [f] iudgement?

[f] Ye receiue all manner offerings for your owne greedinesse, and do not examine whether they be according to my Law, or no.
[g] Not that they said thus, but by their doings they declared no feare.
[h] You make no fault: whereby hee condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, & so come not to a puritanesse of religion, which hee requireth, and therefore in reproche he sheweth them that a mortal man would not be content to be so serued.
[i] He deriderh the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
[k] Will God consider your office and state, seeing you are so conetous and wicked?
[l] Because the Leuites who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores, then to receiue such as were not perfect.
[m] God sheweth that their ingratitude, and neglect of his true seruice shall bee the cause of the calling of the Gentiles: and heere the Prophet that was vnder the Lawe framed his wordes to the capacitie of the people, and by the altar and sacrifice hee meaneth the spirituall seruice of God, which should bee vnder the Gospell, when an ende should bee made to all these legall ceremonies by Christes onely sacrifice.
[n] Both the Priestes and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the lame, as with the sute: but in the meane season they shewed not that obedience to God, which hee required, and so committed both impietie, and also shewed their contempt of God, and conetousnesse.
[o] The Priestes and people were both weary with seruing God, and passed not what manner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord.
[p] That is, hath ability to serue the Lord according to his word, and yet will serue him according to his conetous mind.

[a] He speaketh vnto them chiefly, but vnder them he containeth the people also.
[b] To serue me according to my word.
[c] That is, the abundance of Gods benefits.
[d] Your seed sowen shall come to no profit.
[e] You boast of your holinesse, sacrifices and feasts, but they shal turne to your shame and be as vile as dung.
[f] The Priests obiected against the Prophet that he could not reproue them, but he must speake against the Priesthood, and the office established of God by promise, but he sheweth, that the office is nothing slandered when these villeines and doung are called by their owne names.

[g] He sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word.
[h] I prescribed Leui a certaine law to seruame.
[i] He feared me and set foorth my glory with all humilitie and submission.
[k] He sheweth that the Priests ought to haue knowledge to instruct other in the word of the Lord.
[l] He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
[m] Shewing that whosoeuer doth not declare Gods will is not his messenger, and Priest.
[n] The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
[o] Wherby they had bound themselues to God to be an holy people.
[p] They haue joyned themselues in mariage with them that are of another religion.
[q] That is, the Priest.
[r] Ye cause the people to lament, seeme to sacrifice in vaine.
[s] This is another fault, whereof hee accuseth them, that is, that they brake the lawes of mariage.
[t] As the one halfe of thy selfe.
[u] Shee that was joyned to thee by a solemne couenant, and by the inuocation of Gods name.
[x] Did not God make man and woman as one flesh and not many?
[y] By his power and vertue hee could haue made many women for one man.
[z] Such as should bee borne in lawfull and moderate mariage, wherein is no excesse of lusts.
[a] Containe your selues within your bounds, and bee sober in minde, and bridle your affections.
[b] Not that hee doeth allowe diuorcement, but of the two faultes hee sheweth, which is the lesse.
[c] Hee thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were conereth his fault.
[d] Yee murmured against God, because hee heard not you as soone as yee called.
[e] In thinking that God fauoured the wicked, and haue no respect to them that serue him.
[f] Thus they blasphemed God in condemning his power and iustice, because hee indged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

BEhold, I wil send my [a] messenger, and he shall prepare the way before mee: and the [b] Lord whom ye seeke, shall speedily come to his Temple: euen the [c] messenger of the Couenant, whom yee desire: behold, hee shall come, sayth the Lord of hostes.

2 But who [d] may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And hee shall sit downe to trie and fine the siluer: he shall euen fine the sonnes of [e] Leui and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shall the offrings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time and in the yeeres afore.

5 And I wil come neere to you to iudgement, and I wil be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, *and vexe* the widow, and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iaakob [f] are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept *them*: [g] returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a [h] man spoyle *his* gods? yet haue yee spoiled me: but ye say, Wherein haue we spoiled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meate in mine house, and proue mee now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout [m] against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue sayd, *It is* in vaine to serue God: and what profit is it that we haue kept his commandement, and that wee walked humbly before the Lord of hostes?

15 Therefore wee count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hosts, in that day [q] that I shall do *this*, for a flock, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7 27.
b Meaning, Messias, Psal. 40. 1, 7. dan. 9. 17, 25.
c That is, Christ by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant because he reconcileth vs to his Father, and is Lord or king, because he hath the gouernement of his Church.
d He sheweth that the hypocrites which wish so much for the Lords comming will not abide when hee draweth neere: for he will consume them, and purge vs and make them cleane.
e He beginneth at the Priests that they might be lights and shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token, that he doeth still defend them: and so his mercie toward them neuer changeth.
g Reade Zech 1 3
h There are none of the heathen so barbarous, that wil defaud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the Priests and the Leuites.
k I will giue you in abundance.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.
m The Prophet condemneth them of double blasphemie against God: first, in that they sayd, that God had no respect to them that serued him, and next, that the wicked were more in his fauour then the godly.
n They are not onely preserued to honour, but also deliuered from dangers.
o After these admonitions of the Prophet, some were liuely touched, and encouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might bee an example of Gods mercie to all penitent sinners.
q When I shall restore my Church according to my promise, they shall be as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Eliah should come.

FOr behold, the day commeth that shall [a] burne as an ouen, and all the proud, yea, and all that doe wickedly, shall bee stubble, and the day that commeth, shall burne them vp, sayth the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the [b] sunne of righteousnesse arise, and health *shall be* vnder his wings, and ye shall [c] go forth, and grow vp as fat calues.

3 And yee shall tread downe the wicked: for they shall bee dust vnder the soles of your feete in the day that I shall doe *this*, sayth the Lord of hostes.

4 [d] Remember the Law of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you [e] Eliiah the Prophet before the comming of the great and [f] feareful day of the Lord.

6 And he shall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and [h] smite the earth with cursing.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes. 5 14 and he is called the sunne of righteousnes, because in himselfe he hath all perfection and also the iustice of the Father dwelleth in him: wherby he regenereth vs into righteousnesse, cleanseth vs from the filth of this world, and reformeth vs to the image of God.
c Yee shall bee set at libertie, and increase in the ioy of the Spirit, 2. Cor. 3. 17.
d Because the time was come that the Iewes should bee destitute of Prophets vntill the comming of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also bee armed against all tentations.
e This Christ expoundeth of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and restoring of religion, is aptly compared to Eliiah.
f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance.
g Hee sheweth wherein Iohns office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the fatter shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Izhak, and Iaakob.
h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

¶ The end of the Prophets.

UMI

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the Newe Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet serued to prooue any poynt of Christian Religion, saue in asmuch as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereupon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the history, and for the instruction of godly maners: which bookes declare, that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the truall of his children.

I. ESDRAS.

CHAP I.

1 Iosias appoynteth Priestes, and keepeth the Passeouer. 7 Offerings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

1 King.23.21. Ibrom.35.1.

AND Iosias kept the * Passeouer to his Lord in Ierusalem, and offered the Passeouer in the fourteenth day of the first moneth,

2 And appoynted the Priestes according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy Ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had built,

4 And said, Yee shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the Maiesty of Salomon his son, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were *appointed* before your brethren the children of Israel.

6 Offer in order the Passeouer, and make ready the sacrifices for your brethren, and keepe the Passeouer after the Lords Commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids, with three thousand calues.

8 These were giuen of the Kings possessions according to the promise to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and || Syelus the gouernours of the Temple, to the Priests for the Passeouer, two thousand sixe hundreth sheep, and seuen hundreth calues. || Or, Iebiel.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and ||Sabias and || Chielus, and || Ioram captaines gaue to the Leuites for the Passeouer fiue thousand sheep, and seuen hundreth calues. Or, Hasabia. Or, Iebiel. Or, Chorba.

10 And when all these things were done, the Priests and the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people, to offer to the Lord, as it is written in the bookes of Moyses: and thus *they did* in the morning.

12 And they rosted the Passeouer with fire, as * apperteined, and they sodde their offerings with perfumes in caldrons and pots, * Exod.12.8.

13 And set it before all them that were of the people, and afterwarde they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offred the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, *to wit*, Asaph, & Azarias, and || Eddinus, which was of the Kings appointment. || Or, Iedathun.

16 And

16 And the porters were at euery gate, *so that* it was not lawfull, that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the Altar of the Lord, according to the commaundement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, *to wit* of those that sinned and did wickedly against the Lord, aboue euery nation & kingdome, and grieued him with ‖ sensible things, so that the wordes of the Lord stood vp against Israel.

‖ *Or, by worshipping sensible creatures.*

25 ¶ * Nowe after all these actes of Iosias, it came to passe that when Pharaoh King of Egypt came to mooue warre at Carchamis vpon Euphrates, Iosias went out against him.

* *2. Chron. 35. 20.*

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and nowe the Lord is with mee, and the Lord hasteneth mee forward: depart from mee, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

26 But hee set himselfe in battell aray against him in the field of Megeddo, and the princes came downe to King Iosias.

30 And the king saide to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battel.

31 So he gate vp on his second chariot, and being come againe to Ierusalem hee changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, and the things now *rehearsed* are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yeere old.

* *1. King. 23. 31. 2. Chron. 36. 1.*

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigned in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the King of Egypt made Ioacim his brother King of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernors: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeere olde was Ioacim, when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when hee was made King, he was eighteene yeere olde.

44 And hee reigned three moneths and tenne dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias King of Iudea and Ierusalem, when hee was one and twentie yeeere old, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did hee feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

* *Ier. 48. 11.*

48 For after that hee was sworne to King Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardned his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests cõmitted many things against the Lawes, and passed all the pollutions of all nations, & polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless, the God of their fathers sent his messengers to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake *vnto them*, they mocked his Prophets,

52 So that he being moued to anger against his people for their great wickednes, commanded the Kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man nor maiden, neither old man, nor child among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake down the wals at Ierusalem, and burnt their towres with fire.

57 They consumed also all the precious things thereof,

thereof, and brought them to nought, and those that were left by the sword, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,

58 And that the land might inioy her Sabbaths all the time that it was desolate, till seuenty yeres were accomplished.

* Ier.25.11.and 29.10.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the kings letters for the same.

IN * the first yere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

* 2.Chron.36.22. Esd.1.1.

2 The Lord raised vp the spirit of Cyrus king of the Persians, and he made proclamation thorowout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwel in the places round about, those, *I say*, that are in his place, let them helpe him with golde and siluer,

7 With gifts, with horses, and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Priests and Leuites, and all whose mind the Lord had mooued to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose minds were sturred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, he deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖ Abassar the gouernour of Iudea.

‖ Or, Sheshbazar, or Sanabassar.

13 Wherof this was the number: A thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty viols, of gold thirtie, & of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were fiue thousand, foure hundred three score and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes king of the Persians ‖ Belemus, and Mithridates, & Tabellius, and Rathumus, & Beeltethmus, and ‖ Semellius the secretary, & others which were ioyned to these, dwelling in Samaria and in other places wrote vnto him this Epistle here folowing against them that dwelt in Iudea and Ierusalem, To THE KING ARTAXERXES OVR LORD.

* Ezra 4.9. ‖ Or, Bishlemus. ‖ Or, Shimshai.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell and the Iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build them market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this city be built, & the walles be finished, they will not onely not indure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, goe forward, we thought it not meet to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this city did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therfore, O lord the king, we declare it, that if this citie be built and the walles thereof repaired, you shall haue no more passing into Cœlosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, & Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commaunded, that it should be sought out, and it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mighty kings and fierce haue reigned in Ierusalem, which tooke tribute of Cœlosyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the city, and that it be taken heed that no more be done,

29 And that those wicked things, which should molest the king, go not forward.

30 Then when Rathumus, and Semellius the secretary and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they mooued their tents with speed to Ierusalem, with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours & captaines and liuetenants that were with him, from India vnto

Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept, till he wakened againe.

4 ¶ In the meane time three yong men of the gard, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, *and* he that shall ouercome, and whose sentence shall appeare wiser, then the others, Darius the king shall giue him great gifts, and great things in token of victorie,

6 As to weare purple and to drinke in golde, and to sleepe in gold, and a chariot with bridles of gold, and an head tire of fine linnen, and a chaine about his necke.

7 And he shal sit next to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And sayd, when the king rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to be wisest, to him should the victory be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings, and gaue them to him, and he read them,

14 And sent, and called all the noble men of Persia and of Media, and the gouernours, and the captaines, and lieutenants, and the consuls,

15 And sate them downe in the counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he sayd vnto them, Declare vnto vs the writing. So the first began, which had spoken of the strength of wine,

18 And sayd on this maner, O ye men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by || talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a litle after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and he held his peace, when he had thus spoken.

|| Or, pounds.

CHAP. IIII.

Of the strength of a king 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 and his petition graunted.

THen the second, which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, & is lord of them, so that they do all things which hee commandeth them.

4 If he bid them make warre one against another, they doe it: if hee send them out against the enemies, they goe and breake downe mountaines, and walles, and towers.

5 They kill and are killed, and doe not passe the commaundement of the king: if they ouercome, they bring all to the king, aswell the spoiles as all other things,

6 And those also which goe not to warre and battel, but til the earth: *for* when they haue sowen it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is *but* one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 *If* he bid, Smite, they smite: *if* he bid them, Make desolate, they make desolate: *if* hee bid, Build, they build.

9 *If* he bid, Cut off, they cut off: *if* he bid, Plant, they plant.

10 So all his people & all his armies obey one man: in the meane while he sitteth downe, he eateth and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one go & do his owne businesse, neither are they disobedient vnto him.

12 O ye men, how should not the King be strongest, seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O ye men, neither ỳ mighty king, nor many men, nor wine is strongest: who then ruleth them, or hath dominion ouer thē? are they not women?

15 Women haue borne the king and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honourable, neither can men bee without women.

18 And if they haue gathered together golde and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things, and giue themselues wholly vnto her, and gape, and gaze vpon her, and all men desire her more then golde, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, and neither remembreth father nor mother, nor countrey.

22 Therefore by this ye may knowe that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a lion, and goeth in darkenesse, & when he hath stollen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruanes for them.

27 Many

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleeue me? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if shee laughed at him, he laughed: and if shee were angry with him, he did flatter her that he might be reconciled with her.

32 How then, O ye men, are not women more strong, seeing they doe thus?

33 ¶ Then the King & the Princes looked one vpon another, & he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the Sunne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater & stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken & tremble, neither is there any vniust thing with it.

37 The wine *is* wicked, the King *is* wicked, women *are* wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and absteineth from vniust, *and* wicked things, and all men fauour her works.

40 Neither is there any vniust thing in her iudgement, and shee is the strength and the kingdome and the power, and the maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, and then all the people cryed and said, Trueth is great and strongest.

42 Then the King sayd vnto him, Aske what thou wilt besides that which is appointed, and we wil giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdome,

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lorde the King, this is that which I desire and require of thee, and this is the magnificence which *I require* of thee: I require therfore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then king Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captains, and gouernours, that they should bring on the way *both* him, and all that were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, & build the city with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yere there should be giuen for the building of the Temple twentie talents vntill it were built,

52 And to mainteine the burnt offrings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the city, should haue libertie, aswell they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges & the Priests garments, wherein they should minister.

55 And he wrote that they should giue the Leuites their charges vntil the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And when the ‖ yong man was gone forth, hee lift vp his face to heauen towards Ierusalem, and gaue thankes to the King of heauen, ‖ Or, Zorobabel.

59 Saying, Of thee is the victory, and of thee is wisdome, & of thee is glory, and I *am* thy seruant.

60 Blessed be thou which hast giuen me wisedome: for vnto thee I acknowledge it, O Lord of *our* fathers.

61 ¶ So he tooke the letters and went out and came to Babylon, and tolde all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedome and liberty

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renoumed, and they reioyced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to bee built. 66 Their enemies would craftily ioyne with them.

After * these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, & their daughters, and their seruants, and their maydes, and their cattell. *Ezra 2. 1.

2 And Darius sent with them a thousande horsemen, till they were restored to Ierusalem in safetie, and with musicall *instruments*, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, *and* after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne

of Aaron, Iesus *sonne* of Iosedec, *sonne* of Saraias, and Ioacim the *sonne* of Zorobabel, the *sonne* of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

‖Or Zorobabel. 6 ‖Who spake wise words to Darius the King of the Persians in the second yere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Iudea, which came out of the captiuity where they dwelt, whom Nabuchodonolor king of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem and to the rest of Iudea, euery one into his owne citie: which came with Zorobabel, and Iesus, Nehemias, ‖ Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus *and* Baana their guides.

‖Or, Sarais. 9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie and two, the sonnes of Shaphat foure hundreth, seuentie and two.

‖Or, Areb. 10 The sonnes of ‖ Ares seuen hundreth, fiftie and fixe.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourty and fiue: the sonnes of Corbe seuen hundreth and fiue: the sonnes of Bani sixe hundreth, fourtie and eight.

‖Or, Bibai. 13 The sonnes of ‖ Bibe sixe hundreth, twentie and three: the sonnes of ‖ Sadas three thousand, two hundreth, twentie and two.

‖Or, Argad. 14 The sonnes of Adonikan, sixe hundreth, sixtie and seuen: the sonnes of Bagoi, two thousand, sixtie and sixe: the sonnes of Adinu, foure hundreth, fiftie and foure.

‖Or, Aterhezecia. 15 The sonnes of ‖Aterisias, ninety and two: the sonnes of Ceilan & Azotus, sixty & seuen: the sonnes of Azucan foure hundreth, thirty and two.

‖Or, the sonnes of Anania an hundreth, the sonnes of Arom one, the sonnes of Besai three hundreth, twentie and three. 16 ‖ The sonnes of Ananias, an hundreth and one: the sonnes of Arom, and the sonnes of Bassa, three hundreth, twentie and three: the sonnes of Arsiphurith, an hundreth and two.

‖Or, Bethlehem. 17 The sonnes of Meterus, three thousand and fiue: the sonnes of ‖ Bethlomon, an hundreth, twentie and three.

‖Or, Netophah. 18 They of ‖ Netophas, fiftie and fiue: they of ‖Or, Anaboth. ‖ Anaboth, an hundreth fiftie and eight: they of Bethsamos, fourtie and two.

‖Or, Kariath-iarim. 19 They of ‖ Cariathiarius twentie and fiue: they of Caphiras and Beroth, seuen hundreth, fourty and three: they of ‖ Piras, seuen hundreth.

‖Or, Pirah. 20 They of Chadias and Ammidioi, fiue hundreth, twenty and two: they of ‖Cirama and Gabdes, sixe hundreth, twentie and one.

‖Or, Aramah. 21 They of ‖ Macalon, an hundreth twentie and two: they of ‖ Betolius, fiftie and two: the sonnes of ‖ Nephis, an hundreth, fiftie and sixe.

‖Or, Macamos. 22 The sonnes of Calamolalus and Orius seuen hundreth, twentie and fiue: the sonnes of Ierechus, three hundreth, fourty and fiue.

‖Or, Beibel. ‖Or, Nelus. 23 The sonnes of ‖ Annaas, three thousand, three hundreth and thirtie.

‖Or, Sanaab. 24 The Priests, the sonnes of Ieddu, the sonne of Iesus *which are counted* among the sonnes of Sanassib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

‖Or, Phassur. 25 The sonnes of ‖ Phassaron, a thousand fourtie and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

‖Or, Charim. 26 ¶ The Leuites. The sonnes of Iessue, Cadmiel, Bannu and Suiu, seuentie and foure.

27 ¶ The sonnes *which were* holy singers. The sonnes of Asaph, an hundreth, fourty and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of ‖ Tolman, the sons of Dacobi, the sonnes of Teta, the sonnes of Sami: all *were* an hundreth, thirtie and nine.

‖Or, Talmon. 29 The ministers of the Temple. The sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sons of ‖ Ceras, the sonnes of ‖ Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ‖ Agraba,

‖Or, Ceros. ‖Or Sua. 30 The sonnes of ‖ Acrua, the sonnes of ‖Outa, the sonnes of Cetab, the sonnes of ‖ Agaba, the sonnes of ‖ Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖ Geddur,

‖Or, Hagaba. ‖Or, Acub. ‖Or, Uta. ‖Or, Agab. ‖Or, Sibe. ‖Or, Cedur. 31 The sonnes of ‖ Anus, the sonnes of Daisan, the sonnes of ‖Noeba, the sonnes of Chaseba, the sonnes of ‖Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sons of ‖ Basthai, the sonnes of Asana, the sonnes of ‖Meani, the sonnes of ‖Naphisi, the sonnes of Acub, the sonnes of ‖ Acipha, the sonnes of ‖ Asur, the sonnes of Pharacim, the sonnes of ‖ Basaloth.

‖Or, Raia. ‖Or, Nereda. ‖Or, Gazema. ‖Or, Baste. ‖Or, Meunim. ‖Or, Naphisim. ‖Or, Bacubab. ‖Or, Acupha. ‖Or, Asur. ‖Or, Baralob. ‖Or, Mehida. ‖Or, Charescha. ‖Or, Bareus. ‖Or, Thomoth. ‖Or, Nasib. 32 The sonnes of ‖ Meeda, the sonnes of Coutha, the sonnes of ‖ Corea, the sons of ‖ Charcus, the sonnes of Aserar, the sonnes of ‖ Thomoi, the sonnes of ‖ Nasith, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of ‖ Asaphion, the sonnes of ‖ Pharira, the sonnes of ‖ Ieeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖Sapheth.

‖Or, Hazophoreth. ‖Or, Pharuda. ‖Or, Ieelah. ‖Or, Staphelia. ‖Or, Phacareth. ‖Or, Sabin. ‖Or, Spartia. ‖Or, Addu. ‖Or, Subab. 34 The sonnes of Agia, the sonnes of ‖ Pachthreth, the sonnes of ‖ Sabie, the sonnes of ‖ Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of ‖Addus, the sonnes of ‖Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon *were* three hundreth, seuentie and two.

‖Or, Thelmelah, and Thelharsa: Caratheulas and Alar. 36 These came vp from ‖ Thermeleth & Thelersas: Caraathalat and Aalar leading them.

37 Neither could they shew their families nor their stock how they were of Israel, the sonnes of ‖ Ladan, the sonne of ‖ Ban, the sonnes of ‖Necodan, sixe hundreth fiftie and two.

‖Or, Delaia. ‖Or, Tubia. ‖Or, Necoda. 38 And of the Priests those which exercised the office of Priests, and were not found, the sons of ‖Obdia, the sonnes of ‖Accos, the sonnes of Addus, *which had taken for wife Augia, *one* of the daughters of ‖ Berzelaius,

‖Or, Hobia. ‖Or, Hacoz. *Ezra 2. 61. ‖Or, Barzelou. 39 And was called after this name: and when the description of the kinred of these men had bene sought in the register, & could not be found, they were set apart from the office of Priests.

‖Or, Nehemias, and Athurias. 40 For ‖Neemias and Attharias said to them, that they should not bee partakers of the holy things, til there arose an high Priest clothed with doctrine and trueth.

41 So all they of Israel from them of twelue yeere old and litle children, were ‖ fourtie thousand, besides men seruants and women seruants, two thousand, three hundreth and sixtie.

‖Or, fourtie and two thousand, three hundreth and sixtie. 42 Their seruants and handmaides *were* seuen thousand, three hundreth, fourtie and seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth, thirtie and fiue: and horses, seuen hundreth, thirty and sixe: mules, two

two hundreth, fourtie and fiue: ‖ beastes that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

‖ Or, asses.

44 And *there were* of the gouernours after their families, *which* when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the works, ‖ a thousand pound in gold, and fiue thousand pound in siluer, and an hundreth Priestly garments.

‖ Or, asgolde 12. thousand pounds and of siluer fiue, &c.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem and in the countrey, and the holy singers and the porters and all Israel in their ‖ villages.

‖ Or, quarters.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were al gathered together with one accord into the open place of the first gate, which is toward the East.

* Ezra.3.1.

48 Then Iesus the sonne of Iosedec and his brethren the Priests, with Zorobabel the sonne of of Salathiel and his brethren, rising vp, made readie the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of Tabernacles, as it is * ordeined in the Lawe, and *offered* sacrifices euery day, as was requisite,

* Leui.23.34.

52 And afterward, the continual oblations and offrings of the Sabbaths and of the new moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

* Ezra.3.6.

54 They gaue also money to the masons and to the workmen, and meat and drinke with gladnesse,

55 And charets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flotes to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second monerh came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priests, and Leuites, and all they that came out of captiuitie into Ierusalem,

57 And * laide the foundation of the house of God in the first day of the second moneth of the second yeere after their returne into Iudea and Ierusalem.

* Esai.49.12.

58 And they appointed the Leuites from twentie yere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, and brethren, *euen* all the Leuites with one accord did follow after the worke, calling vpon the works in the house of God: thus the workmen built the Temple of the Lord.

59 And the Priestes stood clothed with their long garments with musicall *instruments* and trumpets, and the Leuites the sonnes of Asaph with cymballes,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loud voyce songs to the praise of the Lord, because his mercie and glorie *is* for euer in all Israel.

62 Then all the people blewe trumpets, and cried with loude voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefemen, *to wit*, the Ancients which had seene the former house,

64 Came *to see* the building of this with weeping and great crying, and many with trumpets, and ioy *cryed* with loud voyce,

65 So that the people coulde not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For wee obey your Lorde, as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth king of the Assyrians, which brought vs hither.

‖ Or, Asarazret, or, Asachadan.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel said to them, It doth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God of Israel, as it becommeth vs, *and* as * Cyrus the king of the Persians bade vs.

* Ezra.4.3.4.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building,

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes would let them. 7 His Epistle to Darius. 23 The kings answere to the contrary.

BVt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they *called* † vpon.

* Ezr.5.1.nehe.1.1.

† Greeke vpon them.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and beganne to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, *and* helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and of Phenice, & Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainly to vnderstand, that when wee came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and new, of hewen stones, and of great price, and the timber already laid vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then we asked their Ancients, saying, By whose commandement build you this house, and lay the foundation of these works?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demaunded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished. * 1.King.6.2.

15 But when our fathers, prouoking *God* to wrath, sinned against the Lord of Israel, *which is* in heauen, * he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans, * 2.King.24.1.

16 *Who* broke downe the house, *and* burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanabasarus ruler. ‖ Or, Shashbazar.

19 And a commaundement was giuen vnto him, that he should cary away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanabassarus, being come hither, laide the foundations of the house of the Lord at Ierusalem, and since that time till nowe, it is in building, *and* is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Ierusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answere concerning these things.

23 Then king Darius commanded to search in the kings libraries, that were in Babylon, & there was found in Ecbatane, which is in a tower in the region of Media, a place where such things were laid vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continuall fire

25 Of the which the height *should be* of threescore cubites, the breadth of threescore cubites with three rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costes should bee payde out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, aswell those of golde as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house, which is in Ierusalem, and set in the place where they were *afore*.

27 Also he commaunded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to builde that house of the Lord in that place.

28 And I also haue commaunded to builde it cleane vp againe, and that they be diligent to help them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lorde, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oile continually euery yeere without faile, as the Priestes, which are in Ierusalem shall testifie to bee spent euery day,

31 That offerings may bee made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should bee taken out of his possession, and hee be hanged thereon, and that his goods should be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hand to hinder or doe euill to that House of the Lorde which is in Ierusalem.

34 * I Darius the King haue ordained that it should be diligently executed according to these things. * Esra.6.12.

CHAP. VII.

1 Sisinnes and his companions follow the kings commaundement, and helpe the Iewes to builde the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

THen Sisinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions, obeying king Darius commaundements, * Esra.6.13.

2 Assisted diligently the holy works working with the Ancients and gouernours of the Sanctuarie.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commandement

dement of the Lord God of Israel, and with the consent of Cyrus, and Darius, & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar in the sixt yeere of Darius king of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, *and* had any charge, did according to the things *written* in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 *And* twelue goats for the sinne of all Israel, according to the number of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stood according to their kinreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euerie gate.

10 And the children of Israel offered the Passeouer together with them of the captiuitie, in the foureteenth *day* of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eate, *euen* all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleanened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the king of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission, giuen by Artaxerxes 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things, when Artaxerxes king of the Persians reigned, Esdras *the sonne* of || Saraias, *the sonne* of Ezerias, *the sonne* of Helcias, *the sonne* of Salum,

|| Or, Azarias.

2 *The sonne* of Sadoc, *the sonne* of Achitob, *the sonne* of Amarias, *the sonne* of || Ezias, *the sonne* of || Memeroth, *the sonne* of || Zaraias, *the sonne* of || Sauias *the sonne* of Boccas, *the sonne* of Abisum *the sonne* of Phinees, *the sonne* of Eleasar, *the sonne* of Aaron was the high Priest.

|| Or, Azarias. || Or, Maraioth. || Or, Sema. || Or, Aji.

3 This Esdras went out of Babylon, and was a Scribe well taught in the law of Moyses, giuen by the Lord God of Israel.

4 Also the king gaue him *great* honour, *and* he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth yeere of the reigne of Artaxerxes, and in the fifth moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their iourney,)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the law of the Lord, and in the commandements, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest & reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, should goe with thee into Israel.

12 Therefore as many as bee willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visit the things that are in Iudea and Ierusalem diligently, as it is conteined in the Law of the Lord,

14 And carry the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shalbe found in the country of Babylon *appertaining* to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, aswell siluer as gold, for bulles, and rammes, and lambs, and things therunto perteining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren wil doe with the gold or siluer, accomplish it according to the will of God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also king Artaxerxes haue commanded the treasurers of Syria and Phenice, that what soeuer Esdras, the Priest and Reader of the Law of the highest God, shall send for, they should giue it him with all speed, euen to *the summe of* an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine, and other things in abundance.

22 Let all things bee done to the highest God according to the Law of God with diligence, that wrath come not vpon the kingdome of the king and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Leuits, or holy singers, or porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor taxe bee taken, nor that any haue power to taxe them in any thing.

24 Thou also, Esdras, according to the wisdome of God, ordeine Iudges & gouernours, that they may iudge in all Syria and Phenice al those which are welll instructed in the Law of thy God, and teach those, which are not instructed.

25 And let all those which shal transgresse the Law of God and the king, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honored me before the king and the counsellers, and all his friends and gouernors.

* Ezra.8.1. 28 ¶ * Therfore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guids after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, || Lettus.

‖ Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of || Salomon, Abeliacnias *the sonne* of Zacharias, and with him two hundreth men.

‖ Or, Pahath Moab & Iouenai.

33 Of the sonnes of Zathoe, Sechenias *the sonne* of || Iezolus, and with him three hundreth men: of the sonnes of Adin, || Obeth *sonne* of Ionathas, and with him two hundreth and fiftie men.

‖ Or, Ieziel.
‖ Or, Obed.

34 Of the sonnes of Elam, || Iesias *sonne* of Gotholias, and with him seuentie men.

‖ Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias *sonne* of || Machael, and with him seuentie men.

‖ Or, Michael.

36 Of the sonnes of Ioab, || Badias *sonne* of Iezelus, and with him two hundreth & twelue men.

‖ Or, Obadiah, sonne of Iethiel.

37 Of the sonnes of || Banid, Asselimoth *sonne* of Iosaphias, and with him an hundreth & threescore men.

‖ Or, Baniah, Solomith.

38 Of the sonnes of Babi, Zacharias *sonne* of Bebai, and with him twentie and eight men.

39 Of the sonnes of || Astath, Iohannes *sonne* of Acatan, and with him an hundreth and ten.

‖ Or, Asgad, Iohanan sonne of Ecetthan.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalet, || Ieouel and || Maias, and with him seuentie men: of the sonnes of || Bagouthi *sonne* of Iscacourus, and with him seuentie men.

‖ Or, Iebel.
‖ Or, Semaias.
‖ Or, Bagos, Uti, sonne of Istacuri.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them.

* Ezra.8.15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came || Maasman, and Alnathan, and Samaian, and || Ioribon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe, and best learned.

‖ Or, Mastna, Alnathan.
‖ Or, Iorib. Elnathan, Zacharie, and Mosollam.

44 And I bad them to goe to Dadeus the captaine, which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren & ye treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sonnes of Moli, *the sonne* of Leui, *the sonne* of Israel, *to wit*, || Cisebebran and his sonnes, and his brethren being eighteene.

‖ Or, Seredia.

47 And Asebia, and || Annon, and Osaian his brethren of the sonnes of || Canaineus with their sonnes, twentie persons.

‖ Or, Anom. Iesaia.
‖ Or, Cananuien.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, *to wit*, ministers of the Temple, two hundreth and twentie, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

* Ezra.8.21.

50 For I was ashamed to aske the king footmen, or horsemen, or conduct for safegard against our enemies:

51 Because wee had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe, according to these things, whō we found fauorable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, *to wit*, || Esebrias and Assamias, and with them tenne of their brethren.

‖ Or, Serebia.

54 And I weighed them the siluer & the gold, and the holy vessels of the house of our Lord, which the king and his counsellers, and *his* princes, and all Israel had giuen.

55 And I weighed them sixe hundred & fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of gold,

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe *them*, til that you giue them to the heads of the families of the Priests and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the gold, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth *day* of the first moneth, and came to Ierusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the house of our Lord to || Marmoth the Priest, the sonne of Iouri,

‖ Or, Marimoth, the sonne of Iori of Vri.

62 And with him to Eleazar the *sonne* of Phinees: and there were with them, Iosabad *the sonne* of Iesus, and || Moeth *sonne* of Sabbanus, Leuites: all *was deliuered them* by number and weight.

‖ Or, Noedia, sonne of Bannui.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, *euen* twelue buls for all Israel, rammes fourescore and sixteene,

65 Lambs threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the king to the kings stewards, and to the gouernors of Coelosyria and Phenice, who honored the people, and the Temple of God.

67 ¶ * When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated *from them* the strange people of the land,

* Ezra 9.1.

68 Nor the pollutions of the Gentiles, *to wit*, of the Cananites, & Chetites, and Pheresites, & Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed

mixed with the strange people of the land, and the gouernors and rulers haue bene partakers of this wickednes from the beginning of the thing,

70 And assoone as I had heard these things, I rent my clothes, and the holy garment, and pulled the haire off my head, and off my beard, and sate me downe sorowfull and very sad.

71 Then also they that were mooued with the word of ♁ Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth *mine* hands to the Lord,

73 And said, *O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in a great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our kings & Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy bene, O Lord, that *there* should bee left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldest reueile to vs a light in the house of the Lord our God, & giue vs meat in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, hauing these things? for wee haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 *Because the land which ye goe to inherit, is a lande polluted by the pollution of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore nowe yee shall not ioyne *their* daughters with your sonnes, neither giue your daughters to their sonnes.

84 Neither shall you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therfore all that is come to passe, was done for our wicked works, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: *but* wee againe haue turned backe to transgresse the Lawe, *and* to mixe *vs* with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote, nor seed, nor name?

88 *But*, O Lorde of Israel, thou art true: for there is a roote left, *euen* vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for these things.

90 ¶ And *as Esdras prayed and confessed, and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him, out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of ‖ Ieel of the sonnes of Israel crying out, said, O Esdras, we haue sinned against the Lord God: wee haue taken in mariage strange women of the nations of the land

92 And now all Israel is doubtful: therfore let vs make an othe concerning this to the Lorde to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to al them that obey the Law of the Lord, rise vp *and* put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests & Leuites of all Israel to sweare, that they would do thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, 10 They promise to put them away.

THen * Esdras rose from the court of the Temple, *and* went to the chamber of Ioannan *the sonne* of Eliasib,

2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth *day* of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for yee haue maried strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out, and sayd with a loud voyce, We will do as thou hast sayd.

11 But because the multitude *is* great, and the time is winter, so that wee cannot stand without, and the work is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our familie, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels *sonne*, and ‖ Ezecias *sonne* ‖ of Thecan were appointed cōcerning these things, and Mosollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras

‖ Or, Ieiel.

‖ Or, Iahazias.
‖ Or, Thecua.

* Ezra 9.6.
* Deut. 7.1.
* Ezra 10.1.
* Ezra 10.6.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth, to examine this matter.

17 And they made an end of the things perteining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priests, which had maried strange wiues,

19 Of the sonnes of Iesus, *the sonne* of Iosedec, and of *his* brethren, ‖ Mathelas, and Eleazar, and Ioribus, and ‖ Ionadan.

20 Who also gaue their hands to cast out their wiues, and offred a ramme for *their* reconciliation in their purgation.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias.

22 And of the sonnes of ‖ Phaisu, Elionas, Massias, Esmaelus, and Nathanael, and ‖ Ocidelus, and Talsas.

23 And of the Leuites, ‖ Iorabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Oondas, and Ionas.

24 Of the holy singers, ‖ Eliazurus, Bacchurus.

25 Of the porters, ‖ Salumus, and Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, ‖ Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Banaias.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and Hierielas, and ‖ Hieremoth, and Aedias.

28 And of the sonnes of ‖ Zamoth, Eliadas, Elisimus, Othonias, Iarimoth, and ‖ Sabatus, and Sardeus.

29 Of the sonnes of ‖ Bebai, Ioannes, and Ananias, and ‖ Iosabad, and Ematheas.

30 Of the sonnes of ‖ Mani, Olamus, Marmuchus, Iedaias, Iasubus, Iasael, and Ieremoth.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and ‖ Sesthel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei.

34 And of the sonnes of ‖ Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabasion, and Euasibus, and Mamnimatanaius, Elisiasis, Vamus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Esril, Azilus, Samaras, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these maried strange wiues, and put them away with their children.

37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East, * Nehe.8.1.

39 And spake to Esdras the Priest and reader, that hee should bring the Law of Moyses, which had bene giuen by the Lord God of Israel.

40 Then brought Esdras the chiefe Priest, the Law to all the multitude both man and woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And hee read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the Law, stood vpon a pulpit of wood that was prepared.

43 And there stood by him ‖ Matgathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand, ‖ Or, Mattithias.

44 And at his left hand ‖ Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias. ‖ Or, Pedaia.

45 Then Esdras tooke the booke of the Lawe before the multitude (for hee sate honourably before them all.)

46 And they all stood vpright when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

48 Then Iesus and ‖ Anus, and Sarabias, and Adimus, and Iacobus, Sabataias, Auranias, Maianias, and Calitas, Azarias, & Ioazabdus, and Ananias, *and* Biatas the Leuites lift vp their hands, and fel downe on the ground, and worshipped the Lord, ‖ Or, Bani.

49 And taught the Law of the Lord, and stood also earnestly vpon the reading.

50 Then said ‖ Aththarates to Esdras the chiefe Priest and reader, and to the Leuites that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law. ‖ Or, Nehemias.

51 Goe therefore and eate the fat meates, and drinke the sweet drinks, and send presents to them that haue not.

52 For this day is holy to the Lord and be not sory: for the Lord God will glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eate and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the words wherewith they were instructed, when they were assembled together.

‖ Or, Maasias.
‖ Or, Iedaiah.
‖ Or, Anani, and Zabiah.
‖ Or, Phashur, Elionai, Maasias, Iesmael.
‖ Or, Olridel and Alasa.
‖ Or, Iosabad, Semei.
‖ Or, Galias, Pathias, Iobudas.
‖ Or, Eliasib, and Bacur.
‖ Or, Sallum.
‖ Or, Remias.
‖ Or, Banadias.
‖ Or, Elam.
‖ Or, Iehiel.
‖ Or, Ierimoth, and Helias.
‖ Or, Zathone, Eliadas, Eliasib.
‖ Or, Sabad, and Sardai.
‖ Or, Bebe.
‖ Or, Iosabat, and Emah.
‖ Or, Bani, Olom, Malluch, Iedaia, Iasub.
‖ Or, Adin, Naatus, Laccum, Banaias.
‖ Or, Bezelel, Balnus, Manasses.
‖ Or, Hasem.
‖ Or, Mashmas, Matathias.
‖ Or, Ban, Ieremias, Mondi, Euiram.

II. ESDRAS.

CHAP. I.

1 The people is reproued for their vnfaithfulnesse. 30 God will haue another people if they will not be reformed.

THe second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob, Ezra 7. 1.

2 The son of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which *Esdras* was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.

4 * And the word of the Lord came vnto me, saying, * Isa.58.1.

5 Goe,

5 Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shal I forbeare them, vnto whom I haue done so much good?

10 * Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe. * Exod.14.8.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys Tyrus and Sidon, and haue slaine all their enemies. * Numb.21.24. Iosh.8.12.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure || way since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest. * Exod.14.29. || Or, streete. * Exod.3.10. and 4.14.

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord. * Exod.13.21.

15 Thus saith the Almighty Lord, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured: * Exod.16.13. psal 104.40.

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmured still.

17 Where are the benefites, that I haue done for you? when ye were hungry in the wildernesse, * did ye not cry vnto me, * Num.14.3.

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernesse.

19 I had pity vpon your mournings, and gaue you Manna to eat: * so ye did eate Angels foode. * Wisd.16.20.

20 * When yee were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees, * Num.20.11. wisd.11.4.

21 And I gaue you fat countries: I cast out the Canaanites, the Pheresites, and Philistims before you: * what shall I doe more for you, saith the Lord? * Isa.5.4.

22 Thus saith the Almightie Lord, * When ye were in the wildernesse at the bitter waters, being athirst, and blaspheming my Name, * Exod.15.23.

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuers sweet.

24 What shall I doe vnto thee, O Iacob? thou * Iuda wouldest not obey: I wil turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes. * Exod.32.8.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercie of mee, I will not haue pitie vpon you.

26 * When ye call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murther, * Isa.1.15.

27 Although ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the Almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye would be my people, as I am your God, and that yee would be my children, as I am your Father?

30 * I gathered you together as a henne gathereth her chickins vnder her wings: but nowe what shall I doe vnto you? I wil cast you out from my sight. * Matt.23.37.

31 * When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken. * Isa.1.18.

32 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almightie Lord, Your house shall bee desolate: I will cast you out as the wind doth the stubble.

34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall do the things that I command them.

36 Though they see no Prophets, yet shal they hate their iniquities.

37 ¶ I wil declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.) * Malach.3.1.

CHAP. LI.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

THus sayth the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a sponse, that their kinred be not continued.

7 Let their names be scattered among the heathen: let them bee put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous

vnrighteous in thee: O wicked people, remember
* Gen.19.24. * what I did vnto Sodom and Gomorah,
9 Whose land is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almighty Lord.
10 ¶ Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.
11 And I wil get me glory by them, and giue them the euerlasting tabernacles, which I had prepared for those.
12 They shal haue at will the tree of life smelling of ointment: they shall neither labour nor be wearie.
13 Go ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.
14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.
15 Mother, embrace thy children, and bring them vp with gladnesse: make their feet as fast as a pillar: for I haue chosen thee, saith the Lord.
16 And those that be dead, wil I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.
17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
18 I will send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees ladeu with diuers fruits,
19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.
20 Execute iustice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: cloth the naked.
21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blind come into the light of my cleerenesse.
22 Keepe the old and the yong that are within thy walles.
*Tob.1.17,18,19. 23 * Wheresoeuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.
24 Abide still, O my people, and rest: for thy quietnesse shall come.
25 Nourish thy children, O thou good nurse: stablish their feete.
26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.
27 Be not wearie: for when the day of trouble and heauinesse commeth, other shall weepe and be sorrowfull, but thou shalt bee merrie and haue abundance.
28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.
29 Mine hands shall couer thee, so that thy children shall not see hell.
30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.
31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercie vnto them: for I am merciful, saith the Lord almightie.
32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile,
33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.
34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Waite for your shepheard, who shall giue you euerlasting rest: for he is neere at hand, that shall come in the ende of the world.
35 Be readie to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.
36 Flee the shadow of this world: receiue the ioy of your glorie: I testifie my Sauiour openly.
37 Receiue the gift that is giuen you, and bee glad, giuing thanks vnto him, that hath called you to the heauenly kingdome.
38 Arise, and stand vp, and behold the number of those that are sealed for the feast of the Lord.
39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lord.
40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.
41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue bin called from the beginning, may be sanctified.
42 *I Esdras saw vpon mount Sion a great people whom I could not number, & they all prayse d the Lord with songs. *Reuel 7.9.
43 And in the mids of them there was a yong man higher in stature then them all, and vpon euery one of their heads he set crownes, & was higher then the others, which I marueiled at.
44 So I asked the Angel, and sayd, Who are these, my Lord?
45 Who answered, and sayd vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.
46 Then sayd I vnto the Angel, What young man is it, that setteth crowns on them, and giueth them the palmes in their hands?
47 And he answered and sayd vnto mee, It is the Sonne of God, whom they haue confessed in the world. Then beganne I greatly to commend them, that stand so strongly for the Name of the Lord.
48 Then the Angel sayd vnto me, Go thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous workes which God did for his people, are recited.
31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart,
2 Because I sawe the desolation of Sion, and the wealth of them that dwelt at Babylon.
3 So my spirit was sore mooned, so that I began to speake fearefull wordes to the most High, and sayd,
4 O Lord, Lord, thou spakest at the beginning when thou alone planteddst the earth, and gauest commandement vnto the people,
5 * And a bodie vnto Adam, without soule, who *Gen.2.7.

who was also the workmanship of thine handes, and hast breathed in him the breath of life, so that he liueth before thee,

6 And ledst him into Paradise, which thy right hand had planted, or euer the earth brought foorth.

7 Euen then thou ganest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy Commandements.

9 *But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood that came to euery one of them, which came by death to Adam,

11 Yet thou leftest one, *euen* * Noe, with his houshold, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and to whom onely thou shewedst thy will,

15 And madest an euerlasting Couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou ganest Isaac, * vnto Isaac also thou ganest Iacob and Esau, * and didst choose Iacob, and cast off Esau, and so Iacob became a great multitude.

17 And when thou ledst his seed out of Egypt, * thou broughtest them vp to the mount Sina,

18 And enclinedst the heauen and bowedst downe the earth, and didst moue the ground, and cause the depthes to shake, and didst astonish the world.

19 And thy glory went throw foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy law might bring forth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weaknesse ioyned with the Law in the hearts of the people, with the wickednes of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, & the yeres were brought to an end, * till thou diddest raise thee vp a seruant called Dauid,

24 *Whom thou commandedst to build a citie vto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is thirtieth yeere that I see many trespassing) I was discouraged.

30 For I sawe, how thou suffeedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy Commaundements.

34 Weigh thou therefore our wickednes now in the balance, and theirs also that dwell in the world, and no mention of thee shalbe found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproueth Esdras, becaust hee seemed to enter into the profound iudgements of God.

AND the Angel that was sent vnto mee, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord, And he answered mee, and said, I am sent to shew thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I saide, Tell on my Lord, Then said he vnto me, Go thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and sayde, What man is borne that can doe that, which thou requirest me, concerning these things?

7 And he said vnto mee, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But nowe haue I asked thee but of fire and wind, & of the day, whereby thou hast passed, and frō the which things thou canst not be separated, and yet thou canst giue me none answere of them.

10 Hee sayd moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe should thy vessell then bee able to comprehend the wayes of the Highest, and nowe outwardly in the corrupt world, to vnderstand the corruption,

*Or, vnto forward.

*Gen.6.11.

*Gen.7.10.

*2.Pet.3.20.

*Gen.12.1.

*Gen.17.5.

*Gen.21.3,7.
*Gen.26.25,26.
*Mal.1.2,3.
Rom.9.13.

Exod.19.1.
Deut.4.10.

*Gen.3.6.

*1.Sam.16.13.

*2.Sam.5.1.
and 7.5,13.

corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not at all, then that we should liue in wickednes, and to suffer, and not to know wherefore.

13 And he answered mee, and sayd, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs goe fight against the sea, that it may, gine place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsel and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floodes of the sea: for the sand stood vp, and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and saide, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and sayd, Thou hast giuen a right iudgment: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwel vpon earth, can vnderstād nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and sayde, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as wee daily meddle withall, *namely*, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and we are not thought worthy to obteine mercie.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and saide, The more thou searchest, the more thou shalt maruel: for the world hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euil is sowen, but the destruction thereof is not yet come.

29 If the euil now that is sowen be not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come that is sowen with good.

30 For the corne of euill seed hath bene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this time? and how much shall he bring forth vntil the harueſt come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall be cut downe, which are without number, how great an harueſt must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Haste not to bee aboue the most High: for thou laboureſt in vaine to be aboue him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruit of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and sayd, When the number of the seedes is filled in you: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, & they shal not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harueſt of the righteous is not fulfilled, because of the sin of them that dwell vpon the earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, shee cannot. And he said vnto mee, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desireſt to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shew me whether there bee more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come I know not.

47 And he sayd vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stoode, and beholde, a hote burning onen passed before mee: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before mee a watrie cloud, and sent downe much raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then saide he vnto me, Consider with thy selfe, as the raine is more then the droppes, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I praied, and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and saide, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shalbe hid. 10 Vnrighteousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected and God deliuereth them. 35 God doeth all things in season.

Neuertheleſſe,

*Iudg.9.8.
2.Sam.5.18.

*Isa.55.8,9.
Iohn 3.31.
1.Cor.2.13,14.

NEuertheleſſe, concerning the tokens, behold, the time ſhal come, that they which dwel vpon earth, ſhall be taken in a great number, and the way of the trueth ſhalbe hid, and the land ſhall be barren from faith,

2 And *iniquity ſhalbe increaſed more then thou haſt ſeene now, or haſt heard in time paſt.

3 And it ſhall come to paſſe, that one ſhall ſet in foote, and thou ſhalt ſee the land deſolate, which now reigneth.

4 Yea, if God grant thee to liue, thou ſhalt ſee after the third trumpet, that the ſunne ſhall ſuddenly ſhine againe in the night, and the moone three times a day.

5 Blood ſhall drop out of the wood, and the ſtone ſhall giue his voice, and the people ſhall be mooued.

6 And he ſhall rule, of whom they hope not that dwell vpon earth, and the fowles ſhal change place.

7 And the ſea of Sodom ſhall caſt out fiſh, make an noiſe in the night, which many ſhall not know, but they ſhall all heare the voice thereof.

8 There ſhall be a confuſion in many places, and the fire ſhall oft breake forth, and the wilde beaſtes ſhall change their places, and menſtruous women ſhall beare monſters,

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall fight one againſt another: then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecret chamber.

10 It ſhall be ſought of many, and yet not be found: then ſhall vnrighteouſneſſe and voluptuouſneſſe haue the vpper hand vpon earth.

11 One land alſo ſhall aske another, and ſay, Is righteous iuſtice gone thorowe thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obteine: they ſhall labour, but their enterpriſes ſhall not proſper.

13 To ſhew thee ſuch tokens I haue leaue, and if thou wilt pray againe and weepe as now, and faſt ſeuen dayes, thou ſhalt heare yet greater things then theſe.

14 ¶ Then I awaked, and a fearefulneſſe went thorow all my body, and my mind was feeble and fainted.

15 But the Angel that was come to talke with mee, held mee, comforted me, and ſet me vp vpon my feete.

16 And in the ſecond night, Salathiel the captaine of the people came vnto me, ſaying, Where haſt thou bene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forſake vs not, as the ſhepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then ſaid I vnto him, Go thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I faſted ſeuen dayes, mourning & weeping, as Vriel the Angel had commanded me.

21 And after ſeuen dayes the thoughts of mine heart were very grieuous vnto me againe.

22 And I had a deſire to reaſon againe, and I began to talke with the moſt High againe,

23 And ſayd, O Lord, Lord: of euery foreſt of the earth, and of all trees thereof thou haſt choſen thee one only vineyard.

24 And of all lands of the worlde thou haſt choſen thee one pit, and of all the floures of the *ground* thou haſt choſen thee one lily.

25 And of all the depths of the ſea thou haſt filled thee one riuer, and of all builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the fowles that are created, thou haſt named thee one doue, & of all the cattel that are made, thou haſt appointed thee one ſheepe.

27 And among all the multitude of people thou haſt gotten thee one people, and vnto this people whom thou loueſt, thou gaueſt a Law, that is proued of all.

28 And now, O Lord, why haſt thou giuen this one *people* ouer vnto many? and vpon one roote thou haſt ſet others, and haſt ſcattered thine only *people* among many.

29 They tread them downe, which haue withſtood thy promiſes, and beleeue not thy teſtimonies.

30 And if thou didſt ſo much hate thy people, they ſhould haue bene puniſhed with thine owne hands.

31 ¶ Now when I had ſpoken theſe words, the Angel that came to me the night afore, was ſent vnto me,

32 And ſaid vnto me, Heare me, and I wil teach thee, and hearken that I may inſtruct thee further.

33 And I ſaid, Speak on, my Lord. Then ſaid he vnto me, Thou art ſore vexed and troubled for Iſraels ſake. Loueſt thou them better then he doeth that made them?

34 And I ſaid, No, Lord: but of very ſorow haue I ſpoken: for my reines pain me euery houre, while I labor to comprehend the way of the moſt High, and to ſeeke out part of his iudgement.

35 And he ſaid vnto me, Thou canſt not. And I ſayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my grauer? ſo had I not ſeene the trouble of Iacob, and the griefe of the flocke of Iſrael.

36 And he ſaid vnto me, Number vnto me the things that are not yet come, or gather mee the drops that are ſcattered, or make me the withered flowers greene againe.

37 Open me the places that are cloſed, & bring mee foorth the windes, that are ſhut vp therein: ſhew me the image of a voice, and then will I declare thee the thing that thou askeſt, and laboureſt to know.

38 And I ſayd, O Lord, Lord, who can know theſe things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I ſpeake of theſe things whereof thou askeſt me?

40 Then ſaid he vnto me, Like as thou canſt do none of theſe things that I haue ſpoken of, ſo canſt thou not find out my iudgement, nor the leaſt benefit that I haue promiſed vnto my people.

41 Then I ſaid, Behold, O Lord, the laſt things are preſent vnto thee, and what ſhall they do that haue bene before me, or we that be nowe, or they that ſhall come after vs?

42 And he ſaid vnto mee, I will compare my iudgement vnto a ring: as there is no ſlackenes of the laſt, ſo there is no ſwiftneſſe of the firſt.

43 Then I anſwered, and ſayd, Couldeſt thou not make at once thoſe that haue bene, thoſe that are now, & thoſe that ſhall come, that thou mighteſt ſhew thy iudgement the ſooner?

44 Then

Matth. 24. 12.

44 Then answered he me, The creature, sayd he, can not present the Creator, neither can the world holde them at once, that shall be created therein.

45 And I said, As thou hast taught thy seruant that thou which giuest strength *to all*, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also conteine all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest foorth? require her to bring forth ten at once.

47 And I sayde, Surely she cannot, but by distance of time.

48 Then sayd he vnto me, So haue I diuided the number of the earth by times, when seede is sowen vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth she nere vnto age?

51 He answered me, and said, Aske a woman that traueileth, and she will tell thee,

52 Say vnto her, Wherfore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And shee shall answere thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whom doest thou gouerne thy workemanship.

CHAP. VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children. 15 The felicity of the age to come.

AND he sayd vnto me, In the beginning when the round world was made, and before the borders of the worlde were set, and before the windes blew one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

3 Before the faire flowres did appeare, before the mooueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that now sinne, were turned away, and they that haue layd vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and sayd, What shalbe the diuision of times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, Iacob held fast the heele of Esau. Gen. 25. 26.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an ende to shew thy seruant thy tokens, whereof thou shewedst mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest, shall not be mooued.

15 And therefore when hee speaketh, be not afrayd: for of the ende shall be the worde, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is mooued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it sayd, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth.

19 And when I begin to inquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away, shal be sealed, then will I shew these signes: the books shalbe opened before the heauen, and they shal see all it together.

21 And the children of a yeere old shall speake with their voices: the women with child shal bring forth vntimely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shal suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shalbe suddenly afrayd.

24 At that time shal friends fight with friends, as with enemies, & the earth shall feare with them: the springs of the wels shal stand still, and in three houres they shall not run.

25 Whosoeuer remaineth from all these things that I haue told thee, shalbe saued, and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shalbe changed, and turned to another meaning.

27 For euill shall be put out, and deceit shalbe quenched,

28 But faith shall flourish: corruption shalbe ouercome, and the trueth which hath bene so long without fruit, shall come forth.

29 ¶ And when he talked with me, behold, I looked a litle vpon him before whom I stood.

30 And these words said he vnto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I wil tell thee more things, and greater then these, which I haue heard thee in the day.

32 For thy voice is heard before the Highest: surely the mighty hath seen thy righteous dealing: he hath seene also thy chastity, which thou hast kept since thy youth.

33 There-

33 Therefore hath he sent me to shew thee all these things, & to say vnto thee, Be of good comfort, and feare not.

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe & fasted seuen dayes in like maner, that I might fulfill the three weeks which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse,

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should bee made, and the worke followed thy word.

39 And then was there the spirit, & the darknesse was on euery side with silence: there was no mans voice as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedst, that the waters should bee gathered together in the seuenth part of the earth: sixe parts didedst thou drie, and kept them to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great & innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowers of vnchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, & of the moone, and the order of the starres,

46 And gauest them a charge, to doe * seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saydest vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, as fowles & fishes: and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praise thy wonderous works.

49 Then didst thou prepare two liuing things: the one thou calledst ‖ Behemoth, and the other thou calledst Leuiathan.

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not holde them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwel in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the works, which thou hast created, of him come we all, and the people also whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth frō a vessell.

57 And now, O Lord, beholde, these heathen, which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy feruent louer) are giuen into their hands.

59 If the world then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement, 43 after the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercie and goodnesse of God.

AND when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he layd vnto me, Vp Esdras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, & to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betweene the fire and the water, so that there could but one man goe there.

9 If this city were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorow and trauell: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortall fruit.

14 If then they that are liuing labour not to enter by these straight and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou mooued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

* Gen.1.1.
* Gen.1.14.
* Gen.1.14. and 15. deut.4.19.
* Gen.1.20.
‖ Or, Euach.

17 Then said I, O Lord, Lord, *seeing thou hast ordeined in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly & suffer straitnesse, shall not see the large things.

19 Then he sayd vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should do to haue life, and what they should obserue, to auoid punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deeds, & denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and shee shall come forth, and be seene, that is now vnder the earth.

27 And whosoeuer shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeres.

29 After these same yeeres, shall my sonne Christ die, and all men that haue life.

30 And the world shall be turned into the old silence for seuen dayes, as in the fore-iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seat of iudgement, and miseries shal vanish away, and long suffering shall haue an end.

34 Iustice only shall continue: the trueth shal remaine, and faith shalbe strong.

35 The worke shall follow, & the reward shall be shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wildernesse,

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuary,

39 * And Elias for those that receiued raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickeduesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end, oft times honour is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shalbe the end of this world, and the beginning of the immortality to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shal grow vp, and the verity shall spring vp.

45 Then shal no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first & last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned:

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? *for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that we be tied our selues to deadly vanity?

51 And that there should bee appointed vs dwellings of health and safety, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruit remaineth incorruptible, wherein is safety and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them which haue abstained, should shine more then the starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battell, which man, that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victory, he should receiue the thing that I said.

59 For this is the life whereof Moyses spake vnto the people, while he liued, saying, * Chuse thee life that thou mayest liue.

60 Neuertheless, they beleeued him not, neither the Prophets after him, nor me also which haue sayd vnto them,

61 That heauinesse should not so be to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then, & said, I know Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pity on those that walke in his Law.

64 And

* Deut 8.1.
* Gene.18.23.
* Exod.32.3.
* 2.Sam 24.17.
* 2.Chron.6.14.
* 1.King.17.21. and 18.41.45.
* 2.King.19.15.
* Rom.5.18.
* Deut.30.19.

Rom.2.4. 64 And that he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercy: for he ouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euil, might be reliued from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if hee, being Iudge, forgaue not those that he healed with his word, and tooke away the multitude of sinnes,

70 There should peraduenture be very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayer for him & for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniust.

AND he answered mee, saying, The most High made this world for many, but the world to come for few.

2 I wil tel thee a similitude, O Esdras. As when thou askest the earth, it shal say vnto thee, that it giueth much earthly matter to make pots, but little dust that golde commeth of, so is it with the worke of this world.

*Matth.20.16. 3 * There be many created, but few shall bee saued.

4 Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreate thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, & we all are one workemanship of thine hands, as thou hast said.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, the creature is preserued by fire & water, and the worke, created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that conteineth, & that which is contained, shall both bee preserued, and when time is come, the wombe, being preserued, deliuereth the thing that grew in it.

10 For thou hast commaunded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts,

11 That ỳ thing, which is created, may be nourished for a time, til thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousnes, nourterest it in thy law, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroiest him, which with so great labours is fashioned, it is an easie thing to appoynt by thy Commandement, that the thing also which is made, might be preserued.

15 Now therfore, O Lord, I wil speake (as touching men in generall thou shalt rather prouide) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, aswel for my selfe, as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden comming of the Iudge, which is to come.

19 Therefore heare my voice, & vnderstand my words, which I wil speake before thee. The beginning of ỳ words of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glory incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in wind and fire, whose word is true, & sayings stedfast: whose cōmandement is strong, and gouernment terrible,

23 Whose looke drieth vp the depths, & wrath maketh the mountains to melt away, as the thing beareth witnesse,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not be thy wil to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them that alway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs, thou shalt bee called mercifull towards vs which haue no works of righteousnesse.

33 For the righteous, which haue layd vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortal generatiō, that thou shouldest be so grieued towards it?

35 * For verely there is no man among them that be borne, but he hath done wickedly, nor any ỳ doth confesse thee, which hath not done amisse. *1.King.8.46. 2.chron.6.36.

36 For in this, O Lord, thy righteousnes, & thy goodnes shalbe praised, if thou be mercifull vnto them, which haue not ỳ substance of good works.

37 ¶ Then answered he me, & said, Some things hast thou spoken aright, and according vnto thy words it shall be.

38 For I wil not verely consider the works of them, before the death, before the iudgement, before destruction:

39 But* I wil reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue. *Gene.4.4.

40 Like as I haue spoken now, so shal it come to passe.

41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and sayd, If I haue found grace, let me speake.

43 Like as the husbandmans seed perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine handes, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lord, but spare thy people, & haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature aboue mee: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy self, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among ye righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made ready: the city is builded, & rest is prepared, perfect goodnesse & absolute wisedome.

53 The roote of euil is sealed vp from you: the weakenesse and moth is destroyed from you, and into hell flieth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had liberty, they despised the most High: they contemned his law and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die. *Psal.14.1. and 53.1.

59 For as ye thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and sayd,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Tormentes for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and sayde, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visit the world which he made.

3 Therefore whē there shalbe seene an *earthquake in the world, and an vprore of the people, *Matth.24.7.

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shal escape safe, & shalbe deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shalbe preserued from the said perils, & shal see my saluation in my land, and within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of themselues, which now haue abused my wayes: and they that haue cast thē out despitefully, shal dwel in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my law, while they were yet in liberty, and when they had yet leisure of amendment, and would not vnderstand, but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more careful, to know how the vngodly shalbe punished, but inquire how the righteous shal be saued, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now and will speake it hereafter, that there bee many moe of them which perish, then of them that shall be * saued, *Chap.8.3. matth.20.16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the maners of thē that are created in this world, that is made, are corrupted by a perpetuall seede, and by a Law, whereout they cannot rid themselues.

20 So I considered the worlde, and beholde there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therfore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheleſse, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate only of the floures

of

of the field, and eate no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then I will come, and talke with thee.

26 So I went my way, as hee had commanded me, into the field, which is called Ardath, & there I sate among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, & mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, *thou declaredst thy self vnto our fathers in ỳ wildernes, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expresly spakest vnto them, saying, Heare mee, O Israel, and marke my wordes, thou seed of Iacob.

31 For beholde, I sow my Lawe in you, that it may bring foorth fruit in you, and that ye may be honoured by it for euer.

32 But our Fathers which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruite of the Lawe appeare, neither could it, for it was thine.

33 *For they that receiued it, perished because they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherin a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therin, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side *I saw a woman which mourned sore, and lamented with a loud voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am sore vexed in my mind, and brought very low.

42 Then I sayde vnto her, What aileth thee? tell me.

43 And shee said vnto mee, I thy seruant haue bene barren, and haue had no child, hauing an husband thirtie yeeres.

44 And euery houre, and euery day these thirtie yeeres, I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaid, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also and all they of my countrey, and we gaue great honor vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrewe the lights, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field as thou seest,

4 And am not purposed to return into the city, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman aboue all other, seest thou not our heauines, & what commeth vnto vs?

7 For Sion our mother is all woful, and is sore afflicted, and mourneth extremely.

8 Seeing we be all now in heauines, and make our mone (for we be all sorowfull) art thou sorie for one sonne?

9 Demand the earth, and shee shall tell thee that it is shee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art sorie but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt bee commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto mee, I will not, I will not go into the city, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Doe not so, but be counselled: for how many falles hath Sion? Be of good comfort because of the sorow of Ierusalem.

21 For thou seest that our Sanctuary is layde waste: our altar is broken downe: our Temple is destroyed:

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlesticke is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priestes are burnt, and our Leuites are caried into captuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoiled, and our children destroied, and our yong men are brought into bondage, and our strong men are become weake,

* Exod. 19. 9. and 24. 3 deut. 4. 12.

* Exod. 32. 28.

* Chap. 10. 44.

23 And, which is the greatest of all, Sion the seale hath lost her worship: for shee is delivered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorowes, that the Almightie may bee mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraide of her and mused what it might be.

26 And behold, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cried with a loude voice, and said,

28 Where is Vriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and hee tooke mee by the right hand and comforted mee, and set mee vpon my feete, and said vnto me,

31 What ayleth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorie?

32 And I said, Because thou hast forsaken me, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doth my mind, being hauty, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informee thee, and tell thee wherefore thou art afraid: for the most High hath reueiled many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while ago.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a city builded.

43 And where as she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and whereas she tolde thee (euen shee which thou seest now as a citie builded)

45 And as touching that she saide vnto thee, that she was barren thirtie yeres, this was concerning that, there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the city, and offered offerings: then bare the barren a sonne.

47 And whereas she tolde thee, that shee nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas shee told thee that her sonne, as his chance was, died when shee came into her chamber, that is the fal that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the most High seeth, that thou art sory in thy mind, and because thou suffereſt with all thine heart for her, he shewed thee the clearenesse of her glory, and the fairenesse of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knewe that the most High woulde shew these things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beauty and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High wil do vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

CHAP. XI.

1 The vision of an egle comming forth of the sea, and of her feathers. 37 Of a lyon comming out of the forest.

THen saw I a dreame, and beholde, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saw, and behold, she spred her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreouer, I sawe that the eagle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the egle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheleſse, I saw that the voice went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And

* Chap. 4. 1.

* Chap. 5. 20.

12 And I looked, and behold vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, & reigned: it continued a long time

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & behold in processe of time the feathers that followed, stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the egles bodie, but two heads that rested, and sixe wings.

24 Then sawe I also that two wings diuided themselues from the sixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of the heads ỳ were at rest, which was in the middes: for that was greater then the two.

30 And then I saw, that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare & bare rule in it, ouer al those that dwelt vpon earth with much labour, & it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, & ouer those ỳ dwelt therein.

35 And I beheld, and loe the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voice which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold as it were a Lion that roareth, running hastily out of the wood: and I saw that hee sent out a mans voice vnto the egle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of the foure beastes remainest whom I made to reign in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beasts that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged ỳ world with truth

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued liars, & destroyed the dwellings of them that brought foorth fruit, and hast cast downe the wals of such as did thee no harme,

43 Therefore is thy wrongful dealing come vp vnto the most High, & thy pride vnto the mighty.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,

46 That all the earth may bee refreshed, and come againe as one deliuered from thy violence, and that shee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lion spake these words to the Egle, I saw,

2 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the egle was burnt, so that the earth was in great feare. The I awaked out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto me in that thou searchest out the wayes of the most High,

5 Loe, yet am I wearie in my mind, and verie weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now I wil beseech the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer indeede be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation & difference of this horrible sight, that thou maiest perfectly comfort my soule,

9 Seeing thou hast iudged me worthy to shew me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The egle, whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. * Dan. 7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shal be feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not goe out from the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the midde time commeth, there shalbe foure kept a time, whiles his time beginneth to come, that it may bee ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Egle:

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And wheras thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last hee shall fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood & roaring, and speaking vnto the eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the wind which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprooue them, and cast before them their spoyles.

33 For he shal set them aliue in the iudgement, and shall rebuke them and correct them.

34 For he wil deliuer the residue of my people by affliction, which are preserued vpon my borders, and he shal make them ioyful, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, & these are the interpretations.

36 Thou onely hast beene meet to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, how much better had it beene for vs, that we had beene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowd voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and bee not heauie, thou house of Iaakob.

47 For the most High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed frō you, but am come into this place to pray for the desolation of Sion, ȳ I might seeke mercie for the low estate of your Sanctuarie.

49 And now goe your way home euerie man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained stil in the field seuen dayes, as he had commanded me, and did eate onely of the flowers of the field, and had my meate of the herbes in those dayes.

CHAP. XIII.

The vision of a winde comming forth of the sea, 3 which became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a wind from the sea, and it moued all the waues thereof.

3 And I looked, & behold, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure winds of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, he graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene ȳ countrey or place whereout the hill was grauen, and I could not.

8 I saw after these things, and behold, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuertheless when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for he held no sword nor any instrument of warre.

10 But only, as I saw, he sent out of his mouth, as it had bene a blast of fire, and out of his lips the wind of the flame, and out of his tongue hee cast out sparkes and stormes.

11 And

11 And they were all mixt together, *even* this blast of fire, the winde of the flame, and the great storme, and fel with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afrayd.

12 ¶ Afterward, sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and sayd,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Wo vnto them that shalbe left in those dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are layd vp in the latter dayes, which shall come both vnto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet it is easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered hee mee, and sayd, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in that time, hee shall keepe himselfe. They that be fallen into danger, are such as haue workes and faith toward the most Mighty.

24 Know therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The same is hee whom the most High hath kept a great season, who by his own selfe shall deliuer his creature, and he shall order them that are left behind.

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that hee neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will beginne to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place * and nation against nation, and realme against realme. * Mat.24.7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne be reuealed, whom thou sawest go vp as a man.

33 And when all the people heare his voyce, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But he shall stand vpon the top of mount Sion.

36 And Sion shall come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill grauen foorth without any hands.

37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will hee destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, *in the time of Oseas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land. * 2.King.17.3.

41 But they tooke this counsel to themselues, that they would leaue the multitude of the heathen, and go forth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they passed in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, *and stayed the springs of the blood til they were passed ouer. * Exod 14.21. Iosh.3.15,56.

45 For thorow the countrey there was a great iourney, euen of a yeere and an halfe, and the same region is called || Asareth. || Or, Arsareth.

46 Then dwelt they there vntil the latter time: and when they come forth againe,

47 The most High shall holde still the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that bee left behind of thy people, are those that be found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shal defend the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then sayd I, O Lord, Lord, shew mee this, wherfore haue I seene the man comming vp from the middes of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my Sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisedom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will

I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praising the most High for the wōders which he did in time,

58 Which hee gouerneth, and such things as come in their seasons: and there I sate three daies.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an Oke, and behold, there came forth a voice vnto me out of the bush, and sayd, Esdras, Esdras.

2 And I sayd, Here am I, Lord, and stood vp vpon my feete.

3 Then sayd hee vnto me, *In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I told him many wonders, and shewed him the secrets of the times and the end, and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the things that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times bee ended.

9 For the world hath lost his youth, and the times begin to waxe old.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I wil go as thou hast commanded mee, and reforme the people, which are present: but they that shall bee borne afterward, who shall admouish them?

20 Thus the world is set in darkenes, and they that dwell therein are without light.

21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the works that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath bene done in the world since the beginning, which was written in thy Law, that men may find the path, and that they which wil liue in the latter dayes, may liue.

23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,

24 But prepare thee many box tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not bee put out till the things bee performed, which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfit men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

27 Then went I forth, as hee commanded me, and gathered all the people together, and said,

28 Heare these words, O Israel.

29 *Our fathers at the beginning were strangers in Egppt, from whence they were deliuered,

30 And receiued the Lawe of life, *which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes which the most High commanded you.

32 And for so much as he is a righteous Iudge, he tooke from you in time the thing that hee had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, yee shal be kept aliue, and after death shall ye obteine mercy.

35 For after death shall the iudgement come, when we shall liue again: and then shal the name of the righteous be manifest, and the works of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the fiue men, as he commanded me, and we went into the field, & remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, *open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, hee reached mee a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunk it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memorie,

41 And my mouth was opened, & shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes they wrote two hundreth and foure bookes.

45 And when the fourtie dayes were fulfilled, the most high spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuenty last, that thou mayest giue them to the wise among the people.

47 For in them is the veine of vnderstanding, and

*Exod.3.2, 8.

*Gen.47.4.

*Actes 7.53.

*Ezech.3.2.

and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come one the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophesie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of speakers trouble thee, that speake against thee.

4 For euery vnfaithful shal die in his vnfaithfulnesse.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,* the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto mee all the innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mightie hand, and stretched out arme, and smite it with plagues as afore, & wil destroy al the land therof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shall be sedition among men, and one shall inuade another: they shall not regard their king, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shalbe troubled, the houses shall be afraid, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shal destroy their houses with the sword, and their goods shalbe spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the kings of the earth to reuerence mee, which are from the || East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to then.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shal the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For nowe are the plagues come vpon the world, & ye shal remaine in them: for God wil not deliuer you because ye haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be caried as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shal goe forth as the bores of the forest, and shal come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shal the dragons haue the vpper hand, and remember their nature, & shal turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their host shalbe feare and dread, and strife among their kings.

34 Behold cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shal smite one vpon another: and they shall smite downe a great multitude of stars vpon the earth, euen their owne starre, and the blood shalbe from the sword vnto the belly.

36 And the dongue of man vnto the camels litter.

37 And there shall bee great fearefulnesse and trembling vpon earth, and they that see the wrath, shall be afrayd, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, & part from the West.

39 And from the East shall windes arise, and shall open it with the cloud, which he raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 As the great and mighty cloudes shall bee lift vp full of wrath, and the starre, that they may make all the earth afrayde, and them that dwell therein, and that they may powre out ouer euery hie place, and lifted vp, an horrible constellation,

41 As fire & haile, and flying swords, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

42 And they shall breake down the cities and walles, and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afrayd.

44 They

* Rom. 6. 10. and 19. 2.

|| Or, West.

44 They shal come to her, and besiege her, and shal powre forth the constellation, & al the wrath against her: then shall the dust and smoke goe vp vnto the heauen, & all they that be about her, shal bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

45 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast folowed her that is hated in all her works, and in her inuentions: therefore saith God,

49 I wil send plagues vpon thee, widowhood, pouerty, and famine, and the sword, & pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shalbe dried vp as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine handes, and said ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome *shall be* in thy bosome: therfore shalt thou receiue a reward.

56 As thou hast done vnto thy chosen, sayeth the Lord, so will God do vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shalbe broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shal die of hunger, and eat their owne flesh, & drinke their own blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shal root out one part of thy land, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast down, thou shalt be to them as stubble, and they shal be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shal they carie away captiue, and shal spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria. 18. 38 Of the euils that shall come vpon the world, with admonition how to gouerne themselues in afflictions. 54 To acknowledge their sinnes, and to commit themselues to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced.

WOe to thee, Babylon and Asia: woe to thee Egypt and Syria.

2 Girde your selues with sacke & haircloth, and mourne your children, and bee sorie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungrie Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 Hee shall cast lightnings, and who shall not feare? he shal thunder, and who shal not be afraid?

8 The Lord shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glorie of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to bee shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shal not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mighty archer, returneth not backward, so the plagues that shalbe sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who wil deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers shall feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, vitailes shalbe so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dongue, and there shall bee no man to comfort them: for the earth shall bee wasted, and the cities shall bee cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shall tread them? for al places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall bee ten left, and two of the fielde, which shall hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaineth three or foure olives in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shalbe three or foure left by them that search their houses with the sword.

26 And the earth shalbe left waste, & the fields thereof

thereof shall waxe olde, and her wayes and all her pathes shall growe full of thornes because no man shall trauell therethrough.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shal their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lorde, heare these things, and marke them.

30 Beholde the word of the Lorde, receiue it: beleeue not the gods of whom the Lord speaketh: behold, the plagues draw neere, and are not slacke.

31 As a trauelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues bee slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as he that winneth not: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therfore, they that labour, labour in vaine:

39 For strangers shall reape their fruites, and spoile their goods, & ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their honses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when she decketh her selfe, and shall accuse her openly, when he shall come that shall bridle the author of all sinne vpon the earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall bee taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lorde God and his glory.

Luke 16.16. 46 Behold, the Lord knoweth all the workes of men, their imaginations, their thoughts & their hearts.

*Gen.1.1. 47 *For assoone as he saide, Let the earth bee made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he* knoweth the number of them. *Psal.147.4.

49 He searcheth the depth, and the creatures thereof: hee hath measured the sea, and what it conteineth.

50 He hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vaute, vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the toppe of the mountaines, to powre out floods vpon the high rocks to water the earth.

53 He made man, and put his heart in the mids of the body, and gaue him breath, life and vnderstanding.

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when yee sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out all his workes, and will put you all to shame.

57 And when your sins are brought forth before men, ye shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What wil ye doe, or how will ye hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, & meddle no more from henceforth with them: so shall God lead you forth, and deliuer you from all trouble.

60 For behold, the heare of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in euery place and cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shalbe like maddemen: they shal spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, behold, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afraide: doubt not, for God is your captaine.

67 Who so keepeth my Commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

TOBIT.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equitie. 8 His charitie and prosperitie. 23 Hee fleeth, and his goods are confiscate, 25 And after restored.

THe booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the son of Gabael, of the seed of Asael, and of the tribe of Nephthalim,

Tobias, being captiue amongst the Assyrians, did not leaue the way of trueth.

2 Who in the time of ‖Enemessar King of the Assyrians was* ledde away captiue out of Thisbe, which is at § right hand of that citie which is called properly Nepthalim, in Galilee aboue Aser.

‖Or, Salmanasar.

*2. King. 17. 3.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren which were of my nation, and came with me to Niniue into the land of the Assyrians.

Tobias was merciful.

4 And when I was in mine owne countrey in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all § tribes should sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and built vp for all ages.

5 * Nowe all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

*1 King. 12. 30.

He fled from idoles.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feastes* bringing the first fruites, and the tenth of beastes, with that which was first shorne, and offered them at the altar to the Priestes of the children of Aaron.

*Exod. 22. 29. deut. 12. 6.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it euery yeere at Ierusalem.

8 The thirde *tenth part* I gaue vnto them to whom it was meete, as Debora my fathers mother had commaunded mee: for my father left me as a pupill.

He marrieth to wife Anna, which beareth him Tobias.

9 ¶ Furthermore when I was come to the age of a man, I married Anna of* mine owne kinred, and of her I begate Tobias.

*Numb. 36. 7.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the* bread of the Gentiles.

*Gen. 43. 32.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanasar.

13 Therefore the most High gaue me grace and fauor before Enemessar, so that I was his purueior.

14 ¶ And I went into Media, & I deliuered ten talents of siluer to Gabael the ‖brother of Gabrias ‖ in the land of Media.

‖Or, sonne.
‖Or, in Rages a city of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

‖Or, Salmanasar.

16 ¶ But in the time of ‖Enemessar, I gaue many almes to my brethren, & gaue my bread to them which were hungry,

The charitie of Tobias.

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.

*2. King. 19. 35, 36. isa. 37. 36, 37. eccles. 48. 18, 22. 1. mac. 7. 41. 2. mac. 8. 19.

18 And if the King Sennacherib had slaine any when he* was come and fled from Iudea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

Tobit fleeth from the face of Sennacherib.

19 Therfore when a certaine Niniuite had accused me to the King, because I did burie them, I hid my self: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuertheless* within fiue and fiftie dayes, two of his sonnes killed him, and they fled into the mountaines of Arrarath, *and* Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accompts and ouer all his domesticall affaires Achiacharus my brother Anaels sonne.

*2. King. 19. 37. 2. chron. 32. 21.

Tobit returneth.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accompts: so Sarchedonus apointed him next vnto him, and hee was my brothers sonne.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 Hee leaueth the feast to burie the dead. 10 How he became blind. 12 His wife laboureth for her liuing. 14 She reproacheth him bitterly.

NOw when I was come home againe, and my wife Anna was restored vnto me with my son Tobias, in the feast of Pentecost, which is the holy *feast* of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

Tobit doeth bid to dinner those which feare God.

2 And when I saw abundance of meat, I said to my sonne, Go, & bring what poore man soeuer thou shalt find of our brethren which doeth remember God, and loe I will tarie for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out into the market place.

Tobit leaueth his ghests, taketh vp the dead body to his house to bury it.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntil the going downe of the Sunne.

5 Then I returned and washed, and ate my meate in heauinesse,

6 Remembring that prophecie of * Amos, which had said, Your solemne feastes shalbe turned into mourning, and your ioyes into wailing.

*Amos 8. 10. 1. mac. 1. 41.

7 Therefore I wept, & after the going downe of the Sunne I went and made a graue and buried him.

Tobit is rebuked of his neighbours.

8 But my neighbours mocked mee, and said, Doth he not feare to die for this cause, who * fled away, and yet, loe, he burieth the dead againe?

*Chap. 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme doung into mine eyes, and a whiteness came in mine eyes, and I went to the Physitions, but they helped mee not. Moreouer, Achiacharus did nourish mee, vntill I went into Helimais.

He is made blind for an example of patience to his posterisie.

11 And my wife Anna did take womens workes to doe.

The wife of Tobit laboureth for her liuing.

12 And when shee had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began

to bleat, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawfull to eat any thing that is stollen.

14 But she sayd, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush, because of her. Furthermore she said, * Where are thine almes, and thy righteousnesse? behold, they all now appeare in thee.

The innocencie of Tobit.
*Deut.22.1.
*Iob.2.9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I, being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy ways are mercy & trueth, & thou iudgest truely and iustly for euer.

3 Remember me, & looke on me, neither punish me according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherfore thou hast deliuered vs *for a spoile and vnto captiuity, & to death, & for a prouerbe of a reproch to all them among whom we are dispersed, and now ‖ thou hast many and iust causes

5 To do with me according to my sinnes, and my fathers, because we haue not kept thy cõmandements, neither haue walked in truth before thee.

6 Now therfore deale with me as seemeth best vnto thee, & command my spirit to be taken from me, that I may be dissolued, & become earth: for it it better for me to die then to liue, because I haue heard false reproches, & am very sorowfull: command therfore that I may be dissolued out of this distresse, *and goe* into the euerlasting place: turne not thy face away from me.

7 ¶It came to passe the same day that in Ecbatane a city of Media, Sarra the daughter of Raguel was also reproched by her fathers maids,

8 Because she had bene married to seuen husbands, whom Asmodeus the euil spirit had killed, before that they had lien with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou ‖ beat vs for them? if they be dead, go thy ways hence to them, that we may neuer see of thee either sonne or daughter.

10 When she heard these things, she was very sorowfull, so that shee thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I do this, I shal slander him, and shall bring his age to the graue with sorow.

11 Then shee prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy works praise thee for euer.

12 And now, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lorde, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any manchild to be his heire, neither any † neere kinseman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen *husbands* are now dead, and why should I liue? But if it please not thee that I should die, command to looke on me, and to pitie me that I doe no more heare reproch.

16 So the prayers of them both were heard before the Maiestie of the great God.

17 And Raphael was sent to heale them both, *that is*, to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euil spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe frõ her chamber.

*Deut.28.15,37.
‖ Or, thy iudgements are many and true.
Sarra is checked of her fathers maids.
‖ Or, when shee beat them for their faults they said.
Sarra prayeth and beseeth, that shee may be deliuered from shame.
The innocencie of Sarra.
Her chastitie.
† Greeke, neere kinsman.

The prayers of Tobit and Sarra are heard both at a time.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred *the siluer which he had deliuered to Gabael in Rages *a citie* of Media,

2 And sayd with himselfe, I haue wished for death: wherefore do I not call for my sonne Tobias that I may admonish him before I die.

3 And whẽ he had called him, he said, My son, after that I am dead, bury me, and despise not thy mother, but * honour her all the daies of thy life, and do that which shal please her, & anger her not.

4 Remember, my sonne, how many dangers she susteined when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

6 My sonne, set our Lord God alwayes before thine eies, and let not thy will be set to sinne, or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the waies of vnrighteousnesse, for if thou deale truely, thy doings shall prosperously succeed to thee, and to all them which liue iustly.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 *Giue almes according to thy substãce: if thou haue but a litle, be not afrayd to giue a litle almes.

9 For thou layest vp a good store for thy selfe against the day of necessity,

10 * Because that almes doeth deliuer from death, and suffereth not to come into darkenesse.

11 For almes is a good gift before the most Hie to all them which vse it.

12 Beware of all *whoredome, my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seed shall inherit the land.

13 Now therfore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, & much trouble, and in fiercenesse is scarsity, and great pouerty: for ‖ fiercenesse is the mother of famine.

14 Let not the* wages of any man, which hath wroght for thee, tary with thee, but giue him it out of hand: for if thou serue God, he wil also pay thee: be circumspect my sonne, in all things that thou doest, & be wel instructed in all thy conuersation.

15 *Do that to no man which thou hatest: drink not wine to make thee drunken, neither let drunkennesse

*Chap.1.14.
Tobits exhortation to his sonne, when he thought he should die.
The mother is to be reuerenced.
*Exod.20.12.
*ecclu.7.27.
God must be in our hearts.
Almes.
*Prou.3.9.ecclu.4.1.and 14.13.
*Luke 14.13.
ecclus.35.10.
*Ecclus 29.13.
Adulterie.
*1.Thess.4.3.
Pride.
‖ Or, vnprofitablenesse.
Wages of an hired seruant.
*Leuit.19.13.
deut.24.14,15.
*Mat 7.12.
luke 6.31.

kemeſſe goe with thee in thy iourney.

16 *Give of thy bread to the hungry, & of thy garments to them that are naked, and* of all thine abundance giue almes, and let not thine eye be enuious when thou giueſt almes.

17 ‖ Powre out thy bread on the buriall of the iuſt, but giue nothing to the wicked.

18 Aske counſell alway of the wiſe, and deſpiſe not any counſell that is profitable.

19 Bleſſe thy Lord God alway, & deſire of him that thy wayes may be made ſtraight, and that all thy purpoſes and counſels may proſper: for euery nation hath not counſell: but the Lord giueth all good things, and he humbleth whom he wil, as he will: now therfore, my ſonne, remember my commandements, neither let them at any time depart out of thy minde.

20 *Furthermore, I ſignifie this to thee, that I deliuered ten talents to Gabael the ſonne of Gabrias at Rages in Media.

21 And feare not, my ſonne, foraſmuch as we are made poore: for thou haſt many things, if thou feare God, & flee from all ſinne, and doe that thing which is acceptable vnto him.

CHAP. V.

Tobias ſent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

TObias then anſwered, & ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receiue the ſiluer, ſeeing I know him not?

3 Then he gaue him the hand writing, & ſaid vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to ſeeke a man, he found Raphael the Angel.

5 But he knew not, and ſaid vnto him, May I goe with thee into the land of Media? and knoweth thou thoſe places well?

6 To whom the Angel ſaid, I wil go with thee, for I haue remained with our brother Gabael.

7 Then Tobias ſaid to him, Tary for me, till I tell my father.

8 Then he ſayd vnto him, Goe, and tary not: ſo hee went in and ſayd to his father, Beholde, I haue found one, which will goe with mee. Then he ſayd, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſayd vnto him, Brother, ſhew me of what tribe and familie thou art.

11 To whom he ſaid, Doeſt thou ſeeke a ſtocke or familie, or an hired man to go with thy ſonne? Then Tobit ſayd vnto him, I would know, brother, thy kindred and thy name.

12 Then he ſayd, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit ſaid, ‖ Thou art welcome, brother: be not now angry with mee, becauſe I haue inquired to know thy kinred and thy family: for thou art my brother, of an honeſt & good ſtocke: for I know Ananias and Ionathas, ſonnes of that great Samarias: for wee went together to Ieruſalem to worſhip, and offred the firſt borne, and the tenths of the fruits, and they were not deceiued with the error of our brethren: my brother, thou art of a great ſtocke.

14 But tell me, What wages ſhall I giue thee? wil thou a great a day and things neceſſary, as to mine owne ſonne?

15 Yea, moreouer if ye returne ſafe, I will adde ſomething to the wages.

16 So they agreed. Then ſaid he to Tobias, Prepare thy ſelfe for the iourney, & goe you on Gods Name. And when his ſonne had prepared all things for the iourney, his father ſayd, Goe thou with this man, & God which dwelleth in heauen, proſper your iourney, & the Angel of God keepe you company. So they went forth both and departed, and the dog of the yong man with them.

17 But * Anna his mother wept, and ſayd to Tobit, Why haſt thou ſent away our ſonne? is he not the ſtaffe of our hand to miniſter vnto vs?

18 Would to God we had not laid money vpon money, but that it had bene caſt away in reſpect of our ſonne.

19 For that which God hath giuen vs to liue with, doeth ſuffice vs.

20 Then ſaid Tobit, Be not careful, my ſister: he ſhall returne in ſafety, and thine eyes ſhal ſee him.

21 For the good Angel doth keepe him company, and his iourney ſhall be proſperous, and he ſhall returne ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fiſh. 7 Raphael ſheweth him certaine medicines. 10 He conducteth him toward Sarra.

AND as they went on their iourny, they came at night to the flood Tygris, and their abode.

2 And when the yong man went to waſh himſelfe, a fiſh leaped out of the riuer, and would haue deuoured him.

3 Then the Angel ſaid vnto him, Take the fiſh. And the yong man tooke the fiſh, and drew it to land.

4 To whom the Angel ſayd, Cut the fiſh, and take the heart and the liuer, and the gall, and put them vp ſurely.

5 So the yong man did as the Angel commanded him: and when they had roſted the fiſh, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man ſayde to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fiſh?

7 And he ſayd vnto him, Touching the heart, and the liuer, if a deuil or an euil ſpirit trouble any, we muſt make a perfume of this before the man or the woman, and he ſhalbe no more vexed.

8 As for the gal, anoint a man that hath whiteneſſe in his eyes, and he ſhalbe healed.

9 ¶ And when they were come nere to Rages,

10 The Angel ſaid to the yong man, Brother, to day we ſhal lodge with Raguel, who is thy couſin: he alſo hath one only daughter named Sarra: I wil ſpeak for her that ſhe may be giuē thee for a wife.

11 For to thee doth * the right of her pertaine, ſeeing thou alone art the remnant of her kinred,

12 And the maide is faire and wiſe: now therefore heare me, & I wil ſpeak to her father, that we may make the mariage when we are returned from Rages: for I know that Raguel can not marry her to another according to the law of Moſes: els he ſhould deſerue death, becauſe the right doeth rather appertaine to thee then to any other man.

13 Then the yong man anſwered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to ſeuen men, who all died in the mariage chambes;

14 And

* Luke 14.13. The hungry. * Matth.6.1.

‖ Or, he liberall to the iuſt, euen to their death. Counſell.

God is to be bleſſed.

* Chap 1.14.

Pouertie with the feare of God.

Tobias ſent by his father to Rages, ſeeketh a companion and meeteth with Raphael, who he bringeth to his father.

‖ Or, thou commeſt happily.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. * Chap.10.4.

Tobias inuaded of a fiſh, is deliuered by the Angel.

*Num.27.8. and 36.8.

14 And I am the onely begotten son of my father, and I am afraid, lest I go in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of me to the graue with sorow: for they haue no other son to bury them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine owne kinred? wherefore heare me, O my brother: for she shalbe thy wife, neither be thou carefull of the euil spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit doe smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, & pray to God which is merciful, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, & thou shalt keepe her, and she shall goe with thee: moreouer I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the house of Raguel: & Sarra metre them, and after they had saluted one another, she brought them into the house.

2 Then saide Raguel to Edna his wife, Howe like is this yong man to Tobit my cousin!

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blind, he was sorowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued thē with a readie mind, and after that they had killed a ram of the flocke, they set much meate on the table.

Tobias weeth Raguels daughter vnto wife.

Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou shoudest marrie my daughter: neuertheleſse, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheleſse be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the * lawe of Moyses, and leade her away to thy father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias.

*Num.36.6.

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which whē she had done, as he had bidden her, she brought her thither: then *Sarra* wept, and her mother wiped away her daughters teares,

18 And saide vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels Counsel, as Chap.6.7.

3 The which smell when the euill spirit had smelled, he fled into the ‖ vtmost parts of Egypt, whom the Angel bound.

‖ *Or, vpmost.*

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Tobias prayer.

6 Thou madest Adam, and gaueſt him * Eua his wife for an helpe, & stay: of them came mankind: thou hast saide, It is not good, that a man should be alone: let vs make vnto him an aide like vnto himselfe.

*Gen.2.7,18,22.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maids, and let them see whether hee be aliue: if not, that I may bury him, and none know it.

13 So the maid opened the doore, and went in, and found them both asleepe,

14 And came foorth, and told them that hee was aliue.

15 Then Raguel praised God, & said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

Raguel praiseth God for Tobias.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercie.

17 Thou art to be praised because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, *and* finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an othe, that hee should not depart before that the foureteene dayes of the marriage were expired,

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

21 And then hee should take the halfe of his goods & returne in safetie to his father, & *should haue* the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

THen Tobias called Raphael, and saide vnto him,

2 Brother Azarias, take with the a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

Tobit's care for his sonne. The Angel goeth on Tobias message

4 But my father counteth the dayes: and if I tarie long, he will be very sory.

5 So Raphael went out & came to Gabael and gaue him the hand writing, who brought foorth bags which were sealed vp, & gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his father counted euery day, and when the daies of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father and mother are in heauinesse for Tobias tarying.

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: and she began to *bewaile him, and said,

*Chap. 5. 17.

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: bee not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead, and she went out euery day by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias vntill the fourteene daies of his wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tarie with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

Raguel giueth Tobias, and his wife leaue to depart.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, & cattel, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

Sarra is instructed by her parents.

12 And he said to his daughter, Honor thy father, and thy mother in lawe which are nowe thy parents, that I may heare good report of thee: and hee kissed them. Edna also saide to Tobias, The Lord of heauen restore thee, my deare brother, & grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lod. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 He is receiued. 10 His father hath his sight restored and praiseth the Lord.

After these things Tobias went his way, praysing God that he had giuen him a prosperous iourney, & blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haste before thy wife, and prepare the house,

The Angels counsell to Tobias.

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she saw comming, she said to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shall rub and make the whiteneſse to fall away, and shall see thee.

9 ¶ Then Anna ranne foorth, and fell on the necke of her sonne, and saide vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went foorth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eies began to pricke, he rubbed them.

13 And the whiteneſse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, & hast had pity on me: *for* behold, I see my sonne Tobias: and his sonne, being glad went in, & tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in law, reioycing and praising God to the gate of Nineue: and they which sawe him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before the all, that God had had pitie on him. And when he came nere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and *blessed be* thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen daies with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which hee would recompence. 11. 15. Raphael declareth that he is an Angel sent of God.

Then

THen Tobit called his sonne Tobias, & said vnto him, Prouide, my sõne, wages for the man, which went w̃ thee, and thou must giue him more.

2 And he sayd vnto him, O father, it shal not grieue me to giue him halfe of those things which I haue brought.

3 For he hath brought mee againe to thee in safety, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the old man said, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that yee haue brought, and goe away in safetie.

6 But he tooke them both apart, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew foorth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a king, but it is honourable to reueale the works of God: doe that which is good, & no euil shal touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A litle with righteousnes is better then much with vnrighteousnesse: it is better to giue almes then to lay vp gold.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I wil keepe close nothing from you: neuertheleſſe, I sayde it was good to keepe close the secret of a king, but that it was honourable to reueale the workes of God.

12 Now therfore when thou diddest pray, and Sarra thy daughter in law, I did bring to memory your prayer before the Holy one: and when thou diddest bury the dead, I was with thee likewise.

He that will be acceptable to God, must bee preuented with tentation.

13 And when thou wast not grieued to rise vp and leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

*Gen.18 8.& 19. 3. iudg.13.16.

19* Al these daies I did appeare vnto you, but I did neither eat nor drinke, but you saw it in visiõ.

20 Now therefore giue God thanks: for I goe vp to him that sent me: but write al things which are done, in a booke.

21 And whẽ they rose, they saw him no more.

22 Then they confessed the great and wonderfull workes of God, & how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankesgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and *blessed be* his kingdome.

*Deu.32.39.1.sam. 2.6.wisd.16.13.

2 * For he doeth scourge, and hath pity: hee leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

3 Confesse him before ye Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but yee shall see what he wil doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuity, and wil declare his power and greatnesse to a sinful nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule *shall praise* the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holy citie, he will scourge thee for thy childrens works, but he wil haue pity againe on the sonnes of righteous men.

10 Giue prayse to the Lord duely, and prayse the euerlasting king, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shal come from farre to the Name of the Lord God, with gifts in their hands, *euen* gifts to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioice, and be glad for the children of the iust: for they shall be gatheered, and shal blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for al thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shalbe built vp with saphires, and emerauds, & thy walles with precious stones, and thy towres, & thy bulwarks with pure gold.

17 And the streetes of Ierusalem shal be paued with berall, and carbuncle, and stones of ‖ Ophir.

‖ Or, Souphir.

18 And all her streetes shall say, ‖ Halleluiah, and they shall prayse *him*, saying, Blessed be God which hath extolled ‖ it for euer.

‖ Or, praise ye the Lord.

‖ That is, Ierusalem.

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Nineue, 5 and the restoring of Ierusalem and the Temple. 13 The death of Tobit and his wife. 14 Tobias age and death.

SO Tobit made an end of prayſing God.

2 And hee was eight and fifty yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and sayd to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

4 Goe into Media, my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, *and* for a time peace shall rather be in Media, and that our brethren shalbe scattered in the earth from that good land, and Ierusalem shalbe desolate, and the House of God in it shall be burned, and shall be desolate for a time.

5 Yet againe God *wil haue pity on them, and bring them againe into the land where they shall build a Temple, but not like to the first, vntil the times of that age bee fulfilled, which being finished, they shall returne frō euery place out of captiuity, and build vp Ierusalem gloriously, and the House of God shalbe built in it for euer w a glorious building, as the Prophets haue spoken thereof.

*Ezra 3.8. and 6.14.

6 And all nations shall turne, & feare the Lord God truely, and shall burie their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shal exalt his people, and all those which loue the Lord in trueth & iustice, shal reioice, and those also which shew mercy to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Law, and the commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And bury mee honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of light he brought him into darknesse, and how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doth deliuer. When he had said these things, ¶ hee gaue vp the ghost in the bed, being an hundreth & eight and fiftie yeere olde, and he buried him honourably.

¶ Or, his sonne failed him in the bed.

12 And whē Anna was dead, he buried her with his father: but Tobias went with his wife & children to Ecbatane to Raguel his father in law.

13 Where he became old with honour, and he buried his father & mother in law honorably, and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twenty yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

IVDETH.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great city (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of hewen stone, three cubites broad, and sixe cubites long, and made the height of the wall seuenty cubits, and the bredth thereof fiftie cubits,

3 And made the towres thereof in the gates of it of an hundreth cubits, and the bredth thereof in the foundation threescore cubits,

4 And made the gates thereof, euen gates that were lifted vp on hie seuenty cubits, & the bredth of them fourty cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coasts of Ragau.

6 Then came vnto him al they that dwelt in the mountains, & all that dwelt by Euphrates, & Tygris, & Hydaspes, & the country of Arioch ¶ king of the Elymeans, & very many nations assembled themselues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, & the cities therof, and beyond Iorden vnto Ierusalem, & Betane, & Chellus, and Cades, & the riuer of Egypt, and Taphnes, & Ramesse, & all the land of Gesem,

10 Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, & sware by his throne and kingdome, that he would surely be auenged vpon all those coasts of Cilicia & Damascus, and Syria, & that he would slay with the sword al the inhabitants of the land of Moab, & the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against king Arphaxad in the seuenteenth yeere, and he preuailed in his battel: for he ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

14 And he wan his citie, & came vnto Ecbatane, & tooke the towre, and spoyled the streetes thereof, and turned the beauty therof into shame.

15 He tooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his dart, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time, and banquetted, both hee, and his armie an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that all people should bee brought in subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes army. 23 The conquest of his enemies.

And

AND in the eighteenth yere, the two and twentieth *day* of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So hee called vnto him all his officers and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeied the commandement of his mouth,

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the Lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundred and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land & the water: for I will go forth in my wrath against them, & will couer the whole face of the earth with the feet of mine armie, and I will giue them as a spoile vnto them,

8 So that their wounded shal fill their valleys, and their riuers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commaunded thee, and deferre not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernors, and captaines, and officers of the armie of Assur,

15 And hee mustred the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twenty thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels and asses for their burdens a very great number, & sheepe, and oxen, and goats without number for their prouision,

18 And vitaile for euery man of the army, and very much gold and siluer out of the kings house.

19 Then he went forth and all his power, to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three daies iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his army, his footmen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroyed Phud and Lud, and spoiled all the children of Rasles, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheat harueſt, and burnt vp all their fields, and destroyed their flocks and the heards, he robbed their cities, and spoiled their countrey, and smote all their yoong men with the edge of the sword.

28 Therefore feare and trembling fel vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, & them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 Hee destroyed their gods that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: we lie downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheat, and our flocks, & our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with daunces, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that al nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And he pitched betweene Geba, & a city of the Scythians, and there hee taried a moneth, that he might assemble all the baggage of his army.

CHAP. IIII.

The Israelites were afraide and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cried to the Lord, and humbled themselues before him.

NOw the childrē of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people were assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and Choba, and Esora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in victuals for the prouision of warre: for their fields were of late reaped.

6 Also Ioacim the hie Priest which was in those daies in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon toward the open countrey neere to Dothaim,

7 Exhorting them to kepe the passages of the mountaines: for by them there was an entry into Iudea, and it was easie to let them that woulde come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Ioacim the hie Priest had cõmanded them with the Ancients of all ye people of Israel, which dwelt at Ierusalem.

9 Then cried euery man of Israel to God with great feruẽcy, & their soules with great affliction.

10 Both they, and their wiues, and their children, and their cattel, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinked ashes vpon their heads, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earstnestly, that hee would not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproch, and vnto derision to the heathen.

13 So God heard their praiers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioacim the hie Priest, & all the Priests that stood before the Lord, and ministred vnto the Lord, had their loines girt with sackcloth, and offered the continuall burnt offering, with prayers and the free gifts of the people,

15 And had ashes on their miters, and cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the manner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the army of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the toppes of the hie hilles, and had laid impediments in the champion countrey.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast,

3 And he said vnto them, Shewe me, O yee sonnes of Canaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meet mee, more then all the inhabitants of the West?

5 ¶ Then * said Achior the captaine of all the sons of Ammon, Let my lord heare ye word of the mouth of his seruant, & I wil declare vnto thee the trueth concerning this people, that dwell in these mountaines, nere where thou remaineſt: and there shal no lie come out of the mouth of thy seruant. * Chap. 11. 7, 9.

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. * Gene. 11. 31.

8 But they went out of the way of their ancesters and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and soiourned there many dayes.

9 Then * their God commanded them to depart from the place where they soiourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. * Gene. 12. 1.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so ye one could not number their linage.

11 * Therfore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. * Exod. 1. 8.

12 Then they cried vnto their God, & he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight. * Exod. 12. 31, 33.

13 And * God dried the red sea in their presence, * Exod. 14. 21.

14 And * brought them into mount Sina and Cades barne, and cast foorth all that dwelt in the wildernesse. * Exod. 19. 1.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. * Iosh. 12. 8.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity, was with them.

18 But * when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, * and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies. * Judg. 2. 11. and 3. 8. * 2. King. 25. 1, 11.

19 But * now they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate. * Esra. 1. 1, 3.

20 Now therefore, my lord and gouernour, if there

there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there bee none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them: and we become a reproch before all the world.

22 ¶And when Achior had finished these sayings, al the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he should kill him.

23 For, *say they*, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Olofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whome Achior confessed. 14. Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crie vnto the Lord.

AND when the tumult of the men that were about the councell, was ceased, Olofernes, the chiefe captaine of the armie of Assur, laid vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, *because their God wil defend them: and who is God but Nabuchodonosor?

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants wil destroy them as one man: for they are not able to susteine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fields shall bee filled with their dead bodies, and their footesteps shall not bee able to stand before vs: but they shall vterly perish.

5 The King Nabuchodonosor, lord of all the earth, hath said, euen hee hath said, None of my words shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue me, passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to slight.

8 And my seruants shall carrie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou bee destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the handes of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: & they went out from the midst of the plaine into the mountaines, & came vnto the fountaines ẏ were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went foorth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the words of the counsell of Olofernes, and al the words that he had spoken in the mids of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercie on the basenesse of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of ẏ assembly into his house, & made a feast to the Elders, & they called on the God of Israel al that night for helpe.

CHAP. VII.

1 Olofernes doth besiege Bethulia. 8 The counsell of the Idumeans and others against the Israelites 23 The Bethulians murmure against their gouernours for lacke of water.

THE next day Olofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their camps against Bethulia, and that they should take al the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of war was an hundreth thousand and seuentie footemen, and twelue thousand horsmen, beside the baggage and other men that were afoote among them, a verie great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and said euerie one to his neighbour, Now will they shut vp all the whole earth: for neither the high mountaines nor the valleyes, nor the hils are able to abide their burden.

5 Then euerie one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

6 But in the second day, Olofernes brought foorth all his horsmen in the sight of the children of Israel, which were in Bethulia.

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and set garrisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine now heare a word, least an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shalbe consumed with famine, & before the sword come against them, they shall be ouerthrowne in the streetes where the dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, & with the fiue thousand of the Assyrians, & they pitched in the valley, & took the waters, & the fountaines of the waters of ye children of Israel

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines oueragainst Dothaim, and they sent some of themselues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their footmen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, & fell down in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cried with a lowde voice, and said before all the Elders,

24 The* Lord iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath solde vs into their hands, that wee should bee throwen down before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoyle vnto them, then to die for thirst: for we will bee his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs, according to our sinnes and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a lowd voice.

30 Then said Ozias to them, Brethren, bee of good courage: let vs waite yet fiue dayes, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these daies passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euerie one vnto their charge, and they went vnto the walles and towers of their citie, and sent their wiues & their children into their houses, and they were verie low brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 Shee rebuketh the faintnesse of the gouernours. 12 Shee sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

NOw at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stock and kinred, who died in the barley haruest.

3 For as he was diligent ouer them that bound sheaues in the field, the heat came vpon his head, and he fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Iudeth was in her house a widow three yeeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, saue the day before the Sabbath, & the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel

7 She was also of a goodly countenance, and verie beautifull to behold: and her husband Manasses had left her gold and siluer, and men seruants, and maide seruants, and cattel, and possessions, where shee remained.

8 And there was none that could bring an euil report of her: for shee feared God greatly.

9 Now when shee heard the euill words of the people against the gouernour, because they fainted for

* Exod 5 21.

for lacke of waters (for Iudeth had heard all the words that Ozias had spoken vnto them, and that he had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes)

10 Then shee sent her mayd, that had the gouernment of all things that she had, to call Ozias and Chabris & Charmis the Ancients of the city.

11 And they came vnto her, and she sayd vnto thē, Heare me, O ye gouernors of the inhabitants of Bethulia: for your the words that ye haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And now, who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now you seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, & know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue daies, he hath power to defend vs whē he wil, euen euery day, or to destroy vs before our enemies.

16 Do you not therefore bind the counsels of the Lord our God: For God is not a man that hee may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and hee will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor city among vs, which worship the gods made with hands, as hath beene aforetime.

19 For * the which cause our fathers were giuen to the sword, and for a spoile, and had a great fall before our enemies.

20 But we know none other God: therfore we trust ý he wil not despise vs, nor any of our linage.

21 Neither when we shalbe taken, shal Iudea be so famous: for our Sanctuary shalbe spoiled, & he wil require the prophanatiō therof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance will hee turne vpon our heads among the Gentiles, wheresoeuer we shalbe in bondage, and we shalbe an offence and reproch to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but ý Lord our God shal turn it to dishonor.

24 Now therefore, ☙ brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to *Abraham, and how he tried Isaac, and all that hee did to *Iacob in Mesopotamia of Syria, when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as he did them to the examination of their hearts, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedom: for the deuice of thine heart is good.

30 But the people were very thirsty, and compelled vs to dō vnto them as we haue spoken, and haue brought vs to an othe which wee may not transgresse.

31 Therfore now pray for vs, because thou art an holy woman, that the Lord may send vs rain to fil our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will do a thing, which shalbe declared in all generations to the children of our nation.

33 You shal stand this night in the gate, & I wil go forth with mine handmaid: & within the daies that yee haue promised to deliuer the citie to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not you of mine act: for I will not declare it vnto you, till the things be finished that I doe.

35 Then sayd Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth herselfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, and put ashes vpon her head, & put off the sackcloth wherewith shee was clothed. And about the time that the incense of that euennig was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd,

2 O Lord God of my father *Simeon, to whom thou gauest a sworde to take vengeance of the strangers which opened the wombe of the mayd, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be.

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernors, and the gouernors vpon the thrones,

4 And hast giuen their wiues for a pray, & their daughters to be captiues, and all their spoiles for a booty to the children that thou louedst: which were moued with thy zeale, & abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, wee are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footmen, they trust in shield, speare and bowe, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, & breake

* Iudg. 7. 26, 27.
* Iudg. 11. and 21. and 6. 1.
* Gen. 22. 1.
* Gen. 28. 7.
* Gen. 34. 2, 25.

breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast down with weapons the hornes of ye altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

10 * Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the Sauiour of them that are without hope.

12 Surely, surely *thou art* the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the heauen, the King of all creatures: heare thou my prayer,

13 And grant me words & craft, and a wound, and a stroke against them that enterprise cruell things against thy couenant, & against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

* Iudg.4.26. and 5.26.

* Iudg.7.2. 2.chron.14.11. and 16.8. and 20.6

CHAP. X.

1 Iudeth decketh herselfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOw after she had ceased to crie vnto the God of Israel, and had made an ende of all these words,

2 She arose where she had fallen downe, and called her mayd, and went downe into the house, in the which she abode in the Sabbath dayes and in the feast dayes.

3 And putting away the sackcloth wherewith she was clad, and putting off the garments of her widowhood, she washed her body with water, & anoynted it with much oyntment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnes, wherewith shee was clad during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, and earerings, and all her ornaments, and she decked herselfe brauely to allure the eyes of all men that should see her.

5 Then she gaue her mayd a bottel of wine, & a pot of oile, & filled a scrip with floure, and with drie figs, and with fine bread: so she lapped vp all these things together, and layd them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there, Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto me, that I may goe foorth to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maid with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she sayd, I am a woman of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes the chiefe captaine of your army, to declare him true things, and I will shewe before him the way whereby he shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come down to the presence of our lord: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afrayd in thine heart, but shew vnto him according as thou hast to say, & he wil intreat thee wel.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayd, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tents: and they came and stood round about her: for shee stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marueiled at her beauty, & wondered at the children of Israel because of her, and euery one sayd vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them bee left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple & gold and emeraudes, and precious stones.

22 So they shewed him of her, and hee came foorth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fell down vpon her face, and did reuerence vnto him, and his seruants took her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And asketh the cause of her comming. 5 She deceiueth him by her faire words.

THen sayd Olofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But nowe tell mee wherefore thou art fled fro them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue

from

from this tight, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they do the seruants of king Nabuchodonosor my lord.

5 The Iudeth sayde vnto him, Receiue the words of thy seruant, and suffer thine handmayd to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the wordes of thy handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beasts of the fields, and the cattel, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisedome and of thy prudent spirit, and it is declared thorow the whole earth, that thou only art excellent in al the kingdome, and of a wonderfull knowledge, and in feats of warre marueilous.

9 Now * as concerning the matter which Achior did speake in thy councel, we haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord shoulde bee frustrate, and void of his purpose, and that death may fall vpon them, and that they may bee taken in their sinnes whiles they prouoke their God to anger, *which is* so oft times as they do that which is not beseeming.

12 (For because their victuals faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eat by his Lawes.

13 Yea, they haue purposed to consume the first fruites of the wheat, & the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for any of the people to touch with their hands.

14 Moreouer, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, wherof al the earth shall wonder, and whoso euer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, & now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I wil come and shew it vnto thee: then thou shalt go forth with all thine armie, and there shalbe none of them that shall resist thee.

19 And I will leade thee thorow the mids of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the mids thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dog shal not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they maruelled at her wisedome, and said,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of words.

22 Likewise Olofernes saide vnto her, God ‖ hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowmed thorowout the whole earth.

‖ Or, hath done well.

CHAP. XII.

1 Iudeth would not pollute her selfe with the meate of the Gentiles.
5 She maketh her request that she might goe out by night to pray.
11 Olofernes causeth her to come to the banket.

THen he commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayd, * I may not eate of them, lest there should be an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes said vnto her, If the things that thou hast should faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmayd shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord command that thine handmaid may go forth vnto prayer.

7 Then Olofernes commandes his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntil she ate her meat at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his own seruants onely, and called none of them to the banket, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that he had, Go and perswade this Hebrew woman which is with thee, that she come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this faire

* Gen.43.32. Deut.12.8.10. 1.11.

faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gainsay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shal be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spred forth her skinnes on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.

16 Now when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her, from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be mery with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

14 Then she tooke, and ate and dranke before him the things that her maid had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then he had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 Shee smiteth off Olofernes necke. 10 Shee returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dimissed those that were present, from the presence of his lord, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine.

* Eccluc.31.20,25.

3 ¶ Nowe Iudeth had commanded her maid to stand without her chamber, and to wait for her comming foorth as she did daily: for she said, she would goe foorth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his sauchin from thence,

7 And approched to the bed, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And shee smote twise vpon his necke, with all her might, and shee tooke away his head from him.

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after shee went forth, and gaue Olofernes head to her maide,

10 And shee put it in her scrip of meat: so they twaine went together according to their custome vnto prayer, and preassing thorow the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth afarre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voice, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both smal and great: for it was aboue their expectation, that she should come. So they opened the gate, and receiued her, and made a fire for light, and stood round about them twaine.

14 Then shee said to them with a lowd voice, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hand this night.

15 So shee tooke the head out of the scrip, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the armie of Assur, and behold the canopie wherein hee did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with me by any pollution or villeny.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue al the women of the earth, and blessed bee the Lord God, which hath created the heauen and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a strait way before our God. And all the people said, So be it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior vpraiseth himself to the people of God. 11 The Israelites goe out against the Assyrians.

THen said Iudeth vnto them, Heare me also, my brethren, and *take this head, and hang it vpon the highest place of your walles.

* 2.Mac.15.35.

2 And so soone as the morning shall appeare, and the sunne shall come foorth vpon the earth, take you euery one his weapons, and goe foorth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe down into the field toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.

4 So you and all that inhabite the coastes of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and saw the head of Olofernes, in a certaine mans hand in the assembly of the people, he fel downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feete, and reuerenced her, and said, Blessed art thou in al the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonished.

8 Nowe therefore tell me all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the mids of the people all that she had done from the day that she went forth, vntill that houre she spake vnto him.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Olofernes out at the wal, and euery man tooke his weapons, and they went foorth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chief captaines, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lorde: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, he went into the tent of Iudeth where she vsed to remaine, and found her not: then hee leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes *lieth* vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled, & there was a cry and a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to praise God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountains round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fel vpon them together vnto Choba: likewise also they that came from Ierusalem and from all the mountaines: for men had told them what things were done in the camp of their enemies, & they that were in Galaad & in Galile chased them with a great slaughter, vntil they came to Damascus and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountains and in the plain, had a great bootie: for the abundance was very great.

8 Then Ioacim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is blessed therewith: blessed bee thou of the almighty Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirty dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and she tooke it & laid it on her mules, and made ready her charets, and laid them thereon.

12 Then al the women of Israel came together to see her, & blessed her, and made a dance among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth prayseth God with a song. 19 She offereth to the Lorde Olofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

THen Iudeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Iudeth said, Begin vnto my God with timbrels: sing vnto my Lord with cymbals: tune vnto him a Psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and *pitched* his camp in the mids of the people, and deliuered me out of the hand of the persecuters.

4 Assur

4 Assur came from the mountains forth of the North: hee came with thousands in his armie, *whose multitude hath shut vp the riuers, & their horsemen haue couered the valleys.

*Chap.2.11,15.

5 He said that he would burne vp my borders and kill my yong men with the sword, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the yong men, neither did the sonnes of Titan smite him, nor the hie giants inuade him, but Iudeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the sauchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song and praise, O Lord, thou art great and glorious, marueilous, and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.

*Gen.1.24. Psal.33.9.

15 For the mountains leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but hee that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offrings, and their free offrings, and their gifts.

19 Iudeth also offred all the stuffe of Olofernes, which the people had giuen her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his own inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life after that Manasses her husband was dead, and was gathered to ‖ his people.

‖Or, her people.

23 But she increased more and more in honor, and waxed olde in her husbands house, being a hundreth and fiue yeere olde, and made her maide free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neerest of kinred to Manasses her husband, and to them that were the neerest of her kinred.

*Gen.50.10.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

ESTHER.

Certaine portions of the story of Esther, which are found in some Greeke and Latine translations.

Which follow the tenth Chapter.

THen Mardocheus sayd, God hath done these things.

5 For I remember a dreame, which I saw concerning these matters, and there was nothing therof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King maried, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from al these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And these two lots came before God for all nations, at the houres and times appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those daies shall be vnto them in the moneth of Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among the people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra Dositheus, who sayd hee was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of ‖Phrurai, which they sayd Lysimachus the sonne of Ptolemeus, which was at Ierusalem, interpreted,

‖Or, letter.

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, § sonne of Semei, the

§ sonne

son of Cis of the tribe of Beniamin had a dreame,
3 A Iew dwelling in the City of Susis, a noble man, that bare office in the Kings court.
4 He was also one of the captiuity which Nabuchodonosor the king of Babylon brought frō Ierusalem with Iechonias.
5 And this was his dreame. Behold a noise of a tempest with thunders, & earthquakes, and vproare in the land,
6 Behold, two great dragons came forth ready to fight one against another.
7 Their cry was great, wherby all the heathen were ready to fight against the righteous people.
8 And the same day was ful of darkedesse and obscuritie, and trouble, & anguish: yea, aduersity, and great affliction was vpon the earth.
9 For then the righteous fearing their afflictions, were amased, and being ready to die, cried vnto God.
10 And while they were crying, ꝑ litle wel grew into a great riuer, & flowed ouer ꝑ great waters.
11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.
12 Nowe when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings eunuches, and keepers of the palace.
2 *But when he heard their purpose, and their imaginations, he perceiued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the king thereof.
3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.
4 This the king caused to be put in the Chronicles. Mardocheus also wrote the same thing.
5 So the King commanded that Mardocheus should remaine in the court, & for the aduertisement, he gaue him a reward.
6 But Aman the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

*Esth.2.1. 2.6.2.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

THe copy of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.
2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquility, that men might safely goe thorow on euery side, and to renew peace againe, which all men desire.
3 Now when I asked my counsellers how these things might be brought to passe, one that was conuersant with vs, of excellent wisedome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

Ioseph. Antiq. lib.11.cap.6.

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of kings, and so that this generall empire, that we haue begun, cannot be gouerned without offence.
5 Seeing now we perceiue, that this people alone are altogether cōtrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,
6 Therefore haue wee commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the sword of their enemies without all mercy, and that none bee spared the foureteenth day of the twelfth moneth Adar of this yeere,
7 That they which of old, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hel, to the intent that after this time our affaires may bee without troubles, and well gouerned in all points.
8 Then Mardocheus thought vpon all ꝑ works of the Lord, and made his prayer vnto him,
9 Saying, O Lord, Lord, ꝑ king Almighty (for al things are in thy power) & if thou hast appointed to saue Israel, there is no man ꝑ can withstād thee.
10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
12 Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bow downe to proud Aman.
13 For I would haue bene content with good wil for the saluation of Israēl, to haue kist the sole of his feete,
14 But I did it, because I would not prefer the honor of a man aboue the glory of God, & would not worship any but only thee, my Lord, and this haue I not done of pride.
15 And therefore, O Lord God and king, haue mercy vpon thy people: for they imagine how they may bring vs to nought, yea, they would destroy ꝑ inheritance that hath bin thine from ꝑ beginning.
16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.
17 Heare my praier, and be mercifull vnto thy portion: turne our sorow into ioy, that we may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.
18 All Israel in like maner cried most earnestly vnto ꝑ Lord, because ꝑ death was before their eies.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her and her people.

QVeene Esther also, being in danger of death, resorted vnto the Lord,
2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointment, she scattered ashes, & dongue vpon her head: & she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she pluckt off.
3 And she praied vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpme desolate woman, which haue no helper but thee.
4 For my danger is at hand.

5 From

5 From my youth vp I haue heard in ye kinred of my father, that thou, O Lord, tookest Israel frō among all people, & our fathers from their predecessours for a perpetuall inheritance, & thou hast performed that which thou diddest promise them.

6 Now Lord, we haue sinned before thee: therfore hast thou giuē vs into ye hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatisfieth them not, that we are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they wil aboliſh ye thing ye thou with thy mouth haſt ordeined, & deſtroy thine inheritance, to ſhut vp the mouth of thē that praiſe thee, & to quench the glory of thy Temple, & of thine altar,

10 And to open the mouths of the heathen, they may praiſe the power of the idoles, and to magnifie a fleſhly king for euer.

11 O Lord, giue not thy ſcepter to them ye be nothing, leſt they laugh vs to ſcorne in our miſery: but turn their deuiſe vpon thēſelues, & make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lord, & ſhew thy ſelfe vnto vs in the time of our diſtreſſe, & ſtrengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent ſpeech in [illegible] mouth before ye Lion: turne his heart to hate o[illegible]emie, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs w̄ thine hand, & helpe me ye am ſolitarie, which haue no defence but onely thee.

15 Thou knoweſt all things, O Lord: thou knoweſt, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhew my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe.

17 And that I thine handmaid haue not eaten at Amans table, & that I haue had no pleaſure in the Kings feaſt, or drunke the wine of the drinke offerings,

18 And that I thine handmayde haue no ioy ſince the day that I was brought hither, vntil this day, but in thee, O Lord God of Abraham.

19 O thou mighty God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Eſther to goe in to the King and make interceſſion for her people. 9 And ſhe performeth his requeſt.

MArdocheus alſo bade Eſther to go in vnto the king, & pray for her people, & for her coūtry.

2 Remember, ſaith hee, the dayes of thy lowe eſtate, how thou waſt nouriſhed vnder mine hand: for Aman which is next vnto the king hath giuen ſentence of death againſt vs.

3 Call thou therfore vpon the Lord, & ſpeake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when ſhe had ended her prayer, ſhe layd away the mourning garments, and put on her glorious apparell,

5 And deckt her ſelfe goodly, after that ſhe had called vpon God, which is the beholder & ſauiour of all things, and tooke two handmaids with her.

6 Vpon the one ſhee leaned her ſelfe, as one that was tender.

7 And the other followed her, and bare the traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull and amiable, but her heart was ſorowfull for great feare.

9 Then ſhee went in thorow all the doores, and ſtood before the king, and the king ſate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious ſtones, and he was very terrible.

10 Then hee lift vp his face, that ſhone with maieſtie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her ſelfe vpon the head of the mayde that went with her.

11 Neuertheleſſe, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till ſhee came to her ſelfe againe: and comforted her with louing words, and ſayd,

12 Eſther, what is the matter? I am thy brother, be of good cheare,

13 Thou ſhalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And ſo he held vp his golden ſcepter, and laid it vpon her necke,

15 And kiſſed her, and ſaid, Talke with me.

16 Then ſaid ſhe, I ſaw thee, O lord, as an angel of God, and mine heart was troubled for feare of thy maieſtie.

17 For wonderfull art thou, O Lord, and thy face is full of grace.

18 And as ſhe was thus ſpeaking vnto him, ſhe fell downe againe for faintneſſe.

19 Then the king was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copie of the Letters of Artaxerxes, whereby he reuoketh those which he firſt ſent foorth.

THe great king Aataxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and ſeuen and twentie prouinces, ſendeth vnto the princes and rulers that haue the charge of our affaires, Salutation. *Joſeph. Antiq. 11. chap. 6.*

2 There be many that through the goodneſſe of Princes and honour giuen vnto them, become very proud,

3 And indeuour not only to hurt our ſubiects, but not content to liue in wealth, do alſo imagine deſtruction againſt thoſe that doe them good,

4 And take not onely all thankfulneſſe away from men, but in pride & preſumption, as they that bee vnmindfull of benefits, they thinke to eſcape the vengeance of God, that ſeeth all things, and is contrary to euill.

5 And oft times many, which be ſet in office, & vnto whom their friends cauſes are committed, by vaine intiſements doe wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuſe the ſimplicitie and gentleneſſe of Princes with lying tales.

7 This may be proued not onely by old hiſtories, but alſo by thoſe things that are before our eies, and are wickedly committed of ſuch peſtilences, as are not worthy to beare rule.

8 Therefore we muſt take heed hereafter, that we may make the kingdome peaceable for al men, what change ſoeuer ſhall come,

9 And diſcerne the things that are before our eyes, to withſtand them with gentleneſſe.

10 For Aman, a Macedonian, the ſonne of Amadathus,

dathus, being indeed a stranger from the Persians blood, & far frō our goodnes, was receiued of vs,

11 And hath proued the friendship that we beare toward all nations, so that he was called our father, & was honoured of euery man, as the next person vnto the King.

12 But hee could not vse himselfe soberly in this great dignitie, but went about to deprue vs of the kingdome, and of our life.

13 With manifolde deceit also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in all things, & innocent Esther the partaker of our kingdome, with all her nation.

14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, ȳ they might be destroyed) are no euil doers, but vse most iust lawes,

16 And that they be the children of the most High and Almighty & euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman ȳ sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with all his family, and God (which hath all things in his power) hath speedily rewarded him after his deserving.

19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy ȳ day wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wild beasts and foules for euer.

THE WISEDOME OF SALOMON,

CHAP. I.

1 How we ought to search and enquire after God. 2 Who bee those that find him. 5 The holy Ghost. 8. 11. We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnesse and vnrighteousnesse.

LOVE* righteousnesse, ye that be Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

* 1.King.3.3. psa.56.1.

2 *For hee will bee found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

* Deut.4.29. 2.chron.15.4.

3 For wicked thoughts separate from God: & his power when it is tryed, reproueth the vnwise,

4 Because wisedome cannot enter into a wicked heart, nor dwel in the body that is subiect vnto sinne.

5 For the holy *Spirit of discipline fleeth from deceite, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

* Iere.4.22.

6 For the Spirit of wisdome* is louing, & will not absolue him, that blasphemeth with his lips: for God is witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

* Gala.5.22.

7 For the Spirit of the Lorde filleth all the world: and the same that maintaineth all things, hath knowledge of the voice.

8 Therefore hee that speaketh vnrighteous things cannot be hid: neither shal the iudgement of reproch let him escape.

9 For inquisition shalbe made for the thoughts of the vngodly, and the sound of his words shall come vnto God for ȳ correction of his iniquities.

10 For the eare of ielousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therfore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no word so secret, that shall goe for nought, & the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selues thorow the works of your owne hands..

* Deu.1.4.23.

13 *For God hath not made death, neither hath he pleasure in the destruction of the liuing.

* Ezek. 18.23. and 33.11.

14 For he created all things, that they might haue their being: & the generations of the world are preserued, & there is no poyson of destruction in them, & the kingdom of hell is not vpon earth.

15 For righteousnesse is immortal, but vnrighteousnesse bringeth death.

16 And the vngodly call a it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

a To wit, death.

CHAP. II.

5 The imagination and desires of the wicked, and their counsell against the faithfull.

FOr *the vngodly* say, as they falsly imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.

* Iob.7.1. and 14.1. matt.22.23. 1.cor.15.32.

2 For we are borne at all aduenture, and wee shall be hereafter as though wee had neuer bene: for the breath is a smoke in our nostrels, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, & the Spirit vanisheth as the soft aire.

4 Our life shall passe away as the trace of a cloud, & come to nought as the miste that is driuen away with the beames of the sunne, and cast downe with the heate ther of. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.

5 *For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

* 1.Chro.29.15. Ebay.5.9.

*Isa.22.13. and 56.12. Lect. 582.

6 * Come therfore, and let vs enioy the pleasures that are present, & let vs cheerefully vse the creatures as in youth.

7 Let vs fil our selues with costly wine, & ointments, and let not the flower of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all be partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for this is our portion, and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence ye white haires of the aged, that haue liued many yeeres.

11 Let our strength be the Law of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressers of discipline.

13 He maketh his boast to haue ye knowledge of God, & he calleth himselfe ye sonne of the Lord.

14 He is made to * reproue our thoughts.

*John 7.7. opbes.5.13. *Isa.53.3.

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 He counteth vs as bastards, and hee withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter ende of the iust, and boasteth that God is his father.

17 Let vs see *then* if his wordes be true: let vs proue what end he shall haue.

*Psal.22.8.9. matt.27.43.

18 For if the righteous man be the * sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

*Iere.11.19.

19 Let vs * examine him with rebukes & torments, that we may knowe his meekenesse, and prooue his patience.

20 Let vs cōdemne him vnto a shameful death: for he shall be preserued as he himselfe saith.

21 Such things do they imagine, & go astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, & made him after the* image of his owne likenes.

24 *Neuertheless, thorow enuie of the deuill came death into the world: and they that hold of his side proone it.

*Gene.1.27. and 2.7. and 5.1. ecclus.17.2,3. *Gen.3.1,2.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BVt the* soules of the righteous are in the hand of God, and no torment shall touch them.

*Deut.33.3.

2 *In the sight of the vnwise they appeared to die, and their end was thought grieuous,

*Chap.5.4.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie.

*Rom.8.24. 2.cor.5.1. 1.pet.1.13.

5 They are punished, but in few things, yet in many things shal they be wel rewarded: *for God proueth them, & findeth them meete for himselfe.

*Exod.16.4. deut.8.2.

6 He tryeth them as the gold in the fornace, and receiueth them as a perfect fruite offering.

7 * And in the time of their vision they shall shine, and runne thorowe as the sparkes among the stubble.

*Matth.13.43.

8 * They shal iudge the nations, and haue dominion ouer the people, & their Lord shall reigne for euer.

*Matth.19.28. 1.cor.6.2.

9 That they trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But* the vngodly shalbe punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

*Matth.25.46.

11 Who so despiseth wisedome & descipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.

12 Their wiues are vndiscreet, & their children wicked: their offering is cursed.

13 Therfore the barren is blessed which is vndefiled, and knoweth not the sinful bed: * she shal haue fruite in the visitation of the soules,

*Isa.56.3.

14 And the eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, & an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, & the roote of wisedome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, & their last age shalbe without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrennesse with vertue: for the memoriall thereof is immortall: for it is knowen with men.

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, *yet they shalbe shaken with the wind: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out.

*Matth.7.19.

5 For the vnperfit branches shall be broken, and their fruit shall be vnprofitable and sowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shalbe witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous be preuented with death, ye shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdome is the gray haire, and an vndefiled life is the old age.

10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.

*Gene.5.24. hebr.11.5.

11 He was taken away, lest wickednesse should alter his vnderstāding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the

the things that are good, and the vnstedfastnesse of concupiscence peruerteth the simple minde.

13 Though he was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therfore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his Saints, and his prouidence ouer the elect.

16 Thus ỳ righteous that is dead, condēneth the vngodly which are liuing: & the youth ỳ is soone brought to an end, the long life of ỳ vnrighteous.

17 For they see the end of the wise, but they vnderstand not what *God* hath deuised for him, and wherefore the Lord hath preserued him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 So that they shal fall hereafter without honour, & shal haue a shame among the dead for euermore: for wout any voyce shall he burst them and cast thē down, & shake them from the foundations, so that they shalbe vtterly wasted, & they shal be in sorow, and their memoriall shal perish.

20 So they baing afraid, shall remember their sinnes, and their owne wickednesse shal come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecuters. 14 The hope of the vnfaithfull is vaine. 15 The blessednesse of the Saints and godly.

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shalbe amased for his wondersfull deliuerance,

3 And shal change their mindes, and sigh for griefe of minde, and say within themselues, This is he whom we sometime had in derision and in a parable of reproch.

4 * We fooles thought his life madnesse, and his end without honour.

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therfore we haue erred frō the way of truth, & the light of righteousnes hath not shined vnto vs: & the sun of vnderstanding rose not vpon vs.

7 Wee haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profit hath the pompe of riches brought vs?

9 All those things are * passed away like a shadow, and as a poste that passeth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cānot be found, neither the path of it in the floods:

11 Or * as a bird ỳ flieth thorow in the ayre, & no man can see any token of her passage, but only heare the noise of her wings, beating the light winde, parting the aire through the vehemency of her going, & flieth on shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot know where it went thorow.

13 Euen so we, assoon as we were borne, we began to draw to our end, & haue shewed no tokē of vertue, but are consumed in our own wickednes.

14 For * the hope of ỳ vngodly is like the dust that is blowen away with the wind, & like a thin some ỳ is scattered broad w̄ the storme, and as the smoke which is dispersed with the wind, & as the remēbrance of him passeth, ỳ tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shall he defend them.

17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.

18 He shal put on righteousnes for a brest plate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shield.

20 He wil sharpen his fierce wrath for a sword, & the world shal fight with him against ỳ vnwise.

21 Then shal the thunder-bolts go streight out of the lightnings, and shal fly to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shal thick haile be cast, and the water of the sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mightie wind shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shall bring all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisedome.

HEare therefore, O yee kings, and vnderstand: learne, ye ỳ be iudges of the ends of the earth.

2 Giue eare, yee that rule the multitudes, and glory in the multitude of people.

3 For the rule * is giuen you of the Lord, and power by the most High, which will trie your works, and search out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked aseer the will of God,

5 Horribly & suddēly wil he appeare vnto you: for an hard iudgemēt shal they haue ỳ beare rule.

6 For hee that is most low is worthy mercy, but the mighty shalbe mightily tormented.

7 For he that is Lord ouer al, wil spare no * person, neither shal he feare any greatnes: for he hath made the small and great, and careth for all alike,

8 But for the mighty abideth the sorer triall.

9 Vnto you therefore, O tyrants, doe I speake, that ye may learne wisdome, and not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned there, shal finde a defence.

11 Wherfore set your delight vpon my words and desire them, and ye shalbe instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, & found of such as seeke her.

13 Shee preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shal find her sitting at his doores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall be soone without care.

16 For she goeth about, seeking such as are meet

*Chap.3.2.

*1.Sam.29.15. chap.2.5.

*Prou.30.19.

*Job 8.9.psal.1.4. and 143.4. prou. 10.25. and 12.7. iames 1.10,11.

*Rom.13.2.

*Deu.10.17. 2.chro. 19.7. iob 34.19. ecclus.35.12,16. acts 10.34. rom.2. 11. gal.2.6. ephes. 6.9. colos.3.25. 1.pet.1.17.

for her, and sheweth herselfe cheerfully vnto them in the wayes, and meeteth them in euery thought.
17 For the most true desire of discipline is her beginning: and the care of discipline is loue:
18 And loue is the keeping of her lawes, & the keeping of the lawes is ỳ assurãce of immortality:
19 And immortality maketh vs neer vnto God.
20 Therefore the desire of wisedome leadeth to the kingdome.
21 If your delight bee then in thrones, and scepters, O kings of the people, honour wisdome, that ye may reigne for euer.
22 Now I will tell you what wisedome is, and whence it commeth, & wil not hide the mysteries from you, but wil seeke her out frõ the beginning of her natiuity, and bring the knowledge of her into light, and wil not keepe backe the trueth.
23 Neither wil I haue to do w̃ consuming enuy: for such a man shall not be partaker of wisdome.
24 But the multitude of ỳ wise is the preseruatiõ of the world, & a wise king is ỳ stay of the people.
25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisdome ought to be preferred aboue all things.

I My selfe am also mortal & a man like al other, & I am come of him that was first made of ỳ earth.
2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was * brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.
3 And when I was borne, I receiued the common aire, & fel vpõ the earth, which is of like nature, crying & weeping at the first as al other doe.
4 I was nourished in swadling clothes, and with cares.
5 For there is no king that had any other beginning of birth.
6 All *men then haue one entrance vnto life, and a like going out.
7 Wherfore I praied, & vnderstanding was giuẽ me: I called, & the spirit of wisdom came vnto me.
8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.
9 *Neither did I compare precious stones vnto her: for all gold is but a litle grauell in respect of her, and siluer shalbe counted but clay before her.
10 I loued her aboue health and beauty, and purposed to take her for my light: for her light cannot be quenched.
11 All *good things therefore came to me together with her, and innumerable riches through her hands.
12 So I was glad in all: for wisedome was the authour thereof, and I knew not that she was the mother of these things.
13 And I learned vnfainedly, & communicated without enuie, and I doe not hide her riches.
14 For she is an infinite treasure vnto mẽ, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.
15 God hath granted me to speake according to my minde, and to iudge worthily of the things, that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.
16 For in his hand are both we & our words, and all wisdom, and the knowledge of the works.
17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the world was made, and the powers of the elements,
18 The beginning & the end, & the mids of the times, how ỳ times alter, & the change of ỳ seasõs.
19 The course of ỳ yere, the situatiõ of the stars,
20 The nature of liuing things, & the furiousnes of beasts, ỳ power of ỳ winds, & the imaginatiõs of men, the diuersities of plãts, & the vertues of roots.
21 And all things both secret and knowen do I know: for wisedome the worker of all things, hath taught me it.
22 For in her is ỳ spirit of vnderstãding, which is holy, the only begottẽ, manifold, subtil, moueable, cleer, vndefiled, euidẽt, not hurtful, louing the good, sharp, which cannot be letted, doing good,
23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing thorow all intellectuall, pure, and subtill spirits.
24 For wisedome is nimbler then all nimble things: shee goeth thorow and attaineth to all things, because of her pureness.
25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.
26 For *she is the brightnes of the euerlasting light, the vndefiled mirror of the maiesty of God, and the image of his goodnesse.
27 And being one, she can do all things, & remaining in herselfe, reneweth all, and according to the ages shee entreth into the holy soules, and maketh them the friends of God and Prophets.
28 For God loueth none, if he dwell not with wisedome.
29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

SHee also reacheth from one ende to another mightily, & comely doeth she order all things.
2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.
3 In that she is conuersant w̃ God, it cõmendeth her nobility: yea, the Lord of al things loueth her.
4 For she is the schoolemistres of the knowledge of God, and the chuser out of his works.
5 If riches be a possessiõ to be desired in this life, what is richer then wisdom, ỳ worketh al things?
6 For if prudency worketh, what is it among all things, that worketh better then she?
7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernesse and prudencie, righteousnesse & strength, which are the most profitable things that men can haue in this life.
8 If a man desire great experience, she can tell the things that are past, and discerne things to come: shee knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.
9 Therefore I purposed to take her vnto my company, knowing that she would counsell mee good things, and comfort me in cares and griefes.
10 For her sake shall I haue glory among the multitude, and honour among the Elders, though I be yong.
11 I shalbe found of sharpe iudgement, so that I shall be marueilous in the sight of great men.
12 When I hold my tongue, they shal abide my leisure: when I speake, they shal heare diligently, and

Iob 10.10,11.
Iob 1.21. 1.tim.6.7.
Iob 28.15.
1.King.3.13. matth.6.33.
Hebr.1.3.

and if I talke much, they shall lay their hands vpon their mouth.

13 *Moreouer*, by her I shall obtaine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall bee counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 *Now* when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdome is immortalitie,

18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudency, and glory by comming with her, I went about seeking how I might take her vnto me.

19 For I was a witty child, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheles, when I perceiued that I could not inioy her except God gaue her, (and that was a point of wisedome also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obtaine wisedome.

O God of fathers, and Lord of mercy, which hast made all things with thy word,

2 And ordeined man through thy wisedome, that he should haue *dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equity and righteousnesse, and execute iudgement with an vpright heart:

4 * Giue me that wisedome which sitteth by thy throne, and put me not out from among thy children.

5 For I thy *seruant, and sonne of thine handmaid, am a feeble person, & of a short time, & yet lesse in ꝑ vnderstanding of iudgemẽt & the lawes.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

7 * Thou hast chosen me to be a king of thy people, and the Iudge of thy sonnes & daughters.

8 Thou hast commanded me to build a temple vpon thine holy Mount, & an altar in ꝑ city wherein thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared frõ the beginning,

9 And thy * wisdome with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, & send her from the throne of thy Maiesty, that she may be with me, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and she shal lead me soberly in my works, and preserue me by her glory.

12 So shall my works be acceptable, and then shall I gouerne thy people righteously, & be meet for my fathers throne.

13 For *what man is he ꝑ can know the counsel of God? or who can think what the wil of God is?

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine,

15 Because a corruptible body is heauy vnto the soule, and the earthly mansion keepeth down the mind that is full of cares.

16 And hardly can we discerne the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things which are in heauen?

17 Who can know thy counsell, except thou giue him wisedome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisdome.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdome.

SHe preserued the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things,

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his fury.

4 For whose cause the *earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a little wood.

5 Moreouer,* when the nations were ioyned in their malicious confederacies, shee knewe the righteous, and preserued him faultlesse vnto God, and || kept him sure, because shee loued him tenderly as a sonne.

6 She preserued the righteous,* when the vngodly perished, when he fled from the fire that fel downe vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisedome, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom deliuered them that serued her.

10 * When the righteous fled beeause of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him the knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnesse of such as defrauded him, she stood by him and made him rich.

12 She saued him from the enemies, & defended him from them that lay in wait, and she gaue him the prize in a mighty battell, that he might know that the feare of God is stronger then all things.

13 * When the righteous was sold, shee forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

14 And failed him not in the bands, till she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liars, and gaue him perpetuall glory.

15 *She deliuered the righteoes people & faultlesse seed from the nations that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stood *by him in wonders & signes

*Gen.1.1,28.
*1.King.3.9.
*Psal.116.16.
*1.Chron.28.5. 1.chro.1.9.
*Pro.8.22.iob. 11.5.3,10.
*Is.40.13.rom. 11.34.1.cor.2.16.
*Gen.2.20.
*Gene.4.8.
*Gene.7.21.
*Gene.11.1,31. and 12.1.
|| Or, kept him strong in his tender loue toward his sonne.
*Gene.19.16.
*Gene.28.5.
*Gene.37.28.and 39.7.acts 7.10.
*Exod.1.10.and 12.42.
*Exod.5.10.

against the terrible kings.

17 She gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time she was a shadow vnto them, and a light of starres in the night.

18 * Shee brought them thorow the red sea, and caried them thorow the great water.

* Exod.14.21,22. psal.78.13.

19 But she drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous took the spoiles of the vngodly, * and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord.

* Exod.15.1.

21 For wisedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercy of God.

SHe prospered their works in the hands of thine holy Prophet.

2 * They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

* Exod.16.1.

3 * They stood against their enemies, & were auenged of their aduersaries.

* Exod.17.10,11.

4 * When they were thirsty, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

* Num.20.11.

5 For by the things whereby their enemies were punished, by the same were the *Israelites* helped in their need.

6 For in stead of a fountaine of running water, the *enemies* were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, *but* thou gauest vnto thine owne abundance of water vnlooked for,

7 Declaring by the thirst that was at that time, * how thou hadst punished thine aduersaries.

* Exod.7.20.

8 For when they were tried and chastised with mercy, they knewe how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous king, whē thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, & the remembrāce of things past.

11 For when they perceiued that through their torments good came vnto thē, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednesse wherwith they were deceiued, and worshipped * serpents, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beasts vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

* Chap.12.24. rom.1.23.

14 For vnto thine almighty hand, that made the world of * nought it was not vnpossible to send among them a multitude of * beares or fierce lions,

* Gene.1.1. heb. 11.3.
* Leuit.26.22. ierem.8.15,17. chap.16.1.

15 Or furious beastes newly created, and vnknowen, which should breathe out blastes of fire and cast out smoke as a tempest, or shoot horrible sparks like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kil thē with their horrible sight.

17 Yea, without these might they haue beene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strēgth & might, and who can withstand the power of thine arme?

19 For as the smal thing that ỳ balance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon al: for thou hast power of al things, & makest as thogh thou sawest not the sins of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nōthing that thou hadst hated.

22 And howe might any thing endure, if it were not thy will? or how coulde any thing bee preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

1 The mercy of God toward sinners. 14 The workes of God are vnreprouceable. 19 God giueth leasure to repent.

FOr thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things, wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 * As for those old inhabitants of the holy land, thou diddest hate them.

* Deut.9.3. and 19 20. and 18.9,12.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying of their own children wout mercy, & eating of ỳ bowels of mans flesh in bāketting, where the raging Priests *shed* abominable blood.

6 And the fathers were the chiefe murtherers of the soules destitute of all helpe, whome thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a meete dwelling for the children of God.

8 * Neuertheless, thou sparedst them also as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little,

* Exod.33.2. deut. 2.22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough word to destroy them together.

10 But in punishing them by litle and litle, thou gauest them space to repent, knowing wel, that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou feaedst any man.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

* Rom.9.20.

13 For there is none other God but thou, * that carest for all things, that thou maiest declare how that thy iudgement is not vnright.

* 1.Pet.5.7.

14 There dare neither king nor tyrant in thy sight require accounts of them whome thou hast punished.

15 Forsomuch then as thou art righteous thy selfe, thou ordereſt all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

* Iob 10.2,3.

16 For

16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfit power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a goood hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting *vnto them*, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection wilt thou punish thine own childrē, vnto whose fathers thou hast sworne & made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherfore thou hast tormented the wicked ỳ haue liued a dissolute life by theirown imaginatiōs

24 *For they went astray verie far in the waies of error, and esteemed the beasts, which their enemies despised for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should bee in derision as children without reason.

26 But they that wil not be reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw themselues punished by them, they all acknowledged the true God whom afore they had denied to know: therfore came extreme damnation vpon them.

CHAP. XIII.

1 All things bee vaine, except the knowledge of God 10 Idolaters and idoles are mocked.

SVrely al men are vaine by nature, and are ignorant of God, * and could not know him that is, by the good things that are seene, neither consider by the worke, the work-master.

2 * But they thought the fire, or the winde or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to bee gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen how much more excellent is he that made them: for the first autnour of beautie hath created these things.

4 Or if they marueiled at the power, & operation of them, yet should they haue perceiued therby, how much he that made these things is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creatour being compared with them, may be considered.

6 But yet the blame is lesse in these, ỳ seeke God and would find him, & yet peraduenture doe erre.

7 For * they goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the world, why doe they not rather find out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, golde, and siluer, and the thing that is inuented by art, and the similitude of beastes, or any vaine stone that hath beene made by the hand of antiquitie.

11 * Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by art maketh a vessell profitable for the vse of life.

12 And the things that are cut off fiō his work, he bestoweth to dresse his meat to fill himselfe,

13 And thatwhich is left of these things, which is profitable for nothing (*for* it is a crooked piece of wood, and full of knobs) he carueth it diligently at his leasure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euerie spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron

16 Prouiding so for it, lest it fal: for he knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all,

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires he requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 The detestation and abomination of images. 8 A curse of them and of him that maketh them. 12 Whereof Idolatrie proceeded 23 What euils come of idolatrie.

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, & the craftsman made it by cunning.

3 But thy prouidence, O Father, gouerneth it: *For thou hast made a way, euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the workes of thy wisedome should bee vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship, and are saued.

6 * For in the olde time also when the proude giants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world.

7 For blessed is the tree whereby righteousnes commeth.

8 But that is cursed ỳ is made with hands, * both it, & he ỳ made it: he, because he made it, & it being a corruptible thing, because it was called god.

9 * For the vngodly, and his vngodlinesse are

* Rom.1.19.
* Deut.4.19. and 17.3.
* Rom.1.21.
* Chap.11.16. rom.1.23.
‖ Or, the ship.
* Exod.14.22.
* Isa.44.13. Iere.10.5.
* Gene.6.4. and 7.10.
* Psal.115.8. Baruc.6.3.
* Psal.5.5.

both like hated of God: so truely the worke and he that made it shalbe punished together.

10 Therefore shall there bee a visitation for the idoles of the nations: for the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

* Iere.10.8. habak.2.18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glorie of men brought them into the world: therefore shall they come shortly to an ende.

14 When a father mourned grieuously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, & made a gorgeous image of a king, whom they would honor, that they might by al meanes flatter him that was absent, as though he had beene present.

17 Againe the ambition of the craftsman thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all hie cunning to make the image of the best fashion.

19 And so thorow the beautie of the work the multitude was allured, & so tooke him now for a god, which a litle afore was but honored as a man

20 And this was ỳ deceiuing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stocks the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For either * they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissoluteness by strange rites,

* Deut 18.10. iere.7.9.and 19.4.

23 And so kept neither life nor mariage cleane: but either one slew another by treason, or els vexed him by adulterie.

24 So were al mixt together, blood, & slaughter, theft and deceit, corruption, vnfaithfulnesse, tumults, periurie,

25 Disquieting of good men, vnthankfulnesse, defiling of soules, changing of birth, disorder in mariage, adulterie and vncleannesse.

26 For the worshipping of idoles that ought not to bee named, is the beginning and the cause, and the end of all euill:

27 For either they be mad when they be merie, or prophesie lies, or liue vngodly, or els lightly forsweare themselues.

28 For insomuch as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idoles, & because they sweare vniustly to deceiue, & despise holines.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voice of the faithfull, praysing the mercie of God, by whose grace they serue not idoles.

BVt thou, O our God, art gracious & true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfit righteousnes, and to know thy power, is the roote of immortalitie.

4 For neither hath ỳ wicked inuention of men deceiued vs, nor the vnprofitable labur of the painters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that hee coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things are worthie to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The * potter also tempereth soft earth, and fashioneth euerie vessel with labor to our vse: but of the same clay he maketh both ỳ vessels, that serue to cleane vses, & the contrary likewise: but wherto euerie vessel serueth, the porter is the iudge.

* Rom.9.21.

8 So by his wicked labour hee maketh a vaine god of the same clay: euen he, which a little afore was made of earth himselfe, & within a litle while after goeth thither againe, whence he was taken, * when he shal make account for the lone of his life

* Luke 12.20.

9 Notwithstanding hee careth not for the labor he taketh, nor that his life is short, but he striueth with the goldsmiths and siluersmiths, and counterfeiteth the coppersmiths, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, & his hope is more vile thē earth, & his life is lesse worthy of honor then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euerie side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels & images, knoweth himself to offend aboue al other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, and more miserable then the verie fooles.

15 For they iudge al the idols of the nations to bee gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and hee that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom hee worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired, in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithful.

Therefore

THerfore by such things they are worthily punished and * tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite hast prepared a meat of a strange taste, euen * quailes,

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessary desire, and that they which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, and that to these onely it should be shewed, how their enemies were tormented.

5 *For when the cruel fiercenes of the beasts came vpon them, and they were hurt with the stings of the cruell serpents,

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a ‖ * signe of saluation, to remember the Commandement of thy Law.

7 For he ẏ turned toward it, was not healed by the thing that he saw, but by thee, O Sauior of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from euill.

9 *For the biting of grashoppers & flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venemous dragõs could not ouercome thy children, for thy mercy came to helpe them, and heal ed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe.

14 A man indeed by his wickednesse may slay *another*: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 *For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest that they could not auoyd, and were consumed with fire.

17 For it was a wonderous thing that fire might do more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: & that because they should see & know, that they were persecuted with ẏ punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine own people with Angels food, & sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreouer, the * snow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, & sparkling in the raine, destroyed the fruit of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature which serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof,

26 That thy children, whom thou loueſt, O Lord, might know, * that it is not the increase of fruites that feedeth men, but that it is thy word, which preserueth them that trust in thee.

27 For they which could not be destroyed with the fire, being onely warmed a litle with the sunne beames, melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day-spring.

29 For the hope of the vnthankeful shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot be expressed: therefore men do erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenesse, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraid of this vision, ‖ which they could not see, they thought the things which they saw, to be worse.

7 *And the illusions of the magical arts were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afrayd at the beasts that passed by them, and at the hissing of the serpents, so that they died for feare, and sayd they saw not the ayre, which by no meanes can be auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succours which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that

* Chap.11.13,14. numb.21.6.
* Numb.11.31.
* Numb.21.6. Lev.10.6.
‖ The figure of the brasen serpent.
* Numb.21.9.
* Exod.8.14. and 10.4. Psal.6.7.
* Deut.32.39. 1.Sam.2.6. Iob.13.2.
* Exod.9.23.
* Exod.16.14. Numb.11.7. Psal.78.25. Iohn 6.31.
* Exod.9.23.
* Deut.8.3. Matth.4.4.
‖ That is, the nightie vision.
* Exod.7.12. and 8.7,19.

that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hel, which is insupportable, sleepe the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for came vpon them.

15 And thus, whosoeuer fell downe, hee was kept and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoyd:

17 (For with one chaine of darknes were they all bound) whether it were an hissing winde or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes, that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

‖ Or, echo.

19 For all the world shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fel an heauy night, an image of that darkenes that was to come vpon them: yea, they were vnto themselues more grieuous then darkenes.

CHAP. XVIII.

3 The fiery pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sunne of the people in the wildernesse. 21 Aaron stood betweene the liuing and the dead with his censer.

BVt thy Saints had a very great * light, whose voyce because ‖ they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

* Exod. 10.23.

‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 *Therefore thou gauest them a burning pillar of fire to lead them in the vnknowen way, and madest the Sunne that it hurted them not in their honourable iourney.

* Exod. 13.21. and 14.24. psal. 78.14. and 105.39.

4 But they were worthy to be depriued of the light, and to be kept in darknesse, which had kept thy children shut vp, by whome the vncorrupt light of the Law should be giuen to the world.

5 *Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroied them all together in the mighty water.

* Exod. 1.16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good cheare.

7 Thus thy *people receiued the health of the righteous, but the enemies were destroyed.

* Exod. 14.24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, & made a Law of righteousnes by one consent, that the Saints should receiue good and euil in like maner, and that the fathers should first sing praises.

10 But a disagreeing crie was heard of the enemies, & there was a lamentabe noyse for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the King.

* Exod. 11.5. and 12.29.

12 So they had altogether innumerable that died with one kind of death: neither were the liuing sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the inchantments, confessed this people to bee the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the middest of her swift course,

15 Thine Almightie word leapt downe from heauen out of thy royall throne, as a fierce man of war in the middes of the land that was destroied,

16 And brought thine vnfained Commandement as a sharp sword, and stood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the feareful dreames vexed them suddenly, & fearefulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentations of death touched the righteous also, and * among the multitude in the wildernes there was a plague, but the wrath endured not long.

* Numb. 16.46.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen praier, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapōs, but with the word he subdued him that punished, alleaging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, & parted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diadem of his head.

* Exod. 28.6, 11.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnes, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie wherof they were worthy, brought them to this ende, and caused them to forget

forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might try a marvellous passage, and that these might find a strange death.

6 For every creature in his kind was fashioned of new, and served in their owne offices inioyned them, that thy children might bee kept without hurt.

7 For the cloud overshadowed their tents, and the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, & the great deepe became a greene field,

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marvels.

9 For they ‖ neyed like horses, and leaped like lambs, praising thee, O Lord, which haddest delivered them.

‖ Or, were fed.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought foorth flies in stead of cattell, and how the river scrauled with the multitude of frogs in stead of fishes.

11 *But at the last they saw a new generation of birds, when they were intised with lust, and desired delicate meats.

* Exod.16.13. Num.11.32.

12 *For the quailes came forth of the sea vnto them for comfort, but punishments came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

* Chap.16.1.

‖ Or, Egyptians.

13 For the one sort would not receive them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some *would not suffer*, that any regard should bee had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therfore they were stricken with blindnes, as in olde time certaine were at the doores of the * righteous, so that euery one being compassed with darknesse, sought the entrance of his doore.

* Gene.19.11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrarie vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to be Ice, and was of a nature that would melt, and yet was an immortall meate.

21 For in al things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euerie time and place.

THE WISDOME OF IESVS THE sonne of Sirach, called *Ecclesiasticus*.

This Argument was found in a certaine Greeke copie.

THis Iesus was the Sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as hee himselfe witnesseth, was a man of great diligence and wisedome among the Hebrewes, who did not only gather the graue sentences of wise men that had bene before him, but hee himselfe also spake many full of great knowledge and wisedome. So this first Jesus died, and left that which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it, and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke contesneth wise sayings, and darke sentences and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certaine Prayers and Songs of the authour himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no less famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deed.

¶ The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many, and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which thinns Israel ought to be cōmended by the reason of doctrine & wisedom, whereby the readers ought not only to become learned themselues, but also may be able by the diligent study therof to be profitable vnto strangers both by speaking & writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, & had gotten therein sufficient iudgement, he purposed also to write something perteining to learning and wisedom, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receiue it loungly, and to reade it with diligence, & to take it in good worth, though we seeme to some in some things not able to attain to ỳ interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselues then when they are trāslated into another tongue, & not only these things, but other things also, as ỳ Law it selfe, and the Prophets, and other books haue no final difference when they are spoken in their own language. Therfore in the eight and thirtieth yeere, when I came into Egypt, vnder king Euergetes, and continued there, I found a copy ful of great learning, & I thought it necessary to bestow my diligence

gence and trauell to interpret this booke. So for a certaine time with great watching and study I gaue my selfe to the finishing of this booke, that it might be published that they which remaine in banishment, & are desirous to learne, might apply themselues vnto good maners, & liue according to the Law.

CHAP. I.

1 Wisdome commeth of God. 11 A praise of the feare of God. 29 The meanes to come by wisdome.

ALL wisedome * *commeth* of the Lord, [and hath beene euer with him,] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God, which hath bene before all things?]

4 Wisdom hath bene created before all things, & the vnderstanding of prudence from euerlasting.

5 [The word of God most High, is the fountaine of wisdome, and the euerlasting commandements are the entrance vnto her.]

6 * Vnto whom hath the root of wisdom bin declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisdome bene discouered and sh[illegible]d? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most hie Creator of al things, the Almighty, the King of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her [thorow the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 He hath powred her out vpon al his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a mery heart, and giueth gladnesse, and ioy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 * The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [shee goeth with the chosen woman, and is knowen with the righteous and faithfull.

16 The feare of ✝ Lord is an holy knowledge.

17 Holinesse shal present and iustifie the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his end he shalbe blessed.]

19 She hath built her euerlasting foundations with men, and is giuen to be with their seed.

20 To feare God, is the fulnesse of wisedome, and filleth men with her fruits.

21 Shee filleth their whole house with [all] things desireable, and the garners with the things that shee bringeth foorth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdome, and giueth peace and perfect health: hee hath seene her, and numbred her.

23 ‖She raineth downe knowledge and vnderstanding of wisdome, and hath brought vnto honour them that possessed her.

24 The feare of the Lord is the roote of wisedome, and her branches are long life.

25 [In the treasures of wisdome is vnderstanding and holy knowledge, but wisdome is abhorred of sinners.]

26 The feare of the Lord drieth out sinne: and when shee is present, shee drieth away anger.

27 ¶For wicked anger cannot be iustified: for his rashnesse in his anger shalbe his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words for a time, and manie mens lips shall speake of his wisedome.

30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisedome, keepe the commandements, and the Lord shall giue her vnto thee, [and will fil her treasures.]

32 For the feare of the Lord is wisdome & discipline: he hath pleasure in faith, and meekneesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite, that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonor, and so God discouer thy secrets, and cast thee down in the mids of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding and patience. 21 to trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy soule to temptation.

2 Settle thine heart, and bee patient: [bow down thine eare, and receiue the words of vnderstanding,] and shrinke not away when thou art assailed, [but wait vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at the last end.

4 Whatsoeuer commeth vnto thee, receiue it patiently, and bee patient in the change of thine affliction.

5 * For as golde [and siluer are] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleeue in God, and he will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: shrinke not away from him, that ye fall not,

8 Ye that feare the Lord, beleeue him, and your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, and your hearts shalbe lightened.]

11 Consider the old generations [of men, yee children,] and marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, & was forsaken? or whom did he euer despise, that called vpō him?

12 For God is gracious & merciful, and forgiueth sinnes, & saueth in the time of trouble, [& is a defender of all them that seeke him in the truth.]

13 Wo vnto them that haue a ‖ feareful heart, [and to the wicked lips] & to the faint hands, and

to

* 1 King. 3. 9. and 4. 19. That which is marked with these two marks [ ] is read in the Latine copies, and not in the Greeke.

* Rom. 11. 34.

* Psal. 111. 10. prou. 9. 10. iob. 28. 28.

✝ Or, wisedome.

* Wisd. 3. 6. prou. 17. 3.

* Psal 37. 25.

‖ Or, double.

to the sinner that goeth *two maner of wayes.

14 Woe vnto him that is faint hearted, for hee beleeueth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right waye, & are turned backe into froward wayes:] for what will ye do when the Lord shall visit you?

16 They that feare the Lord, will not disobey his word: and they that * loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandements, and will be patient till he see them,

20 Saying, if wee doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

1 To our father and mother ought we to giue double honor. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[THe children of wisedome are the Church of the righteous, and their off-spring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord wil haue the father honoured of the children, and hath confirmed the authority of the mother ouer her children.

4 Who so honoureth his father, his sinnes shal be forgiuen him, [and he shal absteine from them, and shall haue his dayly desires.]

5 And hee that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shal haue ioy of his own children, and when he maketh his prayer, he shalbe heard.

7 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lorde, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, & doth seruice vnto his parẽts, as vnto lords.

9 *Honour thy father and mother, in deed and in word [& in all patience] that thou maiest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreaty of thy father shal not be forgotten, but it shall bee a fortresse for thee against sinnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall bee founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sins also shalt melt away as the yce in the faire weather.

17 He ỳ forsaketh his father, shal come to shame, and he that angreth his mother is cursed of God.

18 ¶ My son, performe thy doings with meekness, so shalt thou bee beloued of them that are approoued.

19 The *greater thou art, the more humble thy selfe [in all things,] and thou shalt find fauour before the Lord.

20 Many are excellent and of renowne: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 *Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needful for thee to see with thine eyes ỳ things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euil opinion hath deceiued their iudgment.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubborne heart shal fare euill at the last, and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and he that is froward of heart shal stumble therein.

29 An obstinate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steps shall bee plucked vp: for the plant of sinne hath taken root in him, [and he shal not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will absteine from sinne, and shall prosper in the works of righteousnesse.]

33 Water quencheth burning fire, * & almes taketh away sinnes.

34 And he that rewardeth good deeds, will remember it afterward, and in the time of the fal, he shall find a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisedome and her fruit. 20 An exhortation to eschew euill, and to doe good.

MY sonne, defraud not the *poore of his liuing, and make not the needy eyes to wait long.

2 Make not an hungry soule sorowful, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in ỳ bitternes of his soule, his prayer shalbe heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt,] and giue him a friendly answere.

9 ¶ Deliuer him that suffreth wrong, from the hand

*Phil. 2.3.

*Psal. 131.1. prou. 25.27. rom. 12.3.

*Dan. 4.14. psal. 41.1.

*Deut. 15.7.

*Tobit 4.7.

*Ecclus. 10.12. deut. 5.16. matt. 15.4. ephes. 6.2,3. ‖ or, the blessing of men.

hand of the oppressour, and be not faint hearted when thou iudgest.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother, so shalt thou be as the sonne of the most High: and hee shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and wil go before them in the way of righteousnes.]

12 He that loueth her, loueth life, & they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shal iudge the nations, & he that goeth vnto her shal dwel safely.

16 He that is faithful vnto her, shal haue her in possession, and his generation shall possesse her.

17 For first she wil walk with him by crooked waies, and bring him vnto feare, & dread, and torment him with her discipline, vntill she haue tried his soule, and haue proued him by her iudgments.

18 Then wil she returne the streight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnes.]

19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.

20 [¶ My sonne,] make much of time, and *eschew the thing that is euill,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine own conscience, that thou be not confounded to thine owne decay, [& forbeare not thy neighbor in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the words of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse.]

25 In no wise speake against the worde of trueth, but bee ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.

28 Striue for the trueth vnto death, [& defend iustice for thy life] and the Lorde God shall fight for thee [against thine enemie.]

29 Bee not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a Lion in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 *Let not thine hand be stretched out to receiue, and shut when thou wouldest giue.

*Rom 12.9. 1.Thes.5.22.

*Acts 20.35.

CHAP. V.

1 In riches may women put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRust not vnto thy *riches, and say not, I haue enough for my life: [for it shal not help in the time of vengeance and indignation.]

2 Follow not thine own mind, & thy strength to walke in the wayes of thine heart.

3 Neither say thou, [Howe haue I had strength] or who will bring mee vnder for my workes? for God the reuenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, & what euil hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great: he will forgiue my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, & put not off from day to day: for suddenly shal the wrath of the Lord break forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in ye day of punishment [& vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and righteousnesse.]

11 Be humble to heare the word of God, that thou maiest vnderstand it, & make a true answere with wisedome.]

12 *Be swift to heare good things, and let thy life be pure, and giue a patient answere.

13 If thou hast vnderstanding, answere thy neighbor: if not, lay thine hand vpon thy mouth, [lest thou be trapped in an vndiscreete word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a*talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the theef, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter, shalbe hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor in great.

*Lames 1.19.

*Leuit.19.16.

CHAP. VI.

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] enemy: for such shal haue an euil name, shame & reproch, and he shalbe in infamie as the wicked that hath a double tongue.

2 Bee not proud in the deuice of thine owne mind, lest thy soule rent thee as a bull,

3 And eat vp thy leaues, & destroy thy fruit, & so thou be left as a dry tree [in the wildernesse.]

4 For a wicked soule destroieth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweete talke multiplieth the friends [and pacifieth them that be at variance,] and a sweete tongue increaseth much good talke.

6 Hold friendship with many, neuertheless haue but one counseller of a thousand.

7 If thou gettest a friend, proue him first, and be not hastie to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimity, and taketh part against thee, & in contention he

*Luk.12.15,19,20 chap.11.18,19. prou.10.2.zech.7. 19.zeph.1.18.

he will declare thy shame.
10 Againe some * friend is but a companion at the table, and in the day of thine affliction hee continueth not.
11 But in thy prosperity he wil be as thou thy selfe, and will vse libertie ouer thy seruants.
12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.
13 Depart from thine enemies, and beware of thy friends.
14 A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.
15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]
16 A faithful friend is the medicine of life [and immortalitie,] and they that feare the Lord, shall find him.
17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.
18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou find wisdome [which shal endure] till thine olde age.
19 Goe to her as one that ploweth, & soweth, and waite for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruits right soone.
20 Howe exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.
21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.
22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.
23 [For with them that know her, she abideth vnto the appearing of God.]
24 Giue eare, my sonne, receiue my doctrine, and refuse not my counsell,
25 And put thy feete into her linkes, and thy necke into her chaine.
26 Bowe downe thy shoulder vnto her, and beare her, and be not weary of her bands.
27 Come vnto her with thy whole heart, and keepe her wayes with all thy power,
28 Seeke after her, and search her, & she shall be shewed thee: and when thou hast gotten her, forsake her not.
29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.
30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious raiment.
31 For there is a golden ornament in her, and her hands are the laces of purple colour.
32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.
33 My sonne, if thou wilt, thou shalt be taught, & if thou wilt apply thy mind, thou shalt be witty.
34 If thou loue to heare, thou shalt receiue [doctrine] and if thou delight in hearing, thou shalt be wise.
35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.
36 * Desire to heare all godly talke, & let not the graue sentences of knowledge escape thee.
37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.
38 Let thy mind be vpon the ordinances of the Lord, and be ‖ continually *occupied in his commandements: so shall he stablish thine heart, and giue thee wisedome at thine owne desire.

*Chap.37.9.

*Chap.2.9.

‖ Or, earnestly.
*Psal.1.2.3.

CHAP. VII.

2 We must forsake euill, and yet not iustifie our selues. 23 The behaiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DOe no euil: so shal no harme come vnto thee.
2 Depart from the thing that is wicked, and sinne shall turne away from thee.
3 My sonne, sow not vpon the furrowes of vnrighteousnes, lest that thou reape them seuen fold.
4 Aske not of the Lord preeminence, neither of the King the seate of honour.
5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the King.
6 Seeke not to be made a Iudge, lest thou be not able to take away iniquity, and lest thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.
7 Offend not against the multitude of a city, and cast not thy selfe among the people.
8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.
9 Say not, God wil looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.
10 Be not faint hearted when thou makest thy prayer, neither slacke in giuing almes.
11 Laugh no man to scorne in the heauines of his soule: for [God which seeth all things] is hee *that can bring downe, and set vp againe.
12 Sowe not a lie against thy brother, neither doe the same against thy friend.
13 Vse not to make any maner of lie: for the custome thereof is not good.
14 Make not many words when thou art amōg the Elders, neither *repeat a thing in thy prayer.
15 Hate not laborious *worke, neither the husbandry, which the most High hath created.
16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.
17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.
18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.
19 Depart not from a wise and good woman, [that is fallē vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.
20 ¶ *Whereas thy seruant worketh truely, intreat him not euil, nor the hireling that bestoweth himselfe wholy for thee.
21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]
22 *If thou haue cattel, looke wel to them, and if they be for thy profit, keepe them with thee.
23 * If thou haue sonnes, instruct them, & hold their necke from their youth.
24 If thou haue daughter, keepe their bodie, and shew not thy face cheerefull toward them.
25 Marry thy daughters, and so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.
26 If thou haue a wife after thy mind, forsake her not, but commit not thy selfe to the hatefull.
27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.
28 Remember that thou wast borne of them, & how

*Iob 9.1,2. psal. 143.2. eccle.7.18. luke 18.11.
*Chap.5.5.
*1.Sam.2.7.
*Mat.6.5,7.
*Rom.12.11.
*Leuit.19.13. chap.33.29. and 34.23.
*Deut. 5.4.
*Chap.30.11.
*Chap.3.9. iob.4.3.

how canst thou recompence them the things that they haue done for thee?

29 ¶Feare the Lord with all thy soule, and honour his ministers:

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the fruits of the holy things.

32 Stretch thine hand vnto the poore, that thy ‖ blessing [and reconciliation] may bee accomplished.

33 Liberalitie pleaseth all men liuing, & * from the dead restraine it not.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

35 * Bee not slow to visit the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STriue not with a mighty man, lest thou fall into his hands.

2 *Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of the kings.

3 Striue not with a man that is full of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, lest thy kinred be dishonoured.

5 *Despise not a man that turneth himselfe away from sin, nor cast him not in the teeth withall, but remember that we are all worthy blame.

5 *Dishonour not a man in his olde age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into ioy.]

8 * Despise not the exhortation of ye [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them shalt thou learne wisdome [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fierie flames [of their sinnes.]

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety aboue thy power: for if thou be surety, thinke to pay it.

14 Go not to law with the Iudge: for they wil giue sentence according to his owne honour.

15 * Trauel not by ye way with him that is rash, lest he do thee iniury: for he followeth his owne wilfulnes, & so shalt thou perish through his folly.

16 * Striue not with him that is angry, and goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart to euery man, lest he be vnthankfull to thee, [& put thee to reproofe.]

CHAP. IX.

Of iealousie. 12 An old friend is to be preferred before a new. 18 Righteous men should be hidden in thy table.

BE not ielous ouer thy wife of thy bosome, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a womã, lest she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Cast not thy minde vpon harlots [in any maner of thing,] lest thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautiful woman, and looke not vpon other beauty: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shalbe troden vnder foote as dung, of euery one that goeth by the way.

10 Many wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife [neither lie with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

12 ¶Forsake not an olde friend: for the newe shall not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

13 * Desire not the honour [& riches] of a sinner: for thou knowest not what shalbe his end.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the citie.

16 Trie thy neighbour as neere as thou canst, * and aske counsell of the wise.

17 * Let thy talke be with the wise, and all thy communication in the Law of the most High.

18 Let iust men eate and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In ‖ the handes of the craftesmen shall the works be commended, and the wise prince of the people by his worde, [and the word by the wisedome of the Elders.]

20 A man ful of words is dangerous in his city, and he that is rash in his talking shalbe hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to bee abhorred. 18 Labour is praised.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As

*Deut.12.18,19.
* Leuit 2.3. num.18.15.
‖ Or, liberalitie.
* Tob 2.47. and 4.17.
* Rom.12.15.
* Matth.25.36.
* Matth.5.25.
* Chap.31.6.
* Galat.6.1.
* Leuit.19.32.
* Chap.6.35.
* Chap.29.4.
* Gene.4.8.
* Prou.22.24.
* Gen.6.1,2. and 34.2.
* Prou.5.2.
* Matt.5.28.
* Gen.34.1,2. 2.sam.11.2. iudith 10.17,19. and 12.16,20.
* Iudg.9.3. 2.sam.15.12.
* Chap.6.36,38. & 8.8 & 37.22.
* Deut.6.7. and 11.19.
‖ Or, the workman is praised according to the works.

2 As the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are they that dwell therein.

3 * An vnwise king destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth. *1. King.12.1, 13.14.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

5 In the hande of God is the prosperitie of man, and vpon the scribes will he lay his honour.

6 * Bee not angry for any wrong, with thy neighbour, and doe nothing by iniurious practises. *Leuit.19.17.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

8 * Because of vnrighteous dealing & wrongs and riches gotten by deceit, the kingdom is translated from one people to another. *Iere.27.6.dan. 4.14.

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyranny is of small endurance, and the disease that is hard to heale, is grieuous to the physition.]

11 The physition cutteth off the sore disease, and he that is to day a king, to morow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the heire of serpents, beasts and wormes?

13 The beginning of mans pride is to fall away from God, and to turne away his heart from his maker.

14 For pride is the original of sinne, & he that hath it, shal powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the persuasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead. *Iob.1.52.and 14.11.and 18.14. 1.sam.2.7.8.

16 The Lorde plucketh vp the rootes of the [proud] nations, & planteth the lowly with glorie among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroieth the memorial of ye proud, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man which is an honorable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commaundements of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loueth him: but they are a seede without honour, that despise the law, and a deceiueable seede that breake the commandements.

21 Hee that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glory aswell of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free do seruice: * he that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.] *Prou.17.7. *2.Sam.12.13.

27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.

28 * Better is he that laboureth and hath plenteousnesse of all things, then he that is gorgeous, and wanteth bread. *Pro.12.9.11.

29 My sonne, get thy selfe prayse by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who wil count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honoured in pouertie, howe much more shall he be when he is rich? & he that is vnhonest being rich, how much more *will he be so* when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgements. 14 All things come of God. 29 All men are not to be brought into thine house.

WIsedome * lifteth vp the head of him that is lowe, and maketh him to sit among great men. *Gen.41.40. deut.6.3.

2 Commend not a man for his beauty, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules, yet doth her fruit passe in sweetenesse.

4 Bee not proude of clothing and rayment, * and exalt not thy selfe in the day of honour: for the works of the Lord are wonderfull, [and glorious] secret, [and vnknowen] are his workes among men. *Act.12.21,23.

5 Many tyrants haue sit downe vpon the earth, * and the vnlikely hath worne the crowne. *1.Sam.15.8. ester.6.10.

6 Many mightie men haue beene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

7 ¶ * Blame [no man] before thou hast inquired the matter: vnderstand first, and then reforme [righteously.] *Deut.13.14.& 27.4.6.iosh.7.2.

8 * Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales. *Pro.18.13.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blameless, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it. *Matth.19.22. 1.tim.6.9.

11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more hee wanteth. *Pro.10.3.

12 Againe there is some that is slouthfull, and

* hath neede of helpe: for he wanteth strength, & hath great poverty, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

13 And he lifteth vp his head, so that many men maruell at him, [and giue honour vnto God.]

14 *Prosperitie and aduersitie, life and death, poverte and riches come of the Lord.

15 Wisedome and knowledge, and vnderstanding of the Law are of the Lord: loue and good workes come of him.

16 Errour of darkenesse are appointed for sinners, and they that exalt themselues in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperity for euer.

18 ¶Some man is rich by his care and nigardship, and this is the portion of his wages,

19 In that he saith, * I haue gotten rest, and now will I eate continually of my goods, yet hee considereth not, that the time draweth neere, that he must leaue all such things vnto other men, and die himselfe.

29 Stand thou in thy state, & exercise thy selfe therein, & remaine in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Againe say not, I haue enough, and possesse many things, and what euill can come to mee hereafter?

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitful haue many traines, [and are like stomackes that belch stinkingly.]

30 As a patrich is taken vnder a basket, [and the hind is taken in the snare] so is the heart of the proud man, which like a spy watcheth for thy fall.

31 For he lieth in wait and turneth good vnto euill, and in things worthy praise he will find some fault.

32 Of one litle sparke is made a great fire, [& of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man, for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, & driue thee from thine owne.

CHAP. XII.

1 *Vnto whom we ought to doe good.* 10 *Enemies ought not to be trusted.*

WHen thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefits.

2 *Doe good vnto the righteous, and thou shalt find [great] reward, though not of him, yet of the most High.

3 He cannot haue good that continueth in euill and giueth no almes, [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Do wel vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, least he ouercome thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and wil repay vengeance vnto the vngodly, & keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knowen in prosperitie, neither can an enemy be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, & thou shalt be to him as he that wipeth a glasse, & thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, least he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least hee seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

14 *Bind not two sinnes together: for there shall not one be vnpunished.

15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

17 *An enemy is sweet in his lips: he can make many good words, and speake many good things: yea, he can weepe with his eies, but in his heart he imagineth how to throw thee into the pit: and if he may find opportunitie, he will not be satisfied with blood.

18 If aduersity come vpon thee, thou shalt find him there first, and though hee pretend to helpe thee, yet shal he vndermine thee: he will shake his head, and clappe his handes, and will make many words, and disguise his countenance.

CHAP. XIII.

1 *The companies of the proud and of the rich are to be eschewed.* 15 *The loue of God.* 17 *Like doe companie with their like.*

HE* that toucheth pitch, shalbe defiled with it: and he that is familiar with the proud, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy selfe: for how agree the kettle & the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreate: if the rich man haue done wrong he must

* Iob.42.10.
* Iob.1.21. eccl.28.4.
* Luke.12.19.
* Chap.18.24.
* Gal.6.10. 1.Thes.5.8.
* Chap.7.8.& 23.1
* Ieri.41.6.
* Deut.5.2.

must yet be intreated: but if the poore haue done it, he shall straightwayes be threatned.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue need of thee, he wil defraud thee, and will laugh at thee, & put thee in hope, & giue thee all good words, and say, What wanteſt thou?

7 Thus will he shame thee in his meate, vntil he haue supt thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterward, when he seeth thee, he wil forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine owne conceit, and brought downe by thy simplenesse: [be not too humble in thy wisedome.]

10 ¶If thou be called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Preaſe not thou vnto him, ȳ thou be not shut out, but goe not thou farre oft, lest he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many words: for with much communication wil he tempt thee, and laughingly will he grope thee.

13 He is vnmerciful and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkeſt in perill of thine ouerthrowing: when thou heareſt this, awake in thy sleepe.

15 Loue the Lord al thy life, and call vpon him for thy saluation.

16 ¶Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man wil keepe company ẃ such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dog? and what peace is between the rich & the poore?

20 As the wild asse is the lions pray in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humility, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue, and looke what he sayth, they prayse it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be good or euill.

27 A chearefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

‖ Which is a wild beast that commonly inhabiteth the voyces of men, and so maketh them out of their houses and deuoureth them.

CHAP. XIIIJ.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

BLessed is the man *that hath not fallen by [the worde of] his mouth, and is not tormented with the sorow of sinne. *Chap.19.6,16. iam.3.2.

2 Blessed is he that is not cōdemned in his conscience, & is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is as a reward of his wickednesse.

7 And if hee doe any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A *wicked eye enuieth the bread, and there is scarenesse vpon his table. *Prou.27.20.

11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offrings.

12 Remember that death tarieth not, and that the couenant of ȳ graue is not shewed vnto thee.

13 *Doe good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him. *Chap.4.1. tob.4.7. luke 14.13.

14 Defraud not thy selfe of the good day, & let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto another, & thy labours for the diuiding of ȳ heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

17 ¶*All flesh waxeth old, as a garment, & this is ȳ condition of all times, Thou shalt die ȳ death. *Isai.40.6.1.pet.1. 24. iam.1.10.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shalbe iustified, and he that worketh it, shall haue honour thereby.

21 *Blessed is the man that doth meditate honest things by wisdome, [and exercifeth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding, *Psal.1.2.

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.

24 Hee shall looke in at her windowes, and hearken at her doores.

25 He shal abide beside her house, & fastē a stake in her walles: he shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shal set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the author of euill.

HE that feareth the Lord, wil doe good: and he that hath the knowledge of the Lawe, will keepe it sure.

2 As an [honourable] mother shal she meete him, and she, as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall shee feede him, and giue him the * water of [wholesome] wisedome to drinke.

*John 4 10.

4 He shall assure himselfe in her, and shal not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 She shal exalt him aboue his neighbors, and in the mids of the congregation shall shee open his mouth: [with the spirit of wisedome and vnderstanding shal she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceit,] and men that lie cannot remember her: [but men of trueth shall haunt her, and shal prosper euen vnto the beholding of God.]

9 Prayse is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if prayse come of wisedome, [and bee plenteous in a faithfull mouth] then the Lord wil prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused mee to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * Hee made man from the beginning, and left him in the hand of his counsell,] and gaue him his commandements and precepts.]

*Gen 1 27.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill,] what him liketh shall be giuen him.

*Jerem.21.8.

18 For the wisdome of the Lord is great, and hee is mighty in power, and beholdeth all things [continually.]

18 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the works of man.

*Psal.34.15, 6. heb.4.13.

20 Hee hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene w̄ mine eyes, & mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire bee kindled, and among vnfaithfull people shall the wrath be set on fire.

*Chap.2.8,9,10.

7 * He spared not the old gyants, which were rebellious, trusting to their owne strength,

*Gen 6 4

8 * Neither spared hee where as Lot dwelt, those whom he abhorred for their pride.

*Gen.19,21,25.

9 Hee had no pitie vpon the people that were destroyed, and pusted vp in their sinnes.

10 * And so hee preserued the sixe hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercy and with chastisement.

*Numb.14 15,16, 20. & 26.51.

11 Therfore if there be one stifnecked among the people, it is maruell if he escape vnpunished: for mercy and wrath are with him? he is mighty to forgiue and to powre out displeasure.

12 * As his mercy is great, so is his punishment also: he iudgeth a man according to his works.

*Chap.5.6.

13 The vngodly shal not escape with his spoile, and the patience of the godly shal not be delayed.

14 He will giue place to all good deedes, and euery one shall find according to his works, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that he should not know him, and that his workes should bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: hee hath separate his light from the darkenesse with an adamant.

17 Say not thou, I wil hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shalbe moued when he shall visite.

*2.Pet.3.10. 1.King 8.27. 2.chron.6.18.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his works are hid.

22 Who can declare the works of his righteousnes? or who can abide them? for his ordinance is farre off, & the trying out of all things faileth.

23 Hee that is humble of heart, will consider these things: but an vnwise and erronious man casteth his mind vpon foolish things.

24 My sonne, hearken vnto me, & learn knowledge, and marke my words with thine heart.

25 I wil declare thee weighty doctrine, and I will instruct thee in knowledge.

26 The Lord hath set his works in good order from the beginning, and part of them hath hee sundred from the other when he first made them.

27 He hath garnished his works for euer, and their beginnings so long as they shal endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his words.

29 After

29 After this the Lord looked vpon the earth, and fillled it with good things.

30 With all maner of liuing beasts hath he couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him 20 Of almes, 22 and repentance.

THe * Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of daies and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 Hee made all flesh to feare him, so that hee had the dominion ouer the beasts and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue him a spirit, and seuenthly he gaue them speech to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 Hee set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Besides this, hee gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might know that they were mortall.

10 Hee made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiesty of his glory, and their eare heard his glorious voyce.

12 And he sayd vnto them, Beware of all vnrighteous things. *He gaue euery man also a commandement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euil, and their stony hearts cannot become flesh.

15 Hee appoynted a ruler vpon euery people, when he diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueth him most louing light, and doth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their sinnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

21 * At the last shal he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the verity.]

23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darknesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnesse and iudgements of God: stand in the portion that is set foorth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God]

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and he that is sound of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednesse]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shal be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous works of God. 6.7 The miserie and wretchednesse of man. 9 Against God ought wee not to complaine. 21 The performing of vowes.

HE that liueth for euer,* made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious king for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the profane.

3 To whom hath he giuen power to expresse his works? who will seeke out the ground of his noble acts?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the woonderous works of the Lord, there may nothing bee taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when hee thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euill can he doe?

8 * If the number of a mans dayes be an hundreth yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are * a thousand yeeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He saw and perceiued, that [the arrogancy of their heart, and their ruine is euill: therefore heaped hee vp his mercy vpon them, and shewed them the way of righteousnesse.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all

*Gen.1.27. and 5.2. wisd 2.23. and 7.1,6. 1.cor. 11.7. col.3.10.

*Gen.1.22. 1.cor.11.9.

*Eccl.20.16, 17. and 22.23.

*Deut.4.20. and 10.15.

*Chap.29.13.

*Mat.25.35.

*Acts 3.19.

*Iac.3.12.

*Psal.6.5. isa. 38.18,19.

*Gen.1.1.

*Psal.90.10.

*2.Pet.3.8.

flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercy of them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dew asswage the heat? so is a word better then a gift.

16 Loe, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

* 1.Cor.11.31. 19 *Examine thy selfe before thou be iudged, and in the day of iudgement thou shalt finde mercy.

20 Humble thy selfe before thou be sicke, and whilest thou maist yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, and deferre not vnto death to bee reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

* Chap.7.17,36. 23 Thinke vpon the * wrath that shalbe at the ende, and the houre of vengeance, when hee shall turne away his face.

* Chap.11.25. 24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth and righteousnesse,] and powre out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking, is of the Lord alone: for a mortall man hath but a dead heart.

* Rom.6.6.and 13.14. 30 ¶ * Follow not thy lusts, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse, & intangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse, else thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouerty. 6 In thy words vse discretion 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennesse, shall not bee rich: and he that contemneth small things, shall fall by litle and litle.

* Gene.19.33. 1.king.11.1,2,4. 2 * Wine and Women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And he that companieth adulterers, shal become impudent: rottennesse & wormes shall haue him to heritage, and he that is too bolde, shall be taken away, and be made a publike example.

4 * He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule. * Iosh.21.17,18.

5 Who so reioyceth in wickednesse, shall be punished: [he that hateth to be reformed, his life shalbe shortened, & hee that abhorreth babbling of words quencheth wickednesse:] but hee that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another that which is told vnto thee: so shalt thou not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

10 * If thou hast heard a word [against thy neighbour,] let it die with thee, and be sure, it wil not burst thee. * Chap.22.22. and 27.17.

11 A foole trauelleth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 * Reproue a friend lest he do *euill*, and if he haue done it, that he do it no more. * Leuit.19.17. matth.18.15.

14 Reproue a friend that hee may keepe his tongue: and if he haue spoken, that hee say it no more.

15 Tel thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his wil: * and who is he that hath not offended in his tongue? * Iam.3.2.

17 Reproue thy neighbour before thou threatten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortality.

20 The feare of the Lord is all wisedome, and the performing of the Law is perfect wisedome, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not do as it pleaseth thee, though afterward he he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdome, neither is there prudency whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voide of wisdome.

23 He that hath smal vnderstanding, & feareth *God*, is better then one that hath much wisdome, and trangresseth the Law of the most High.

24 There is a certaine subtilty that is fine, but it is vnrighteous: and there is that wresteth the open and manifest law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselues, and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, hee will bee vpon thee to hurt thee.

26 And

26 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his excessiue laughter, and going declare what person he is. *Chap.21.20.23.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The theefe and the murtherer. 28 Gifts blind the eyes of the wise.

THere is some rebuke that is not comely: againe, some man holdeth his tongue, and hee is wise.

2 It is much better to reproue then to beare euill will: and hee that acknowledgeth his fault, shalbe preserued from hurt.

3 As* when a gelded man through lust would defile a amide, so is he that vseth violence in iudgement. *Chap.30.20.

4 How good a thing is it, when thou art reproued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because hee hath not to answere: and some keepe silence, waiting a conuenient * time. *Eccles.3.7.

7 * A wise man will hold his tongue till hee see opportunitie: but a trifler and a foole will regard no time. *Chap.32.4.

8 He that vseth many words, shall be abhorred, and he that taketh authoritie to himselfe shal be hated.

9 Some man hath oft times prosperitie in wicked things, and *sometime* a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenes lifteth vp the head.

12 Some man buyeth much for a litle price, for the which he payeth seuen times more.

13 *A wise man with his words maketh himselfe to be loued, but the merrie tales of fooles shal be powred out. *Chap.6.5.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth little, and he vpbraideth much: hee openeth his mouth like a towne crier: to day hee lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deedes: and they that eate my bread, speake euill of me.

16 How oft, & of how many shal he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is verie sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence looseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his own soule, because he is ashamed, and for the regard of persons looseth it.

22 Some man promiseth vnto his friende for shame, and getteth an enemie of him for nought.

23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise. *Chap.25.2.

24 A theefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shall increase his heape [he that worketh righteousnesse, shalbe exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie. *Prou.12.11. and 28. 9.

28 * Rewardes and gifts blind the eyes of the wise, and maketh them dumme, that they cannot reproue faults. *Exod 23.8. Deut. 16.19.

29 Wisedome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessarie patience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, * but pray for the foresinnes [that they may be forgiuen thee.] *Chap.5.5. Psal.41.4. Luke 15.21.

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a hon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

5 * The prayer of the poore going out of the mouth, commeth vnto the eares *of the Lord*, and iustice is done him incontinently. *Exod.3.9. and 22.23.

6 Who so hateth to be reformed *is* in the way of sinners: but hee that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them. *Chap.16.8.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darknesse and paines.]

11 He that keepeth the Law of the Lord, ‖ ruleth his owne affections thereby: and the increase of wisedome is the end of the feare of God. ‖ *Or, keepeth the vnderstanding thereof.*

12 He that is not wise, will not suffer himselfe to bee taught: but there is some wit that encreaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a bro- *Chap.33.5.

ken vessell: he can keepe no knowledge whiles he sineth.

15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignorant man heare it, hee will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise [illegible]

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles vpon the right hand.

* Chap.19.27. 20 * A foole lifteth vp his voice with laughter, but a wise man doth scarce smile secretly.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is wel nurtured, will stande without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, will bee grieued with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, hee curseth his owne soule.

* Chap.18.13. 28 * A backbiter defileth his own soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, and is discreet, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

A Slouthfull man is like a filthie stone, which euerie man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dongue of oxen, and euerie one that taketh it vp, will shake it out of his hand.

3 An euil nourtured sonne is the dishonour of the father: & the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bold, dishonoureth both her father and her husband, [and is not inferiour to the vngodly:] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole is as one that gleweth a potsheard together, and as he that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, & haue wherwith, they shall put away the shame of their parents.

9 But if children be proud, with hautines and folishnesse they defile the nobilitie of their kinred

10 Who so telleth a foole of Wisedome, is as a man, which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

* Chap.38.16. 11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, lest it turne thee to paine, and least thou bee defiled when hee shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receiue sorrow by his foolishnesse. * Chap.13.12.

14 What is heauier then lead? and what other name should a foole haue?

15 * Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.] * Prou.27.3.

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell shall feare at no time.

17 The heart that is confirmed by discreete wisdome, is as a faire plaistring on a plaine wall.

18 As reedes that are set vp on hie, cannot abide the wind, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye, bringeth foorth teares, and hee that hurteth the heart bringeth foorth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and he that vpbraideth his friend, breaketh friendship.

21 Though thou dreweſt a sword at thy friend, yet despaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbrayding or pride or disclosing of secrets or a traiterous wound doe not let: for by these things euerie friend will depart.

23 Bee faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie, Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euil words [rebukes and threatnings] goe before bloodsheading.

25 I will not bee ashamed to defend a friend: neither will I hide my selfe from him, though hee should doe me harme: whosoeuer heareth it, shall beware of him.

26 Who shall set * a watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not? * Psal.141.3.

CHAP. XXIII.

1 A prayer of the author. 13 Of other, blasphemie, and vnwise communication. 16 Of three kinds of sinnes. 23 Many sinnes proceede of adulterie. 27 Of the feare of God.

O Lord, Father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by ‖ them. ‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe? ‖ That is, of the tongue, and lips.

3 Lest mine ignorances increase, & my sinnes abound

abound to my destruction, and lest I fall before mine aduersary, & mine enemmies reioice ouer me, whose hope is farre from thy mercy.

4 O Lord, Father and God of my life, [leaue mee not in their imagination] neither giue mee a proud looke, but turne away from thy seruants a stout mind.

5 Take from me vaine hope & concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the bellie, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O ye children, the instruction of a mouth that shal speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 *Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy One: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarre, so hee that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that vseth much swearing, shall be filled with wickednesse, and the plague shall neuer goe from his house: when he shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ‖ ignorant rashnes: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother when thou art set among great men, lest thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy natiuitie.

15 *The man that is accustomed to opprobrious words, wil neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, & the third bringeth wrath [and destruction:] a mind hote as fire that cannot be quenched til it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweet to a whoremonger: he will not leaue off till he perish.

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth me? I am compassed about with darkenes: the walles couer me: no body seeth me: whom need I to feare? the most High will not remember my sinnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eies of the Lord are ten thousand times brighter then the Sun, beholding all the wayes of men, [& the ground of the deep,] and considereth the most secrets parts.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The same man shall bee punished in the streets of the citie, [and shalbe chased like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shall he be put to shame of euery man, because hee would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

23 * For first, shee hath disobeyed the Law of the most High, and secondly, she hath trespassed against her owne husband, and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shall be brought out into the Congregation, and examination shal be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him, is long life.

CHAP. XXIIII.

1 A prayse of wisdome proceeding forth of the mouth of God. 6 Of her works and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall prayse her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall she open her mouth, & triumph before his power.

3 [In the middes of her people shall she bee exalted, and woundred at in the holy assembly.

4 In the multitude of the chosen she shall be commended, & among such as be blessed she shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the cōpasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the Sea, and all the earth, and all people, and nation, [and with my power haue I troden down the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the Creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, & sayd, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 * He created mee from the beginning, and before the world, and I shall neuer faile: * in the holy habitation haue I serued before him, and so was I established in Sion.

13 * In the welbeloued citie gaue he mee rest, and in Ierusalem was my power.

14 I tooke root in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, & as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the bankes, and as a rose plant in Iericho, as a faire oliue

* Exod.20.7. Lev.27.15. Deut.5.33.34.

‖ Or inordinate swearing.

* 1.Sam.19.7.

* Iob.29.15.

* Lev.20.10. Deut.22.22.

* Exod.20.14.

* Prou.8.23.
* Exod.31.3.

* Psal.132.8.

‖ Or, in Cadis.

olive tree in a pleasant fielde, and am exalted as a plane tree by the water.

17 I smelled as the cinamom, and as a bag of spices: I gaue a sweet odour as the best myrrhe, as galbanum, and onix, and sweet storax, & perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, & my branches are the branches of honour and grãce.

19 * As the vine haue I brought foorth [fruit] of sweete sauour, and my flowers are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children, to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue]

22 Come vnto me all yee that bee desirous of me, and fill your selues with my fruits.

23 * For the remembrance of mee is sweeter then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me endureth for euermore]

24 They that eat me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Whoso hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make mee to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life] and the couenant of the most hie God, [& the knowledge of the trueth,] * and the Law that Moses [in the precepts of righteousnes] commanded for an heritage vnto the house of Iacob, [and the promises perteining vnto Israel]

27 Be not weary to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord almighty is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant hee ordeined to raise vp a most mighty King that should sit in the throne of honour for euermore.

29 He filleth all things with his wisedome, as * Phison, and as Tygris, in the time of the newe fruits.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the harueſt.

31 Hee maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, & her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods:] I am as an arme of the riuer: I run into Paradise as a water-conduit.

35 I said, I will water my faire garden, and wil water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I wil pearce thorow all the lowest parts of the earth: I will looke vpon all such as be asleep, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages forever.

39 * Behold that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

* Iohn 15.4.
* Psal.19.10,11.
* Exod.20.1. and 24.3. deut.4.1. & 29.9.
* Gen.2.11.
* Iosh.3.28.
* Chap.33.16.

CHAP. XXV.

1 Of three things which please God, and of three which hee hateth. 7 Of nine things that bee not to be suspected. 14 Of the malice of a woman.

THree things reioyce mee, and by them am I beautified before God and men: *the vnity of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud: a rich man that is a lyar, and an old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh how pleasant a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh how comely a thing is wisedome vnto aged men, and vnderstanding & prudencie to men of honour!

6 The crowne of old men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things which I haue iudged in mine heart to be happy, & the tenth wil I pronounce with my tongue: a man that while hee liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudencie, and hee that speaketh in the eares of them that wil heare.

10 ¶ Oh, how great is he that findeth wisedom! yet is there nene aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] vnto whom shal he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman.]

15 Giue mee any plague, saue onely the plague of the heart, and any malice saue the malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, & there is no wrath aboue the wrath of an ‖ enemie.

18 *I had rather dwel with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, & maketh her countenance black as ‖ a sacke.

20 Her husband is sitting among his neighbors: beeause of her he sigheth sore or he beware.

21 All wickednes is but little to the wickednes of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the feet of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.

24 If a womã nourish her husband, she is angry and

* Gen.13.8. rom.12.10.
* Chap.14.1. and 19.16. iam.3.2.
‖ Or, woman.
* Prou.21.19.
‖ Or, a beare.
* Chap.42.12. 2. sam.11.2. and 13.2.

and impudent and full of reproch.

25 A wicked wife maketh a sory heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a litle,] neither giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, [shee shal confound thee in the sight of thine enemies] Cut her oft then from thy flesh. ‖ Giue her, and forsake her.

* Gen.3.6. 1.Tim.2.14.

‖ To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 9 Of the iealous and drunken woman. 9 Of two things that cause sorrow, and of the third which mooueth wrath.

BLesled is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall bee giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afrayd of the fourth: Treason in a city, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart, is a woman that is iealous ouer another: & she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though hee held a scorpion.

8 A drunken woman and such as cannot bee tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredome of a woman may be known in the pride of her eyes and eye lids.

10 ¶* If thy daughter be not shamefast, holde her straitly, lest shee abuse her selfe through ouermuch liberty.

* Chap.42.11.

11 Take heed of her that hath an vnshamefast eye: and maruaile not if she trespasse against thee.

12 As one that goeth by the way, & is thristie, so shall shee open her mouth, and drinke of euerie next water: by euerie hedge shall shee sit downe, and open her quiuer against euerie arrow.

13 The grace of a wife, reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is the gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast [illegible] faithfull woman is a double grace, and there is no weight to be compared vnto her continent mind.

16 As the Sunne when it ariseth in the high places of the Lord; so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestioke, so is the beautie of a face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant mind.

19 [Perpetual are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman,]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession thorow all thy fields, sowe it with thine owne seede, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a Sow: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a [illegible]d to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but shee that despiseth him, shalbe blased for her pride.

28 A lowd crying woman and a babbler, let her be sought out to driue away the enemies: the mind of euerie man that liueth with such, shalbe conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the third maketh me angry: A man of warre, that suffereth pouertie, and men of vnderstanding that are not set by, and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perillous.] A merchant cannot lightly keepe him from wrong, and a victualler is not without sinne.

CHAP. XXVII.

1 Of the poore that would bee rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to bee vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouertie many haue sinned: and * he that seeketh to be rich, turneth his eyes aside.

* Prou.23.4. Eccl.9.1.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he hold him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessel: * so doth [tentation] trie mens thoughts.

* Prou.27.21.

6 * The fruit declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.

* Matth.7.17.

7 Prayse no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnes, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doth the trueth turne vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedom: as for a foole, he changeth as the moon.

12 If thou bee among the vndiscreet, obserue the time, but haunt still the assemblie of them that are wise.

13 The talking of fooles is grieuous, and their sport

sport is in the pleasure of sinne.

14 *The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such, stoppeth the eares.

15 The strife of the proud is blood shedding, and their scouldings are grieuous to heare.

16 Who so discouereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too far oft: hee is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds they may bee bound vp againe, and an euill word may be reconciled: but who so bewrayeth the secret of a friend, hath lost all his credit.

22 *He that winketh with the eyes, imagineth euill: and he that knoweth him wil let him alone.

23 When thou art present hee will speake sweetly, and praise thy wordes: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

26 Who so * diggeth a pit, shal fal therin, [and he that layeth a stone in his neighbours way, shal stumble thereon,] and hee that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockery and reproch follow the proud, and vengeance lurketh for them as a lion.

29 They that reioyce at the fall of the righteous, shall bee taken in the snare, and anguish shall consume them before they die.

30 Despight and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 Wee ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HE * that seeketh vengeance shall finde vengeance of the Lord, and hee will surely keepe his sinnes.

2 ‖ Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest.

3 Should a man beare hatred against man, and * desire forgiuenesse of the Lord?

4 He will shew no mercie to a man which is like himselfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred [& aske pardon of God,] who will intreat for his sinnes?

6 Remember the ende, and let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commaundements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbor: [consider diligently] the couenant of the most High, and forgiue his ignorance.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angrie man kindleth strife.

9 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shalbe quenched, & both these come out of the mouth.

13 ‖ * Abhor the slanderer & double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous woman, and robbed them of their labours.

16 Whoso hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept frō an euil tongue, and commeth not in the anger therof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they bee burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shal burne them, and no man shalbe able to quench it: it shall fall vpon them as a lion, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Bind vp thy siluer and gold, and weigh thy words in a ballance, and make a doore and a bar, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe alms. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

HE that wil shew mercy, lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandements.

2 *Lend to thy neighbor in time of his need, and pay thou thy neighbour again in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till

* Chap.25.9,10.
* Chap.19.10. and 22.22.
Prou.10.10.
Psal.7.15. prou.26.7. eccle.10.8.
* Deut 32.35. rom.12.9.
‖ Man ought not to seeke vengeance.
* Matth.6.14.
* Chap 8.1.
* Prou.26.21.
‖ The tongue.
* Chap.21.28.
‖ Of well doing.
* Deut.15.7,8. matth.5.42. luke 6.35.

5 Till they receiue, they kisse his hands, and for their neighbors good they humble their voice: but when they should pay again, they prolong the terme, and giue a careless answere, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: els he deceiueth him of his money, & maketh him an enemy without a cause: he paieth him with cursing and rebuke, & giueth him euil words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy destruction.

11 *Bestow the treasure after the commandement of the most High, & it shall bring thee more profite then gold.

12 ‖Lay vp thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is ‖surety for his neighbour: but he that is impudent forsaketh him.

16 Forget not the friendship of thy suerty: for he hath layd his life for thee.

17 The wicked despiseth the good deed of his surety.

18 The wicked will not become surety: and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord shall fall into suretiship: and he that medleth much with other mens businesse, is entangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 * The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy shame.

24 ‖ The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feed vnthankful men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother commeth to bee lodged, and I haue neede of my house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

*Deut.24. mat.6. Luke.11.41. and 12.33. act.10.4. 2.cor.6.18,19. or giue thine almes secretly. *Tob.4.8,9,10,11.

‖Or suretiship.

*Chap.36.26.

‖Sober liuing.

CHAP. XXX.

1 *Of the correction of children.* 14 *Of the commodity of health.* 17 *Death is better then a sorowfull life.* 22 *Of the ioy and sorow of the heart.*

HE that loueth his sonne * causeth him oft to feele the rodde, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that *teacheth the sonne grieueth the enemie, and before his friends he shall reioice of him.

4 Though his father die, yet is hee as though he were not dead: for hee hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was hee ashamed before his enemies.]

6 Hee left behind him an auenger against his enemies, and one that should shew fauour vnto his friend.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery cry.

8 An vntamed horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, lest thou be sory with him, and lest thou gnash thy teeth in the end.

11 *Giue him no liberty in his youth, & winke not at his folly.

12 Bow downe his necke while he is yong, and beate him on the sides while he is a child, lest hee waxe stubborne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy child, and be diligent therein, lest his shame grieue thee.

14 ¶ ‖Better is the poore being whole and strõg, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sicknesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doth the offring vnto an idole? for he can neither eate nor smell: so is hee that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and groneth like * a gelded man that lieth with a virgin and sigheth.

21 * Giue not ouer thy mind vnto heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorow farre from thee: for sorow hath slaine many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

*Prou.13.24. and 23.13.

*Deut.6.7.

*Chap.7.23.

‖The praise of health.

*Chap.20.3.

*Prou.12.13 and 15.13 and 17.22.

CHAP.

CHAP. XXXI.

1 Of couetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 Wee ought to flee drunkennesse, and follow sobernes.

[Conetousnesse.
*1.Tim.6.9,10.

WAking [after* riches pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off he is still poore.

5 Hee that loueth gold shall not be iustified, and he that foloweth corruption shal haue enough thereof.

*Chap.8.2.

6 *Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling block vnto them that sacrifice vnto it, and euery foole is taken therewith.

*Luke 6.24.

8 Blessed is the* rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is he, and we will commend him? for wonderful things hath he done among his people.

10 Who hath beene tryed thereby and found perfit? let him be an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therfore shal his goods be established, and the congregation shall declare his almes.

[Temperancie.

12 If thou sit at a costly table, ‖ open not thy mouth wide vpon it, and say not, Beholde much meate.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand wheresoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leaue thou off first for nurtures sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

*Chap.37.29.

19 *Howe little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vnsatiable man.

21 If thou hast bene forced to eate, arise, goe forth, vomit, and then take thy rest: [so shalt thou bring no sicknes to thy body.]

22 My sonne, heare me, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quicke, so shall there no sickenesse come vnto thee.

*Prou.22.9.
[Liberalitie.

23 *Who so is ‖ liberall in his meate, men shall blesse him: and the testimony of his honesty shall be beleeued.

24 But against him that is a niggard of his meate, the whole citie shal murmure: the testimonies of his niggardnes shalbe sure.

*Iudeth 13.2,8.

25 Shew not thy valiantnes in wine: for* wine hath destroyed many.

26 The furnace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

*Psal.104.15.
Prou.31.4,5,6.

27 *Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the mind.

29 But wine drunken with excesse, maketh bitternesse of mind with braulings and scoldings.

30 Drunkennesse increaseth the courage of a foole, till hee offend: it diminisheth his strength and maketh wounds.

*Chap.20.1.

31 *Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despiteful words, and presse not vpon him with contrary words.

CHAP. XXXII.

1 An exhortation to modesty. 3 Let the ancient speake. 14 To giue thankes after the repast. 15 Of the feare, faith and confidence in God.

[Humblenesse.

IF thou be made the master *of the feast*, lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duety, sit downe, that thou mayest be merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

4 Powre not out words, where there is no audience, *and shew not forth wisedome out of time.

*Eccles.3.7.
chap.20.7.

5 The consent of musitians at a banket, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerauld wel trimmed with gold, so is the melodie of musicke in a pleasant banket.

7 [Giue eare, and be stil, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if neede be, and yet scarcely when thou art twise asked.

9 Comprehend much in few words: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among *great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

*Iob.32.6.

11 Before the thunder goeth lightening, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proud words.

14 But aboue al things, giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shal find fauour.

16 He that seeketh the Law shalbe filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, shall find that which is righteous, & shal kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstãding despiseth not counsel: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne,] doe nothing without aduisement: so shall it not repent thee after the deede.

21 Go not in the way where thou maiest fal, nor where

where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them that be thine owne houshold.]

23 In euery good worke be of a faithful heart: for this is the keeping of the commandements.

24 Who so beleeueth in ‖ the Lorde, keepeth the commandements: and he that trusteth in the Lord, shall take no hurt.

‖ Or, the Law.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

THere shall no euill come vnto him that ‖ feareth the Lord: but when he is in tentation, he will deliuer him againe.

‖ The feare of God.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the* foolish is like a cart wheele: and his thoughts are like a rolling axeltree.

* Chap.21.16.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath hee chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the* ground, & Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their ways diuers.

* Gen.1.27. and 2.7.

11 Some of them hath he blessed and exalted, & some of them hath he sanctified, & appropriat to himselfe: but some of them hath he cursed, and brought them low, & put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

* Iere.18.4. vers. 5.10.11.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in al the works of ȳ most high thou mayest see ȳ there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my wine presse, like a grape gatherer.

16 *Behold, how I haue not laboured only for my selfe, but for all them that seeke knowledge.

* Chap.24.39.

17 Heare mee, O yee great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne & wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt find rest: but if thou let him go idle, he shal seeke libertie.

25 The yoke and the whip bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for ȳ belongeth vnto him: if he be not obedient, ‖ put on more heauy fetters.

‖ How slaues were ordered in olde time.

28 But be not excessiue toward any, and without discretion doe nothing.

29 * If thou haue *a faithfull* seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreat him euil, and he runne away, wilt thou seeke him?

* Chap.7.20.

CHAP. XXXIIII.

1 Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the needy. 27 God doth not allow the works of an vnfaithfull man.

THe hope of a foolish man is vaine and false, ‖ and dreames make fooles to haue wings.

‖ Dreames.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appearings of dreams, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, & dreaming is but vanity, and a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thy heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tryed?]

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 Whē I wandred to & fro, I saw many things, & mine vnderstādīng is greater thē I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

14 Who so ‖ feareth the Lord, feareth no man, neither is afraid: for he is his hope.

‖ The feare of the Lord.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? who is his strength?

16 * For the eies of the Lord haue respect vnto them that loue him: he is their* mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

* Psal.33.18.
* Psal.91.1,2.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

18 ¶ He

*Prou.21.27.

18 ¶ He that *giueth an offering of vnrighteous goods, offreth a mocking sacrifice, & the gifts of the vnrighteous please not him.

19 [But the Lord is theirs onely, that patiently bide him in the way of trueth and righteousnes.]

‖ The offerings of the wicked and their praier.
* Prou.15.8.

20 The most High doeth not allow the ‖ offerings of the wicked, * neither is he pacified for sin by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the father eyes.

22 The bread of the needfull is the life of the poore: he ỳ defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

* Deut.24.14,15. chap.7.20.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

*Num.19.11,12.

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

*2.Pet.2.20,21,22

27 *So is it with a man that fasteth for his sins, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.

*1.Sam.15.22. vere 7.3,5,6,7.

WHo so keepeth the Lawe, * bringeth offerings ynow: he that holdeth fast the commandements, ‖ offereth an offering of saluation.

‖ True sacrifices.

2 He that is thankfull to them that haue well deserued, offereth fine floure: * and he that giueth almes, sacrificeth praise.

*Phil.4.18.

3 To depart from euil, is a thankeful thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 *Thou shalt not appeare emptie before the Lord.

*Exod.23.14 and 34.20. deut.26.16

5 For all these things are done because of the commandement.

* Gen.4.4,5.

6 *The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruites of thine hands.

9 * In all thy gifts shew a ioyful countenance, and dedicate thy tithes with gladnesse.

*2 Cor.9.7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

*Tob.4.8.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 * Diminish nothing of thine offering: for he will not receiue it, and absteine from wrongfull sacrifices: for the Lorde is the iudge, and regardeth no * mans person.

*Leuit.22.21,22. deut.15.23.

*Deut.10.17. 2 chro.19.7 iob 34 19. wis.6.7. acts 10.34. rom.1.11. gal.2.6. ephes.6.9. colos.3.25. 1.pet.1.17.

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles nor the widow, when she powreth out her prayer.

15 Doth not the teares run down the widowes cheeks? & her cry is against him that causeth the: [for frõ her cheeks do they go vp vnto heauen, & the Lord which heareth them, doth accept them.]

16 He ỳ seruetb the Lord, shalbe accepted with fauour, and his prayer shal reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and ceaseth not till it come neere, and will not depart til the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty wil tary long from them, til he haue smitten in sunder the loynes of the vnmerciful, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs, O Lorde God of all things, and behold vs, and [shew vs the light of thy mercies.]

2 And send thy feare ‖ among the nations, which seeke not after thee, [that they may knowe that there is no God but thou, and that they may shew thy wonderous workes.]

‖ Against the wicked.

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

*Iere.10.25.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as we know thee: for there is none other God, but only thou, O lord.

6 Renew the signes, and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignatiõ, & powre out wrath: take away the aduersary, and smite the enemie.

8 Make the time short: remember thine othe: that thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, & let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, & say, There is none other, but we.

11 Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that they may shew thy wonderous works] and inherit thou them as from the beginning.

‖ A prayer for the godly.

12 O Lord, haue mercie vpon the people, that is called by thy Name, and vpon Israel, * whom thou hast likened to a first borne sonne.

*Exod.4.22.

13 Oh, be mercifull vnto Ierusalem the citie of the Sanctuarie, the citie of thy rest.

14 Fil Sion, that it may magnifie thine oracles, and *fill* thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, & raise vp the prophecies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to ỳ * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that al they which dwel vpõ the earth may know that thou art the Lord the eternall God.

*Numb.6.23.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throte tasteth venison, so doth a wise mind *discerne* false words.

20 A fro-

20 A froward heart bringeth griefe, but a man of experience wil resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meekenesse, and wholesome talke, then is not her husband like other men.

24 He that hath ‖gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

‖ The praise of a good woman.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a theefe that is alway ready and wandereth from towne to towne? & likewise him, that hath no rest, and lodgeth, wheresoeuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellers. 12 To keepe his companie that feareth God.

EVery friend saith, ‖ I am a friend vnto him also: but there is some friend, which is onely a friend in name.

‖ Of friendship.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceite?

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

* Chap. 6. 10.

5 There is some companion that helpeth his friend for the bellies sake, & taketh vp the buckler against the enemie.

6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.

7 Seeke ‖ no counsel at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

‖ Of whom we should take counsell.

8 * Euery counseller praiseth his own counsell: but there is some that counselleth for himselfe.

* Chap. 8. 19. and 9. 16.

9 Beware of the counseller, & be aduised afore ‖ whereto thou wilt vse him: for he will counsell for himselfe, least he cast the lot vpon thee,

‖ Or, what neede he hath.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsel for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whō she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie,] nor of the slouchful for any labour, nor of a hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whom thou knowest to keepe the commaundements of the Lord, whose mind is according to thy minde, and is sory when thou stumblest.

13 Take counsel of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans mind is sometime more accustomed to shew more then seuen watchmen that sit aboue in an hie towre.

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man wil be wise in words, and is hated, yea, he is destitute of all ‖ foode,

‖ Or, wisedome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisedome faile not.

23 A wise man shalbe plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obtaine credite among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For al things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not ‖ greedy in all delites, and be not too hastie vpon all meates.

‖ Of temperancie.

29 * For excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

* Chap. 31. 19, 20.

30 By surfet haue many perished: but he that ‖ dieteth himselfe prolongeth his life.

‖ Or, taketh heede.

CHAP. XXXVIII.

1 A Physition is commendable. 16 To bewie the dead. 24 The wisedome of him that is learned.

HOnour the ‖ Physition with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

‖ Of Physitions, and physicke.

2 For of the most High commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physition lifteth vp his head, and in the sight of great men he shall be in admiration.

4 The Lorde hath created medicines of the earth, and he that is wise, will not abhorre them.

5 * Was not the water made sweet with wood, that men might know the vertue thereof?

* Exod. 15. 25.

6 So he hath giuen men knowledge, that hee might be glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecary make a confection, and yet he cannot finish his owne worke: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sicknes, but * pray vnto the Lord, and he will make thee whole.

* Isa. 38. 2, 5.

10 Leaue off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine flowre for a remembrance: make the offering fat, for thou art not the first ‖ giuer.

‖ God bestoweth first his benefits, & we must render a portion thereof to such vse as he appointeth.

12 Then giue place to the Physition: for the Lord hath created him: let him not go from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that he

he would prosper that, whis is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physition.

16 My sonne, *power foorth teares ouer the dead, ‖ and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer his body according to ‖ his appointment, and neglect not his buriall.

17 Make a grieuous lamentation, & be earnest in mourning, & vse lamentation, as he is worthy, and that, a day or two, lest thou be euil spoken of, and then comfort thy selfe for thine heauinesse.

18 *For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shalbe likewise, vnto me yesterday, and vnto thee to day.

23 *Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can he get wisdome that holdeth the plough, & he that hath pleasure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his mind to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, & workemaster that laboureth night and day: and they that cut, and graue seales, and make sundry diuersities, and giue themselues to counterfaite imagerie, & watch to performe the worke.

28 The smith in like maner abideth by his anuil, and doth his diligence to labour the yron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the fornace: the noise of the hammer is euer in his eares, & his eyes looke still vpon the thing that hee maketh: hee setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth ye wheele about with his feet: he is careful alway at his work, & maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feet he tempereth the hardnesse thereof: his heart imagineth how to couer it with lead, & his diligence is to cleanse the ouen.

31 All these hope in their hands, & euery one bestoweth his wisedome in his worke.

32 Without these cannot the cities be mainteined, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are they hie in the congregation, neither sitte they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they mainteine the state of the world, and their desire is concerning their worke & occupation.

*Chap.22.11.
‖ Of mourning.
‖ Or, the custome.
*Prou.15.13. and 17.22.
* 2.Sam.12.20.

CHAP. XXXIX.

1 *A wise man.* 16 *The works of God.* 14 *Vnto the good, good things profite, but vnto the euill, euen good things are euill.*

HE onely that applieth his minde to the Lawe of the most High, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exerciseth himselfe in the prophecies.

‖ Of true wisdome

2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 Hee shall serue among great men and appeare before the prince: he shall trauaile through strange countries: for he hath tried the good and the euill among men.

5 He will giue his heart to resort earely vnto the Lord that made him, and to pray before the most High, & will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

7 ‖ He shall direct his counsell, & knowledge: so shall he meditate in his secrets.

‖ Or, the Lord.

8 Hee shall shewe forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, & his memorie shal neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 *The congregation shall declare his wisedome, and shew it.

* Chap.44.15.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, yee holy children, and bring forth fruit, as the rose that is planted by the brookes of the field,

14 And giue ye a sweet smell as ‖ incense, and bring forth flowers as the lilie: giue a smell & sing a song of praise: blesse the Lord in all his works.

‖ Or, Libanus.

15 Giue honour vnto his Name, & shew forth his prayse with the songs of your lips, and with harps, and ye shall say after this manner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

* Gen.1.31. mar.7.37.

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour *appeared* by his commandement, & none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherfore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moysten the earth like a flood.

23 As he hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As

24 As his wayes are plaine and right vnto the iust, so are they stumbling blocks to the wicked.
25 ¶For ỳ good are good things created from the beginning, and euill things for the sinners.
*Chap.29.23. 26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.
27 All these things are for good to the godly: but to the sinners they are turned vnto euill.
28 There be spirits ỳ are created for vengeance, which in their rigour lay on sore strokes: in the time of destruction they shew forth their power, and accõplish the wrath of him that made them.
*Chap.40.9,10. 29 * Fire and haile, and famine, and death: all these are created for vengeance.
30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.
31 They shalbe glad to doe his commandements: and when neede is, they shalbe ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.
32 Therefore haue I taken a good courage vnto mee from the beginning, and haue thought on these things, and haue put them in writing.
*Gen.1.31. 33 *All the works of the Lord are good, & he giueth euery one in due season, and when neede is:
34 So that a man need not to say, This is worse then that: for in due season they are all worthy praise.
35 And therefore praise the Lord with whole heart & mouth, and bless the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous, and prerogatiue of the feare of God.

‖The miseries of mans life. GReat ‖ trauell is created for all men, and an heauy yoke vpon ỳ sonnes of Adam from the day that they go out of their mothers wombe, till the day ỳ they returne to the mother of al things,
2 *Namely* their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death,
3 Frõ him that sitteth vpon ỳ glorious throne, vnto him that is beneath in the dust and ashes:
4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.
5 Wrath and enuie, trouble and vnquietnesse, and feare of death, and rigor, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.
6 A litle or nothing is his rest, and afterward in sleeping he is as in a watch-tower in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.
7 And when all is safe, he awaketh, and marueileth that the feare was nothing.
8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly:
*Chap.39.29,30. 9 Moreouer, *death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.
*Gen.7.11. 10 These things are all created for the wicked, and for their sakes came the * flood also.
*Gen.3.19. *Chap.41.10. *Eccles.1.7. 11 *All things that are of the earth, shal turne to earth againe: and they that are of the *waters, shall returne into the sea.
‖Faithfulnesse. 12 ¶All bribes and vnrighteousnesse shall be put away: but ‖ faithfulnesse shal endure for euer.
13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the raine.
14 When he openeth his hand, he reioyceth: but all the transgressors shall come to nought.
15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the high rocks.
16 Their tender stalke by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.
17 ¶Friendlinesse is as a most plentifull garden of pleasure, and mercy endureth for euer.
*Phil.4.12. 1.Tim.6.6. 18 * To labour and to be content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.
19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.
20 Wine and musicke reioyce the heart: but the loue of wisdome is aboue them both.
21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.
22 Thine eye desireth fauour and beauty: but a greene seede time rather then them both.
23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.
24 Friends & help *are good* in the time of trouble: but almes shal deliuer more then them both.
25 Gold and siluer fasten the feete: but counsell is esteemed aboue them both.
26 Riches & strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of ỳ Lord, & it needeth no helpe.
27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.
28 ¶My sonne, lead not a beggars life, for better it were to die then to beg.
29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himselfe after other mens meate: but a wise man and well noutured, wil beware thereof.
30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to bee feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdome. 17 Of what things a man ought to be ashamed.

‖Of death. O ‖ Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate!
2 O death, how acceptable is thy iudgement vnto the needefull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!
3 Feare not the iudgement of death: remember them ỳ haue bin before thee, and that come after: this is the ordinance of the Lord ouer all flesh.
4 And why wouldest thou be against the pleasure of the most High? whether it bee ten or an hundreth or a thousand yeres, there is no defence for life against the graue.
5 ¶The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.
6 The inheritance of vngodly children shall perish, and their posterity shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.
8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.
9 If ye be borne, ye shal be borne to cursing: if ye die, the curse shall be your portion.
10 *All that is of the earth, shal turne to earth againe: so the vngodly *goe* from the curse to destruction.
11 Though men mourne for their body, yet the wicked name of the vngodly shal be put out.
12 Haue regard to thy name: for that shal continue ẇ thee aboue a thousand treasures of gold.
13 A good life hath the dayes numbred: but ‖a good name endureth euer.
14 My children, keepe wisdome in peace: *for wisedome that is hid, and a treasure that is not seene, what profite is in them both?
15 A man that hideth his foolishnesse, is better then a man that hideth his wisdome.
16 Therefore beare reuerence vnto my words: for it is not good in al things to be ‖ashamed: neither are all things allowed as faithfull in all men.
17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:
18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend,
19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon ‖the bread, or to be reproued for giuing or taking,
20 And of silence vnto them that salute thee, and to looke vpon an harlot,
21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded towards another mans wife,
22 Or to solicite any mans maide, or to stand by her bed, or to reproch thy friends with words,
23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reuoile secret words.
24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

*Chap.40.11.
‖A good name.
*Chap.20.29.
‖Of shamefastnesse.
‖Or, table.

CHAP. XLII.

1 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things: yea, euen the secrets of thine heart.

OF these things be not thou ‖ ashamed, neither haue regard to offend for any person:
2 Of the Law of the most High and his couenant, and of iudgement to iustifie the godly:
3 Of the cause of thy companion, and of strangers: or of distributing ẏ heritage among friends:
4 To bee diligent to keepe true ballance, and weight, whether thou haue much or little:
5 To sell marchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:
6 To set a good locke where an euill wife is, and to locke where many hands are:
7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:
8 To teach the vnlearned, and the vnwise, and the aged that contend against the yoong: thus shalt thou be well instructed, and approued of all men liuing.
9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his sleepe in the youth, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated:
10 In her virginity, lest she should be defiled, or gotten with childe in her fathers house, and when she is ẇ her husband, lest she misbehaue her selfe: & when she is maried, lest she continue vnfruitful.
11 *If thy daughter be vnshamefast, keepe her streightly, lest shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame.
12 *Behold not euery bodies beautie, & company not among women.
13 For as the moth commeth out of garments: * so doeth wickednesse of the woman.
14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.
15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.
16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.
17 Hath not the Lord appointed that his Saints should declare all his wonderous workes, which the almightie Lorde hath stablished to confirme all things by in his maiestie?
18 He seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.
19 Hee declareth the things that are past, and for to come, and discloseth the paths of thungs that are secret.
20 *No thought may escape him, neither may any word be hid from him.
21 He hath garnished the excellent workes of his wisdome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be minished: he hath no neede of any counseller.
22 Oh, how delectable are all his workes, and to be considered euen vnto the sparks of fire!
23 They liue all, and endure for euer: and whensoeuer neede is, they are all obedient.
24 They are all double, one against another: he hath made nothing that hath any fault.
25 The one ‖ commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

‖In what things we ought not to be ashamed.
‖Or, is a secret watch to the father.
*Chap.26.10.
*Chap.25.23.
*Gen.3.6.
*Iob 41.4. Isai.29.15.
‖Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the works of God.

THis hie ornament ‖ the cleere firmament, the beauty of the heauen so glorious to behold,
2 The Sunne also a marueilous instrument when it appeareth, declareth, at his going out, the worke of the most High.
3 At noone it burneth the countrey, and who may abide for the heate thereof?
4 The Sunne burneth the mountaines three times more then hee that keepeth a fornace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.
5 Great is the Lord that made it, and by his commandement he causeth it to run hastily.
6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.
7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

‖The wonderfull workes of God.
*Gen.1.16.
*Exod.12.2.

8 The

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

11 ¶* Looke vpon the raine-bowe, and praise him that made it: very beautiful it is in the brightnesse thereof.

12 * It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commandement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath hee strengthened the clouds, and broken the haile stones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doth the storme of the North: the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grashoppers that light downe.

18 The eye maruelleth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the colde North winde bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, & clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, & burneth the wildernes, & destroieth that that is green, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.

23 [By his word he stilleth the winde] by his counsell hee appeaseth the deepe, and planteth ylands therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we haere it with our eares, we maruell thereat.

25 For there be strange & wonderous works, diuers maner of beasts, & the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, wee cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his works.

29 The Lord is terrible, and very * great, and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed: exalt him with all your power, and be not weary, yet can yee not attaine vnto it.

31 *Who hath seene him, that he might tell vs? and who can magnifie him as he is?

32 For there are hidde yet greater things then these be, and we haue seene but a few of his works.

33 For the Lord hath made all things, and giuen wisdome to such as feare God.

*Gen.9.13,14.

*Iob.40.12.

*Psal.69.4.

*Psal.106.2. Ecclus.1.18.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declare prophesies.

4 *They gouerned the people by counsell and by the knowledge of learning meet for the people, in whose doctrine were wise sentences.

5 They inuented the melody of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and lived quietly at home.

7 All these were honourable men in their generations, & were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shalbe spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had neuer bene, and are become, as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whose posterity a good inheritance is reserued, and their seed is contained in the couenant.

12 Their stocke is contained in the couenant, and their posterity after them.

13 Their seede shal remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisdome, and the congregation talke of their praise.

16 ‖ * Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

17 ‖* Noe was found perfit, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the floud came.

18 An euerlasting couenant is made with him, that al flesh should * perish no more by the flood.

19 ‖ Abraham was a * great father of many people: in glory was there none like vnto him.

20 He kept the Law of the most High, & was in couenant with him, & hee set the couenant * in his flesh, and in tentation he was found faithfull.

21 Therefore he assured him by an * othe, that he would blesse the nations in his seede, and that hee would multiply him as the dust of the earth, and exalt his seed as the starres, and cause them to inherit from sea to sea, and from the Riuer vnto the end of the world.

22 *With ‖ Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

23 And caused it to rest vpon the head of ‖ Iacob, and ‖ made himself knowen by * his blessings, and gaue him an heritage, & diuided his portions, * and parted them among the twelue tribes.

24 And hee brought out of him a ‖ mercifull man, which found fauour in the sight of all flesh.

*Gen.7.22.

‖ Enoch.
* Gene 5.14. heb.11.5.

‖ Noe.
* Gene.6.9 and 7.1.heb.11 7.

* Gene.9.12.

‖ Abraham.
* Gene.12.3.and 15 5.and 17.4.

* Gene.21.4.

* Gene.22.16,17, 18.galat.3.8.

* Gene.26.2,3.
‖ Isaac.

‖ Iacob.
‖ Or, knew him.
* Gene.27.28. and 28.1.
* Gene.28.14.
‖ Ioseph.

CHAP. XLV.

The praise of Moyses, Aaron, and Princes.

AND ‖ Moyses, the * beloued of God and men, *brought he forth*, whose remembrance is blessed.

‖ Moyses.
* Exod.11.3. acts 7.22.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes hee caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

4 * Hee sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 He caused him to heare his voice, & brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

6 He exalted ‖ Aaron an holy man like vnto him, euen * his brother of the tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with bels of gold, and with many bels round about, * that when he went in, the sound might be heard, & might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kinds of works, and with a brestlappe of iudgement, and with the ‖ signes of trueth,

11 And with woorke of scarlet cunningly wrought, and with stones grauen like seales, and set in gold by goldsmiths worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twise continually.

15 *Moyses filled his hands, and anointed him with holy oile: this was appointed vnto him by an euerlasting couenant, & to his seed, so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and blesse his people in his Name.

16 Before all men liuing the Lord chose him, that he should present offerings before him, and a sweet sauour for a remembrance to make reconciliation for his people.

17 *He gaue him also his commaundements and authority according to the Lawes appointed, that hee should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 *Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, and the company of Core in fury and rage.

19 This the Lord saw, & it displeased him, and in his wrathful indignation were they consumed: he did wonders vpon them, and consumed them with the fiery flame.

20 *But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the *Priests* did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Els had hee none heritage in the land of his people, neither had hee any portion among the people: for *the Lord* is the portion of his inheritance.

23 The third in glory is ‖ Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that hee should bee the chiefe of the Sanctuary and of his people, and that hee and his posteritie shoulde haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his son of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, & to his seed. God giue vs wisdome in our heart to iudge his people in righteousnes, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

IEsus ‖ * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophesies, who according vnto his name, was a great Sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 * What glory gate hee, when he lift vp his hand, and drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne still by his meanes, and one day was as long as two?

5 Hee called vnto the most High gouernour when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the haile stones and with mighty power.

6 He rushed in vpon the nations in battel, and in the * going downe *of Bethoron* he destroyed the aduersaries, that they might know his weapons, and that he fought ‖ in the sight of the Lord: for he ‖ followed the Almighty.

7 *In the time of Moyses also he did a good worke: he and ‖ Caleb the sonne of Iephune stood against the enemy, and withheld the people from sinne, and appeased the wicked murmuring.

8 * And of sixe hundred thousand people of foot, they two were preserued to bring them into the heritag, euen into the land that floweth with milke and hony.

9 * The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the hie places of the land, and his seed obteined it for an heritage,

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the ‖ Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memory be blessed.

12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

13 ¶‖ Samuel the Prophet of the Lord, beloued of his Lord, *ordeined kings, & anointed the princes

* Exod.6 7,8,9. chapters.
* Num.12.3.
* Exod.19.7.
‖ Aaron.
* Exod.4.28.
* Exod.28.35.
‖ Vrim and Thummim.
* Leuit.8.12.
* Deut.17.10. and 11.5.
* Num.16.1,2.
* Num.17.8.
* Deut.12.12. and.18.1.
‖ Phinees.
* Num.25.12. 13.1.mac.2.54.
‖ Iosue.
* Num.27.18. deut.34.9.iosh. 1.2.and.12.7.
* Iosh.8.1,2.
* Iosh.10.12, 13,14.
* Iosh.10.11.
‖ Or, that the Lord fauoured his battel.
‖ Or, pursued the mighty men.
* Num.14.6. 1 mac.2.55,56.
‖ Caleb.
* Num 26.65. deut 1.35,36.
* Iosh.14.11.
‖ Iudges.
* Chap.49.10.
‖ Samuel.
* 1.Sam.10.1. and 16.13.

princes ouer his people.
14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.
15 This prophet was approued for his faithfulnesse, & he was knowen faithfull in his words and visions.
16 *He called vpon the Lord Almightie, when his enemies presed vpon him on euerie side, when he offered the sucking lambe.
17 And the Lord thundred from heauen, and made his voice to be heard with a great noyse.
18 So hee discomfited the princes of the Tyrians, and all the rulers of the Philistims.
19 * And before his long sleepe he made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.
20 * After his sleepe also he tolde of the Kings death, and from the earth lift he vp his voice, and prophesied that the wickednesse of the people should perish.

*1.Sam.7.9,10,11
*1.Sam.12.3.
*1.Sam.28.18,19.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

AFter him rose vp || * Nathan to prophesie in the time of Dauid.
2 For as the fat is taken away from the peace offering, so was ||Dauid chosen out of the children of Israel.
3 * Hee played with the lions, as with kids, and with beares, as with lambes.
4 * Slew he not a gyant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?
5 For hee called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people againe.
6 * So || hee gaue him the praise of ten thousand, and honoured him with || great praise, and gaue him a crowne of glorie.
7 *For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.
8 In all his workes he praised the holy One, and the most High with honourable words, and with his whole heart hee sung songs, and loued him that made him.
9 *He set singers also before the altar, and according to their tune he made sweete songs, that they might praise *God* dayly with their songs.
10 He ordeined to keepe the feast dayes comely, & appointed the times perfitly, that they might praise the holy Name of God, and make the Temple to sound in the morning.
11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, & the throne of glorie in Israel.
12 After him rose vp a wise sonne, who by him dwelt in a large possession.
13 ||* Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his Name, and prepare the Sanctuarie for euer.
14 * How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!
15 Thy mind couered the whole earth, & hath filled it with graue and darke sentences.
16 Thy Name went abroad in the yles, and for thy peace thou wast beloued.
17 * The countries marueiled at thee for thy

||Nathan.
*1.Sam.12.1.
||Dauid.
*1.Sam.17.34.
*1.Sam.17.49,50,51.
*1.Sam.18.7.
||Or, the people.
||Or, with blessings of the Lord.
*2.Sam.5.7.
*2.Chron.16.4.
*2.Sam.12.13.
||Salomon.
*1.King.4.21,24.
*1.King.4.29,30.
*1.King.4.31,32.

songs, and prouerbs, and similitudes, and interpretations.
18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as tinne, and hast had as much siluer as lead.
19 * Thou diddest bow thy loynes to women, and wast ouercome by thy bodie.
20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorow for thy folly.
21 * So the kingdome was deuided, and Ephraim began to be a rebellious kingdome.
22 * Neuertheless the Lord left not off his mercie, neither was he destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.
23 Thus rested Salomon with his fathers, and of his seed he left behind him ||Roboam, euen ||the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsell, || and Ieroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne,
24 So that their sinnes were so much increased, that they were driuen out of the land.
25 For they sought out all wickednesse, till the vengeance came vpon them.

*1.King.10.27.
*1.King.11.1.
*1.King.12.15,16,17.
*2.Sam.17.15,16
Roboam.
||Or, a most euident foole.
*1.King.12.10,11,13,14.
Ieroboam.
*1.King.12.28,30

CHAP. XLVIII.

The prayse of Elias, Elisæus, Ezekias, and Isaias.

THen stood vp || * Elias the Prophet as a fire, and his word burnt like a lampe.
2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the Commandements of the Lord.]
3 By the word of the Lord he shut the heauen, * & three times brought hee the fire from heauen.
4 O Elias, how honorable art thou by thy wōderous deeds! who may make his boast to be like thee
5 * Which hast raised vp the dead from death, & by the word of the most High out of the graue:
6 Which hast brought Kings vnto destruction, and the honourable from their seate:
7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgment of the vengeance:
8 *Which diddest anoint kings that they might || recompence, and Prophets to be thy successors:
9 * Which wast taken vp in a whirle winde of fire, and a charet of fierie horses:
10 Which wast appointed * to reproue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.
11 Blessed were they that saw thee, and slept in loue: for we shall liue.
12 *When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.
13 Nothing could ouercome him, * and after his death his bodie prophesied.
14 Hee did wonders in his life, and in death were his workes marueilous.
15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a verie few people with the prince vnto the house of Dauid.

||Elias.
*1.King.17.1.
*1.King.18.38.
*and 2.king.1.10,12.
*1.King.17.21,22.
*1.King.19.15.
*1.King.19.16,17.
||The wickednesse of Ahab and Iezabel.
*2.King.2.11.
*Malac.4.5.
*2.King.2.11,13.
||Elizeus.
*1.King.13.21.
*2.King.18.11,12.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 ‖ * Ezekias made his citie strong, & conueied water into the mids therof: he digged thorow the rocke with yron, and made fountaines for waters.

18 * In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly

19 Then trembled their hearts and hands, so that they sorrowed like a woman in trauell.

20 But they called vpō the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy One heard them out of heauen.

21 [He thought no more vpon their sinnes nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as ‖ Esai the great Prophet, and faithfull in his vision had commanded him.

24 * In his time the Sunne went backward, & he lengthened the Kings life.

25 He saw by an excellent Spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 Hee shewed what should come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Ezekias, Dauid, Jeremie, Ezekiel, Zorobabel, Iesu, Nehemias, Enoch, Ioseph, Sem and Seth.

THe remembrance of ‖ * Iosias is like the composition of the perfume that is made by the art of the Apothecarie, it is sweete as honie in all mouthes, and as musicke at a banquet of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He * directed his heart vnto the Lord, and in the time of the vngodly he established religion.

4 All, except Dauid and Ezechias, and Iosias committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

5 Therefore he gaue their ‖ horne vnto other, and their honour to a strange nation.

6 Hee burnt the elect citie of the Sanctuarie, * and destroyed the streetes thereof according to the ‖ prophesie of ‖ Ieremias.

7 For they * intreated him euill, which neuertheless was a Prophet, * sanctified from his mothers wombe, that he might roote out and afflict, and destroy, and he that might also build vp, and plant.

8 ‖ * Ezechiel sawe the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 * For he made mention of the enemies vnder *the figure* of the raine, & directed them that went right.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ * How shal we praise ‖ Zorobabel, which was as a ring on the right hand!

12 So was ‖ * Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

13 ¶ * And among ẏ elect was ‖ Neemias, whose renoumce is great, which set vp for vs the walles that were fallen, and set vp the gates & the barres, and laid the foundations of our houses.

14 ¶ But vpon the earth was no man created like ‖ * Enoch: for he was taken vp from the earth:

15 Neither was there a like man vnto ‖ * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

16 ‖ * Sem and ‖ Seth were in great honour among men: and so was ‖ Adam aboue euerie liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lord 27 The author of this booke.

‖ SImon * the son of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ‖ Temple,

2 Vnder him was the foundation of the double height laide, and the hie wals that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, *were restored*, and the brasse was about in measure as the sea.

4 He tooke care for his people that they should not fall, and fortified the citie against the siege.

5 How honorable was his conuersation among the people, and when hee came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloud, and as the moone when it is full,

7 And as the Sunne shining vpon the Temple of the most High, & as the rainbow that is bright in the faire clouds,

8 And as the flowre of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessell of massie gold, set with all maner of precious stones,

10 And as a faire oliue tree that is fruitful, and as a cypresse tree which groweth vp to the clouds.

11 When he put on the garment of honor and was clothed with al beauty, he went vp to the holy altar, & made the garment of holines honourable.

12 When hee tooke the portions out of the Priests hands, hee himselfe stood by the herth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lord in their hands before all the congregation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offring of the most High and Almightie,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe on the earth vpon their faces to worship their Lord God Almightie, and most High.

18 The singers also sang with their voices, so that the sound was great, and the melodie sweete.

19 And the people praied vnto the Lord most high

‖ Ezekias.
* 2.King.18.3.
* 1.King 18.3.
* 2.King.19.35. isa.37 36.iob.1.18. 1 mac.7.41. 2.mac.8.19.
‖ Isaias.
* 2.King.20.10,11. isa.38.8.
‖ Iosias.
* 2.King.22.1. and 23.2. 2.chron.34.3.
* 2.King 23.4.
‖ Or, power.
* 2.King.25.9.
‖ Or, hand.
‖ Ieremias.
* Jere.38.6.
* Iere.1.5.
‖ Ezek'el.
* Ezek.1.3,15.
* Ezek.13.9. and 38.18,16.
* Chap.46.12.
* Hag.2.24. ezra.3.2.
‖ Zorobabel.
‖ Iesus.
* Zecha.3.
ezra.3.2. hag.1.12. and 2.2.
* Nehem.7.1.
‖ Neemias.
‖ Enoch.
* Gene.5.24. chap.44.16. heb.11.5.
‖ Ioseph.
* Gen.37.44. and 42.6 and 43.8.
‖ Sem.
* Gene.5.3. and 11.10.
‖ Seth.
‖ Adam.
‖ Simon
* 2.Mac.3.4.
‖ Or, people.

high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he down, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue prayse with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That hee would giue vs ioyfulnes of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in || Sicinus.

27 ¶ Iesus the sonne of Sirach, *the sonne* of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisedome of his heart.

28 Blessed is he that exercifeth himselfe therin: & he that layeth vp these in his heart, shalbe wise.

29 For if he do these things, he shalbe strong in all things: for hee setteth his steps in the light of the Lord, which giueth wisedome to ỹ godly. The Lord be praised for euermore. So be it, so be it.

|| Or, Sichem.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauiour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserued my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake, from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, & from the manifold afflictions which I had,

4 And from the fire that choked mee round about, and from the mids of the fire, that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of old, how thou deliuerest such as waite for thee, and saueſt them out of the hands of the || enemies.

|| Or, nations.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without help.

11 I will praise thy Name continually, and wil sing praise with thankesgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst me from the euill time: therefore will I giue thankes and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisedome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countries, and she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate much wisedome:

17 And I profited by her: therfore wil I ascribe the glory vnto him that giueth me wisedome.

18 For I am aduised to do thereafter: I wil be ielous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in pureneſſe: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen mee a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto me, ye vnlearned, & dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things, seeing your soules are very thirsty?

25 I opened my mouth, and said, *Buy her for you without money.

*Isa.55.2.

26 Bow down your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.

27 Behold with your eyes, * how that I haue had but little labour, and haue gotten vnto mee much rest.

*Chap.6.18.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy *of the Lord*, and be not ashamed of his praise.

30 Doe your duetie betimes, and hee will giue you a reward at his time.

BARVCH.

CHAP. I

1 Baruch wrote a booke during the captiuity of Babylon, which he read before Jeconiah and all the people. 10 The Jewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

ANd these are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of || Asadias, the sonne of Helcias wrote in at Babylon,

|| Or, Sadeias.

2 In the fifth yeere, and in the seuenth *day* of the moneth, what time as the Chaldeans took Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioacim King of Iuda might heare, and all the people that were come to heare the booke,

4 And

4 And in the audience of the gouernour, and of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer || Sud.

|| Or, Sodi.

5 Which *when they heard it*, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioacim the sonne of Helcias, the sonne of Salom Priest, and vnto the other priests, and to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the temple of the Lorde, that were taken away out of the temple, to bring them againe into the land of Iuda, the tenth day of *the moneth* || Sinan, *to wit*, siluer vessels, which Sedecias the sonne of Iosias king of Iuda had made,

|| Or, Sibau.

9 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people, and caried them to Babylon.

10 And they sayd, Behold, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, & prepare a || meat offering, and offer vpon the altar of the Lord our God,

|| Or, Manna, for. Minhah, which was the euening and morning sacrifice.

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may bee vpon earth, as the dayes of heauen,

12 And that God would gine vs strength and lighten our eyes, that wee may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his sonne, that wee may long doe them seruice, and finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

15 Thus shall ye say, * To the Lord our God *belongeth* righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

* Chap. 2. 6.

16 And to our Kings, & to our Princes, and to our Priests, and to our Prophets, & to our fathers,

17 Because wee haue * sinned before the Lord our God,

* Dan. 9. 5.

18 And haue not obeyed him, neither hearkned vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobediēt vnto the Lord our God, and we haue bene negligent to heare his voyce.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as *appeareth* this day.

* Deut. 28. 15.

21 Neuertheless, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs folowed ye wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God,

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 Hee promiseth that he will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

THerefore the Lord our God hath perfourmed his word which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were * written in the Law of Moyses,

* Deut. 28. 53.

3 That some amōg vs should eat the flesh of his own son, and some the flesh of his own daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes that are rouud about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them,

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voyce.

6 *To the Lord our God *apperteineth* righteousnes, but vnto vs & to our fathers open shame, as *appeareth* this day.

* Chap. 1. 15.

7 *For* all these plagues are come vpō vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commandements of the Lord that he hath giuen vs.

11 *And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand and an hie arme, & with signes and with wonders, & with great power, and hast gotten thy selfe a Name, as *appeareth* this day,

* Dan. 9. 15.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauor in the sight of thē which haue led vs away,

15 That all the earth may know that thou art the Lorde our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: enclinc thine eare, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lord neither || praise, nor righteousnesse.

* Deut. 26. 15. Isa. 63. 15. * Psal. 6. 5, 6. and 115. 17, 18. Isa. 38. 18, 19.

|| Or, glory, nor praise of righteousnesse.

18 But the soule that is vexed for the greatnes *of sinne*, and he that goeth crookedly and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnesse, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousnes of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath & indigna-

indignation vpon vs, as thou hast spoken by ‖ thy seruants the Prophets, saying,

‖ Or, by the hand of thy seruants.

21 * Thus sayeth the Lord, Bow downe your shoulders, & serue the king of Babylon: so shal ye remaine in the land that I gaue vnto your fathers.

* Iere. 27. 7.

22 But if yee will not heare the voyce of the Lord, to serue the king of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voice, to serue the king of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets: *namely*, that the bones of our kings, and the bones of our fathers should be caried out of their places.

25 And lo, they are cast out to the heat of the day, and to the colde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherin thy Name was called vpon, thou hast brought to the state, as *appeareth* this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercy,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Law before the children of Israel, saying,

* Leuit. 26. 14. Deut. 28. 15.

29 * If ye wil not obey my voice, then shal this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiffe-necked people: but in the land of their captiuity they shall remember themselues,

31 And know that I am ¶ Lord their God: then will I giue them an heart *to vnderstand*, & eares.

32 And they shall heare, and prayse me in the land of their captiuity, & thinke vpon my Name.

33 Then shal they turne them from their hard backs, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land, which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will be their God, and they shal be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He praiseth wisedome vnto the people, shewing, that so great aduersities come vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almightie, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, & we vtterly perish

4 O Lord Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our minds all the wickednesse of our fathers, that sinned before thee.

8 Behold, wee are yet this day in our captiuitie, where thou hast scattered vs, to bee a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen old in a strange countrey?

11 And are defiled with the dead? & art counted with them that goe downe to the graues?

12 Thou hast forsake the fountain of wisedom.

13 *For* if thou hadst walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedom, where is strength, where is vnderstanding, that thou mayest know also from whence cōmeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with ¶ foules of the heauen, that hoarded vp siluer & gold, wherin men trust, and made none end of their gathering?

18 For they that coined siluer, & were so careful of their worke, & whose inuention had none end,

19 Are come to nought, & gone down to hell, and other men are come vp in their steads.

20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the lande of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarihes that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither doe they thinke vpon the paths thereof.

24 O Israel, how great is the house of God! & how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, & so expert in waire.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, & perished throgh their own foolishnes.

29 Who hath gone vp into heauen to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine gold?

31 No

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth al things, knoweth her, and he hath found her out with his vnderstãding: this same is he which hath prepared the earth for euermore, & hath filled it with foure footed beasts.

33 When he sendeth out the light, it goeth: and whẽ he calleth it again, it obeieth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the punishment of them that despise it. 12 A comforting of the people beeing in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commaundements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light therof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memoriall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For yee haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When she saw the wrath cõming vpon you, from God, she said, Hearkẽ, ye that dwel about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes & daughters, which the Euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come ye, that dwel about Sion, & cal to remembrance the captiuitie of my sonnes & daughters, which ye Euerlasting hath brought vpon thẽ.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the Euerlasting.

21 Be of good comfort, O children: crie vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, & ioy is come vpon me from the Holy one, because of the mercy which shal quickly come vnto you from our Euerlasting Sauiour.

23 For I sent you away with weeping, & mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now ye neighbors of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crie vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeuour your selues ten times more, to turne againe and to seeke him.

19 For he that hath brought these plagues vpon you, wil bring you euerlasting ioy again, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as she reioyced at thy decay, & was glad of thy fal, so shal she be sory for her own desolatiõ.

34 For I will take away the reioycing of her great multitude, and her ioy shall bee turned into mourning.

35 For a fire shall come vpon her from Euerlasting, long to endure, and she shalbe inhabited of deuils for a great season.

36 O Ierusalem, look toward the East, and behold the ioy that cõmeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP V.

1 Ierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from God, and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnes to euery countrey vnder the heauen.

4 And God will name thee by this name for euer,

euer, The peace of righteousnes, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God wil bring them again vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountain, & the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto ye honor of God.

8 The woods and all sweet smelling trees shal ouershadow Israel at the commandement of God,

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousnes that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcause of the sinnes, that yee haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, euen seuen generations, and after that I will bring you away peaceably from thence.

Esa.44.8,9,10. Esa.46.5,7. Psal.115.4. Esa.13.10. 3 *Now shal ye see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behind them worshipping them,

5 But say you in your hearts, O Lord, we must worship thee.

6 For mine Angel shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, & they themselues are gilted, and laid ouer with siluer: yet they are but lies, & cannot speake.

8 And as they take gold for a maid that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselues conuey away the gold and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood with garments like men,

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can he not slay such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battel, nor from theeues: so then it is euident, that they be no gods.

15 Therfore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the || gates are shut in round about vpon him that hath offended the king: or as one that should be led to be put to death, so the priests keepe their temples with doores, and with lockes, and with barres, lest their *gods* should be spoyled by robbers. || Or, courts.

18 They light vp candles before thē: yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse that euen their heartes are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes & birds flie vpō their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde that is about them to make them beautiful, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherin is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed. *Esai.46.7.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed downe, can they make themselues streight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto thē their Priests sel them, & abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know that they are no gods: feare thē not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the Priestes sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare, and crie before their gods, as men doe at the feast of one that is dead.

32 The priests also take away of their garments, and cloth their wiues and children.

33 Whether it be euil that one doth vnto them or good, they are not able to recompence it: they can neither set vp a king nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shewe no mercie to the widowe, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer are as stones, that be hewen out of the mountaine, and they

they that worship them shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Moreouer the Caldeans themselues dishonour them: for when they see a dumbe man, that can not speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore ye women, girded with coards, sit in the streets, and burne ‖ straw.

‖ Or, bramme.

43 And if one of them be drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because she was not so worthily reputed, nor her corde broken.

44 Whatsoeuer is done among thē, is lies: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, be gods?

47 Therfore they leaue lies, and shame for their posteritie.

48 For when there commeth any war or plague vpon them, the priestes imagine with themselues where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre nor from plagues?

50 For* seeing they be but of wood, and of siluer, and of gold, men shall knowe hereafter that they are but lies, and it shall be manifest to all nations & kings, that they be no gods, but the works of mens hands, and that there is no worke of God in them.

* Psal. 115. 4. wisd. 13. 10.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniury, they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then be thought or said that they be gods?

56 Moreouer these gods of wood, of gold, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a King, & so to shew his power, or els a profitable vessell in an house, whereby he that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, & the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also ye lightning, when it shineth, it is euident: & the wind bloweth in euery countrey.

61 And when God commandeth the cloudes to goe about the whole world, they do as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doth that which is commanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a skarcrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shalbe consumed at the last, and they shalbe a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shalbe far from reproofe.

The song of the three holy children, which followeth in the third chapter of Daniel after this place, They fell *downe bound into the midst of the hotte firie fornace.*

CHAP. I.

24 *The prayer of Azarias.* 46 *The cruelty of the King.* 48 *The flame deuoureth the Chaldeans.* 49 *The Angel of the Lorde was in the fornace.* 51 *The three children praise the Lord, and prouoke all creatures to the same.*

24 ANd they walked in the middes of the flame, praysing God, and magnified the Lord.

25 Then Azarias stood vp, & prayed on this maner, & opening his mouth in the mids of ye fire, said,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, & all thy works are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, & vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing frō thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hadst commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the handes of our wicked enemies, and most hatefull traitors, & to an vnrighteous king, and the most wicked in all the world.

33 And now we may not open our mouthes: we are become a shame & reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaue, & as the sand that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither prince nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Neuertheless in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offring of rams & bullocks, and as in ten thousand of fat lambes, so let our offering bee in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we folow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, & according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, & giue thy Name the glory, O Lord,

44 That all they which doe thy seruants euil, may be confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, and glorious ouer the whole world.

46 ¶Now the kings seruants that had cast thē in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, & with fagots,

47 So that the flame went out of the fornace fourty and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went down into the fornace w̄ them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the mids of the fornace like a moist hissing winde, so that the fire touched them not at all, neither grieued nor troubled them.

51 Thē these three (as out of one mouth) praised & glorified, & blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboue al things for euer, and blessed be thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and prayfed aboue all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome, and prayfed aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboue all things, & glorified for euer.

57 Al ye works of the Lord, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

58 O *heauens, blesse ye the Lord: praise him, and exalt him aboue all things for euer. *Psal. 148. 4.

59 O Angels of the Lord, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

60 All yee waters that be aboue the heauen, blesse yee the Lord: prayse him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, blesse yee the Lord: prayse him, and exalt him aboue all things for euer.

62 O sunne and moone, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

63 O stars of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

64 Euery showre and dew, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

65 All yee windes, blesse yee the Lord: prayse him, and exalt him aboue all things for euer.

66 O fire and heate, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

67 O || winter and summer, blesse ye the Lord: praise him, and exalt him aboue al things for euer. ||Or, cold.

68 O dewes and ||stormes of snow, blesse ye the Lord: praise him, and exalt him aboue all things for euer. ||Or, frosts.

69 O frost and cold, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

70 O yce and snow, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

71 O nights and daies, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

72 O light and darknesse, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

73 O lightnings and clouds, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

74 Let the earth blesse the Lorde: let it praise him, and exalt him aboue all things for euer.

75 O mountaines, and hils, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

78 O sea and floods, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

80 All ye foules of heauen, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

81 All ye beasts and cattel, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

82 O children of men, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him aboue all things for euer.

84 O Priests of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

85 O seruants of the Lord, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

87 O Saints

87 O Saines and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, & exalt him aboue all things for euer: for he hath deliuered vs frō the hell, & saued vs from the hand of death, and deliuered vs out of the mids of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie *endureth* world without end.

THE HISTORIE OF ‖ SVSANNA, which some ioyne to the end of Daniel, and make it the thirteenth Chapter.

‖ Or, Susanna.

8 The two gouernours are taken with the loue of Susanna. 12 They take her alone in the garden. 20 They solicite her to wickednesse. 23 She chusseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doeth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Ioacim.

2 And he tooke a wife, whose name was Susanna, ꝯ daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, & taught their daughter according to the Law of Moyses.

4 Now Ioacim was a great rich man and had a faire garden ioyning to his house, and to him resorted the Iewes, because he was more honorable then all others.

5 The same yeere were appointed two of the ancients of the people to be Iudges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These haunted Ioacims house, and all such as had any thing to doe in the Law, came *thither* vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that she went in dayly and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they both were wounded ꝯ her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her:

17 She said to her maids, Bring me oile & sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to set the thing that shee had commaunded them: but they saw not the Elders, because they were hid.

19 Now when the maids were gone forth, the two Elders rose vp and ranne vnto her, saying,

20 Behold, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we wil beare witnes against thee, that a yong man was with thee: and therfore thou didst send away thy maides from thee.

22 Then Susanna sighed, & said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, & not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cried with a loud voice, and the two Elders cried out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But whē the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrowe after, came the people to Ioacim her husband, & the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

29 And saide before the people, Send for Susanna the daughter of Helcias Ioacims wife. And immediatly they sent.

30 So shee came with her father and mother, her children and all her kinred.

31 Nowe Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her *face* (for shee was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and laid their hands vpon her head,

35 Which wept & looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As we walked in ꝯ garden alone, she came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ranne vnto them, and we saw them as they were together,

39 But wee could not holde him: for he was stronger

stronger then we, and opened the doore, and leaped out.

40 Now when we had taken this woman, we asked her what yong man this was, but she would not tell vs: of these things are we witnesses.

41 Then the assembly beleeued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, & said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against me, & behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voice.

45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holy spirit of a yong child, whose name was Daniel,

46 Who cried with a loud voice, I am cleane from the blood of this woman.

47 Then all the people turned them towarde him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, & said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders saide vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. * Exod.23.7.

54 Now then if thou hast seene her, tel me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verily thou hast lyed against thine owne ‖ head: for loe, the Angell of God hath receiued the sentence of God, to cut thee in two. ‖ Or, life.

56 So he put him aside, and commaunded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beauty hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell mee, vnder what tree didde st thou take them companying together? Who answered, Vnder a ‖ Prime tree. ‖ Or, myrtle tree.

59 Then said Daniel vnto him, Verily thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voice, and praised God which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnes by their owne mouth)

62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. * Deut.19.19. prou.19.5.

63 Therefore Helcias & his wife praised God for their daughter Susanna, with Ioachim her husband, and all the kinred, that there was no dishonesty found in her.

64 From that day foorth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was laid with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL AND

of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

NOw when king Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue ‖ great measures of fine floure, and fourtie sheepe, and sixe great ‖ pots of wine.

4 And the king worshipped it, and went daily to honour it: But Daniel worshipped his owne God. And the king said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen & the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled & said, O king, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shall die:

9 But if yee can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it be according to thy word.

10 (Nowe the Priests of Bel were threescore and ten beside their wiues and children:) and the king went with Daniel into the Temple of Bel.

11 So Bels Priests said, Behold, we wil go out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morow when thou commest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or els Daniel that hath lied vpon vs.

13 Now they thought themselues sure inough:

‖ Calleb Artaba, which is of euery measure contained somewhat more then nine gallons, which make vnto an hundreth and eight gallons at the least.

‖ Called Metreta and every one of these measures contained about nine gallons, which in all make three tunes.

for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out and shut the doore, and sealed it with the kings signet, and so departed.

15 Nowe in the night came the Priestes, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes the king arose, & Daniel with him.

17 And the king said, Daniel, are ye seales whole? Who answered, Yea, O king, they be whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, and saide, Behold now the pauement, and marke well whose footsteps are these.

20 And the king said, I see the footsteppes of men, women, and children: therefore the king was angry,

21 And tooke the Priests, with their wiues, & children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which ye Babylonians worshipped.

24 And the king said vnto Daniel, Sayest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I wil worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O king, and I will slay this dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, & fat, and haire, and did seethe them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, & gathered them together against the king, saying, The king is become a Iew: for he hath destroyed Bel, & hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and said, Deliuer vs Daniel, or else we will destroy thee, and thine house.

30 Now when the king saw that they preassed sore vpon him, and that necessitie constreined him, he deliuered Daniel vnto them

31 Who cast him into the Lions denne, where he was sixe dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iurie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the meat that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the king went to bewaile Daniel: and when he came to the denne, he looked in, and behold, Daniel sate *in the mids of the Lions.*

41 Then cryed the king with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

8 The death of Alexander the king of Macedonia. 21 Antiochus taketh the kingdome. 12 Many of the children of Israel made couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chettiim, and slewe Darius king of the Persians and Medes, and reigned for him, as hee had before in Grecia,

2 He tooke great waites in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, insomuch that the world stood in awe of him: therfore his heart was pufed vp and was heauie.

4 Nowe when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries to him.

6 After these things he fell sicke, and knewe that he should die.

7 Then hee called for the chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselues to be crowned

ned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, *euen* Antiochus || Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.

|| Or, noble.

12 In those dayes went there out of Israel wicked men, which entised many, saying, Let vs goe, and make a couenant with the heathen, that are round about vs: for since wee departed from them, we haue had much sorow.

Ioseph. Antiq. 12. cap. 6.

13 So this deuise pleased them well.

14 And certaine of the people were ready, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselues [a] vncircumcised, and forsooke the holy couenant, & ioyned themselues to the heathen, and were sold to doe mischiefe.

a By drawing the skin ouer the part that was circumcised, as Celsus chap. 25. Epiph. lib. de pondere & mensura.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mighty company, with chariots, and Elephants, and with horsemen, and with a great nauie,

19 And moued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus *Antiochus* wan many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fourty and three yeere,

22 And went vp toward Israel and Ierusalem with a mighty people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar, & the candlestick for the light, and all the instrumẽts thereof, & the table of the shewbread, & the powring vessels, and the bowles, and the golden basins, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and gold, and the precious iewels, and he tooke the secret treasures that he found, and when hee had taken away all, he departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes & the Elders mourned: the yong women and the yong men were made feeble, and the beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, and shee that sate in the mariage chamber, was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeeres the king sent his chiefe taxe master into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credite vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoyled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, & fortified themselues therein.

37 And they stored it with weapons & victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Insmouch that ye citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wildernesse: her holy dayes were turned into mourning, her Sabbaths into reproch, & her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto al his kingdom, that all the people should be as one, and that euery man should leaue his lawes.

Ioseph. Antiq. 12. cap. 6. & 7.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idols, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusulem, & to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And ye they should forbid the burnt offrings, and sacrifices, and the || offrings in the Sanctuary,

|| Or, drinke offrings.

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and groues, and chappels of idols, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, & pollute themselues, that they might forget the Law, and change all the ordinances,

52 And whosoeuer would not doe according to the commandement of the king, should suffer death.

53 In like maner wrote he throughout all his kingdomes, and set ouerseers ouer all the people, *for to compell them to doe these things.*

54 And he commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue ye Israelites into secret places, euen wheresoeuer they could flee for succour.

57 The fifteenth day of Chasleu, in the hundreth and fiue and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

the streetes they burnt incense.

59 And the bookes of the Law which they found, they burnt in the fire, and cut in pieces.

60 Whosoeuer had a booke of the testament found by him, or whosoeuer consented vnto the Law, the kings commandement was, that they should put him to death by their authority.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged vp the children at the neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselues, that they would not eate vncleane things,

66 But chose rather to suffer death, then to be defiled with those meates: so because they would not breake the holy couenant, they were put to death.

67 And this ‖ tyranny was very sore vpon the people of Israel.

‖ Or, rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and will not fight againe because of the Sabbath day. 49 Mattathias dying, commandeth his sonnes to sticke by the word of God, after the example of the fathers.

IN those dayes stoode vp Mattathias the Priest, *the sonne* of Ioannes, *the sonne* of Simeon, of the sonnes of Ioarib of Ierusalem, & dwelt in Modin.

Ioseph. Antiq. 12. chap. 7.

2 And he had fiue sons, Ioanan called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Ionathan, whose name was Apphus.

‖ Or, Akaran.

6 Now hee saw the blasphemies, which were committed in Iuda and Ierusalem:

7 And he said, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, & thus to sit still? it is deliuered into the hands of the enemies,

8 And the Sanctuary *is* in ẏ hands of strangers: her Temple is as a man that hath no renowme.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the sword of the enemies.

10 What people is it, that hath not some possession in *her* kingdome, or hath not gotten of her spoyles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the citie of Modin to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and sayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this city, and hast many children and brethren.

18 Come thou therfore first, & fulfil the kings commandement, as al the heathen haue done, and also the men of Iuda, & such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shalbe enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the kings dominion obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 Yet wil I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the Law and the ordinances.

22 We wil not hearken vnto the kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias saw it, he was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance *of the Law*: therefore he ran vnto him, and killed him by the altar:

25 And at the same time hee slew the kings commissioner that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, * *doing*, as Phinees did vnto Zambri the sonne of Salom.

* Num. 25. 7.

27 ¶ Then cried Mattathias with a loud voice in the city, *saying*, Whosoeuer is zealous of the Law, and wil stand by the couenant, let him come foorth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ sought after iustice and iudgement,

‖ Or, that liued iustly and vprightly.

30 Went downe into the wildernesse to dwel there, both they, anh their children and their wiues, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was told vnto the kings seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the kings commandement, and were gone down into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, and set the battel in aray against them on the Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commandement of the king, and ye shall liue.

34 But they answered, We wil not goe forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places,

37 But said, We wil die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus

38 Thus they gaue them the battell vpon the Sabbath, and slewe both men and cattel, their wives and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all do as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shal they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shal come to make battel with vs vpon the Sabbath day, wee will fight against him, that we die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were wel minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of Kings, and gaue not place to the wicked.

49 Now when the time drew neere that Mattathias should die, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore my sonnes, be ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receiue great honour and an euerlasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse?

53 * Ioseph in the time of his trouble kept the commandement, & was made the Lord of Egypt.

54 * Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting Priesthood.

55 * Iesus for fulfilling the word, was made the gouernour of Israel.

56 * Caleb, because he bare witnesse before the Congregation, receiued the heritage of the land.

57 * David because of his mercie obteined the throne of the kingdome for euermore.

58 * Elias because he was zealous, and feruent in the Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 * Daniel because of his innocencie, was deliuered from the mouth of the Lions.

61 And thus ye may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

62 * Feare not ye then the wordes of a sinfull man: for his glory is but dung and wormes.

63 To day is he set vp, and to morow hee shall * not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes, take good hearts and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shalbe a father vnto you.

66 And Iudas Maccabeus hath bene mighty and strong, euen from his youth vp: let him bee your captaine, and fight you the battell for the people,

67 Thus shall ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laide with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 Hee killeth Apollonius and Seron the prince of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: hee put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his acts he was like a Lion, and as a Lions whelpe roaring after the praye.

5 For he pursued the wicked, & sought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers kings, but Iacob reioyced by his acts, and his memorial is blessed for euer.

8 He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renowned vnto the endes of the earth, and he assembled together those that were readie to perish.

10 ¶ But Apollonius gathered the Gentils, and a great host out of Samaria, to fight against Israel.

11 Which when Iudas perceiued, hee went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will bee glorious in the realme: for I will goe fight with Iudas and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, & there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

* Gen.22.9,10. rom.4.3.
* Gen.41.40.
* Num.25.13. ecclus.45.23,24.
* Iosh.1.2.
* Num.14.6,7. Iosh.14.13.
* 1.Sam.2.4.
* 1.King.2.11.
* Dan.3.16,17, 18,26.
* Dan.6.22.
* Num.10.26,28, 31. Iob.40.6,7,8. and 31.38.
* Iam.1.10. 1.pet.1.24. ecclus.14.18.

16 And when hee came neere to the going vp of Bethhoron, Iudas went forth to meet him with a small company.

17 But when they saw the armie comming against them, they said to Iudas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a small company,

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going down of Bethhoron vnto the plaine: where there were slaine eight hundreth men of them, and the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all Gentils could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his mind: wherefore hee sent forth, & gathered all the power of his realme, a very strong army,

28 And opened his treasurie, aud gaue his hoste a yeeres wages in hand, commanding them to be readie for a yeere for all occasions.

29 Neuertheleſſe, when hee sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that hee had brought vpon the land, in taking away the lawes which had beene of old time,

30 Hee feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man & of the kings blood to ouersee the kings businesse, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoste and elephants, & gaue him the charge of al things that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an army against them, to destroy and root out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite al their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolomeus the sonne of Doriminus, & Nicanor, and Gorgias, mighty men, and the kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commanded.

40 So they went foorth with all their power: and came and pitched by ‖ Emmaus in the plaine countrey. ‖ Emaus.

41 Now when the marchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruants, and came into the campe, to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drewe neere vnto their borders, considering the kings words, whereby hee had commaunded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercy and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderneſſe. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, & the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen sought to paint the likenesse of their idoles,

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a loud voice towarde heauen, saying, What shall we doe with these? and whither shall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a loud voyce.

55 And after this, Iudas ordeined captaines ouer the people, euen captaines ouer thousandes, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commaunded them that builded houses, or married wiues, or planted vineyards, or were fearefull, that they should returne euery one to his owne house, according * to the Law. * Deut.20.5. iudg.7.3.

57 So

57 So the hoſt remoued, and pitched vpon the Southſide of Emmaus.

58 And Iudas ſaid, Arme your ſelues, and bee valiant men, and be readie againſt the morning to fight with theſe nations, which are gathered together againſt vs, to deſtroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to ſee the calamities of our people and of our Sanctuarie.

60 Neuertheleſſe as the will *of God* is in heauen, ſo be it.

CHAP. IIII.

1 Iudas goeth againſt Gorgias which lieth in waite. 14 Hee putteth Gorgias and his hoſte to flight. 28 Lyſias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Ioſeph. lib. 12. cap. 10.

THen tooke Gorgias fiue thouſand *foote* men, and a thouſand of the beſt horſemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Iudas campe: and wen hee found no man there, he ſought them in the mountaines: for ſaid he, They flee from vs.

6 But aſſoone as it was day, Iudas ſhewed him ſelfe in the field with three thouſand men, which had neither harneſſe nor ſwords in their hands.

7 And they ſaw that the armies of the heathen were ſtrong and well armed, and their horſmen about them, and that theſe were expert men of war.

8 Then ſaid Iudas to the men that were with him, Feare yee not their multitude, neither bee afraid of their aſſault.

Exod. 14.9.29. 9 Remember, how our fathers were deliuered * in the red ſea, when Pharao purſued them with an armie.

10 Therefore now let vs crie vnto heauen, and the Lord will haue mercie vpon vs, and remember the couenant of our fathers, and will deſtroy this hoſte before our face this day:

11 So ſhall all the heathen know, that there is one which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſaw them comming againſt them,

13 And they went out of their tents into the battell, and they that were with Iudas, blewe the trumpets.

14 So they ioyned together, and the heathen were diſcomfited and fled by the plaine.

15 But the hindmoſt of them fell by the ſword, and they purſued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, ſo that there were ſlaine of them about three thouſand men. ‖ Or, Aſermuth.

16 So Iudas turned againe with his hoſte from purſuing them,

17 And ſaid vnto the people, Be not greedy of the ſpoyles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may yee ſafely take the ſpoyles.

19 As Iudas was ſpeaking theſe words, there appeared one part which looked from the mountaines.

20 But when *Gorgias* ſaw that his were fled, & that Iudas ſouldiers burnt ye tents: (for the ſmoke that was ſeene, declared what was done)

21 When they ſaw theſe things, they were ſore afraid, & when they ſaw alſo that Iudas & his hoſt were in the field readie to ſet themſelues in aray,

22 They fled euerie one into the land of ſtrangers.

23 So Iudas returned againe to ſpoile the tents, where he gate much gold and ſiluer, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes, and praiſed toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And ſo Iſrael had a great victory in that day

26 ¶ Now all the ſtrangers that eſcaped, came, and told Lyſias all the things that were done.

27 Who when he heard theſe things, was ſore afraid, and diſcouraged, becauſe ſuch things came not vpon Iſrael as hee would, neither ſuch things as the King had commanded him, came to paſſe.

28 Therefore the next yere following gathered Lyſias threeſcore thouſand choſen *foote* men, and fiue thouſand horſmen to fight againſt Ieruſalem.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-ſura, where Iudas came againſt them with ten thouſand men. ‖ Or, Iudea. ‖ Or, Bethboron.

30 And when he ſaw that mighty army, he praied, and ſaid, Bleſſed be thou, O Sauiour of Iſrael, *which diddeſt deſtroy the aſſault of the mightie man by the hand of thy ſeruant Dauid, *& gaueſt the hoſte of the ſtrangers into the hand of Ionathan, the ſonne of Saul, and of his armour bearer: * 1. Sam. 17. 50, 52. * 1. Sam. 14. 13.

31 Shut vp this armie in the hand of thy people of Iſrael, and let them bee confounded with their power, and with their horſemen.

32 Make them afraid, and conſume their boldneſſe and ſtrength, that they may be aſtoniſhed at their deſtruction.

33 Caſt them downe by the ſword of them that loue thee: then ſhal all they that know thy Name, praiſe thee with ſongs.

34 So they ioyned together, and there were ſlaine of Lyſias hoſt, fiue thouſand men, and they fell before them.

35 Then Lyſias, ſeeing his armie put to flight, and the manlineſſe of Iudas ſouldiers, & that they were ready, either to liue or die valiantly, he went into Antiochia and gathered ſtrangers, and when hee had furniſhed his armie, hee thought againe (being prepared) to come againſt Iudea.

36 Then ſaid Iudas and his brethren, Behold, our enemies are diſcomfited: let vs now goe vp to cleanſe, and to repaire the Sanctuarie.

37 So all the hoſt gathered them together, and went vp into the mountaine of Sion.

38 Now when they ſaw the Sanctuarie laide waſte, and the altar defiled, and the doores burnt vp, and the ſhrubs growing in the courts, as in a foreſt, or as on one of the mountaines, and that the Prieſts chambers were broken downe,

39 They rent their clothes, and made great lamentation, and caſt aſhes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Iudas commaunded certaine of the men to fight againſt thoſe which were in the caſtle, till he had cleanſed the Sanctuarie.

42 So hee choſe Prieſts that were vndefiled, ſuch as delighted in the Law.

43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar and burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shew what should bee done with them.

47 So they tooke whole stones according to the Law, and builded a new altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlesticke, and the altar of burnt offrings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the month of Chasleu, in the hundreth and eight and fortieth yeere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praysing toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offring burnt offrings with gladnesse, and offred sacrifices of deliuerance and praise,

57 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was verie great gladnes among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie wals, and strong towers round about, lest the Gentiles should come and treade it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Ionathan. 50 Hee ouerthroweth the citie of Ephron, because they denied him passage thorow it.

NOwe when the nations round about heard, that the altar was builded, and the Sanctuary renewed as afore, they were sore grieued.

Iosiph. lib. 13. chap. 12.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at ‖ Arrabathene, because they besieged the Israelites, and hee smote them with a great plague, and drouе them to straits, and tooke their spoyles.

‖ Or, Arabathene.

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hindrance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward went he against the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Iudas, & to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them readie for to come, and to take the fortresse, whereunto wee are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wives, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of al Galilee of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these words, a great congregation came together, to consult what they might do for their brethren that were in trouble, and whom they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galilee, and I and my brother Ionathan will go into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to goe into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slain of the heathen almost three thousand men: so he tooke their spoyles.

23 Thus

23 Thus they reseued them that were in Galile and in Arbattis, with their wiues and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauelled three dayes iourney in the wildernesse,

25 Where they met with the Nabathites, who receiued them louingly, and told them euerything that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosorra, & Bosor, in Alemis, ‖Chasbon, Maged and Carnaim (all these cities are strong & great)

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his host turned in all haste by the way of the wildernesse toward Bosorra, and wan the city, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon *the citie*.

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas sawe that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went foorth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and layd siege vnto it, and wan it, & slew all the males thereof, and spoyled it, and set fire vpon it.

36 From thence went he and tooke Chasbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and hee camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word again, saying, Al the heathen that bee round about vs, are gathered vnto him, and the host is very great,

39 And hee hath hired the Arabians to helpe them, & they haue pitched their tents beyond the flood, and are readie to come and fight against thee. So Iudas went to meet them.

40 Then Timotheus said vnto the captaines of his host, When Iudas and his host come neere the flood, if he passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afrayd, and campe beyond the flood, we wil go ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, he caused the gouernors of the people to remaine by the flood, and cõmanded them, saying, Suffer none to pitch a tent, but let euery man come to ꝗ battel.

43 So he went first ouer toward them, & all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which city Iudas wan, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrie of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great city by the way, and strongly defenced: they could not passe, neither at the right hand not at the left, but must go thorow it.

47 But they that were in the city, shut themselues in, & stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely go thorow on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, and tooke the spoile therof, & went thorow ꝗ city ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Siõ, where they offred burnt offrings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Nowe whilest Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had atchieued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Iudas and his brethren, but thought to do some valiant thing.

62 Also they came not of ꝗ stock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas, & his brethrẽ were greatly commended in the sight of all Israel, and of all the heathen, whersoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas foorth with his brethren, & fought against the children of Esau in the land toward the South, where he wanne Hebron, and

Ioseph Antiq. cap. 11. and 12.

and the townes therof, and he destroyed the cattel, thereof, & burnt the towres thereof round about.

66 Then remoued he to go into the land of the ‖ strangers, and went thorow Samaria.

‖ Or, Philistims.

67 At the same time were the Priestes of the cities slaine in the battel, which would shew their valiantnes, and went forth to the battell without counsell: And when Iudas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and took away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the citie of Elimais, is driuen away of the citizens. 8 Hee falleth into sicknesse and dieth. 17 His sonne Antiochus is made king 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

Ioseph. Antiq. 12. cap. 13.

NOw when king Antiochus trauailed thorow the high countreys, he heard that Elimais in the countrey of Persia, was a citie greatly renowmed for riches, siluer and gold,

2 And that there was in it a very rich Temple, whereas were couerings of gold, coate armours, and harnesse, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able, for the citizens were warned of the matter,

4 And rose vp against him in battell, and hee fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the country of Persia, that ye armies that went against the land of Iuda, were driuen away,

6 And that Lysias which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they they had destroyed,

7 And that they had pulled down the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with hie wals, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, he was astonished, and sore moued: therefore hee laid him downe vpon his bed, and fel sicke for very sorow, because it was not come to passe, as hee had thought,

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of misery am I fallé now, wheras aforetime I was in prosperitie, & greatly set by, by reason of my power?

12 And now doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and the ring, that he should instruct his sonne Antiochus, & bring him vp, til he might reigne himself.

16 So king Antiochus died there in the hundreth and fortie and ninth yeere.

17 ¶ When Lysias knewe that the king was dead, he ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

Ioseph. Antiq. cap. 14.

18 Now they that were in the castle at *Ierusalem*, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, & the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called al the people together to besiege them.

20 So they came together and besieged them, in the hundreth and fiftie yeere, and made instruments to shoot, and other engins of warre.

21 But certaine of them that were besieged, gat foorth, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue bene ready to serue thy father, and to goe forward in those things that he appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and wheresoeuer they found any of vs, they slew them, and spoyled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

27 And if thou doest not preuent them quickly, they wil do greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thousand footemen, and twenty thousand horsemen, and two and thirty elephants exercised in battell.

31 These came thorow Idumea, and drew neere to Beth-sura, and besieged it a long season, and made engins of war: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the armie and his power toward the way of Beth-zacarias, where the army set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery elephant there stood a thousand men armed with coats of maile and belmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were ready at all times wheresoeuer the beast was: and wheresoeuer the beast went, they went also, and departed not from him.

37 And vpō them were strong towers of wood that couered euery beast, which were fastned therron with instruments, & vpon euery one was two

and

and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lamps of fire.

40 Thus part of the kings armie was spread vpon the high moutaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noise of their multitude, and the marching of the company, and the ratling of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe sixe hundreth men of the kings armie.

43 ¶ Now when Eleazar *the sonne* of || Abaron, sawe one of the elephants armed with roiall harnesse, and was more excellent then all the other beasts, he thought that the king should bee vpon him.

44 Wherfore he ieoparded himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the elephants feete, and gate him vnder him, and slewe him: then fell the elephant downe vpon him, and there he died.

47 But *the other*, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer, the king tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuary many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 || They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euerie man to his owne place.

55 ¶ Nowe when Lysias heard that Philip (whom Antiochus the king, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King.)

56 Was come againe out of Persia and Media, and the kings hoste with him, & thought to take vnto him the rule of things,

57 He *and his* hasted, and were stirred forward by them in the castle to goe and tell the king, and the captaines of the hoste, and to others, *saying*, We decrease dayly, and our vitailes are but small, and the place that we lay siege vnto, is strong, and the affaires of the realme depend vp vs.

58 Now therfore let vs ||agree with these men, and take truce with them, & with al their nation,

59 And grant them to liue after their law, as they did afore: for they bee grieued, and doe all these things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they receiued it.

62 When the king and the princes had made an oath vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when he saw that the place was well defensed, he brake his oath that hee had made, and commanded to brake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where hee found Philip hauing dominion of the citie: so hee fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after hee had killed Antiochus and Lysias. 5 Hee troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priestes against Nicanor. 41 Iudas killeth Nicanor, after hee had made his prayer.

IN the hundreth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there. *Ioseph. antiq. 12. chap. 5.*

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdom,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that hee may goe and see all the destruction, which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they beleeued not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the || Asideans were the first that required peace among the children of Israel. *Or Hasidiens.*

14 For, said they, He that is a Priest of the seed of Aaron, is come with this army: therfore he wil not hurt vs.

15 Then hee spake vnto them peaceably, and sware vnto them, and sayd, We will doe you no harme, neither your friends.

16 And they beleeued him: but hee tooke of them threescore men, & slew them in one day accor-

Or sauer. *Or giue hands.* *Or by engines.*

cording to the words that were written,

17 *They haue *cast* the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would bury them.

18 So there came a feare & a trembling among all the people: for they said, There is neither truth nor righteousnesse in them: for they haue broken the appointment and oth that they made.

19 Then Bacchides remoued from Ierusalem, and pitched his tent at ‖ Beth-zecha, where hee sent foorth and tooke many of the men that had forsaken him, and certaine of the people whom he slew *and cast* into the great pit.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resorted vnto him: insomuch that they obteined the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw al the mischiefe, that Alcimus and his companie had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus sawe that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chiefe princes, which hated Israel deadly, & commanded him that he should destroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there bee no warre betweene mee, and you: I will come with few men, to see how you doe, friendly.

29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheless, it was tolde Iudas, that hee came vnto him vnder deceit: therefore hee feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, they went out to fight against Iudas, beside ‖ Carphasalama.

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went foorth of the Sanctuarie to salute him peaceably, and to shew him the burnt offring that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, hee went out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For so much as thou, *O Lord*, hast chosen this * house, that thy Name might be called vpon therein, and that it should bee an house of prayer, and petition for thy people,

38 Beauenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in ‖ Adasa with three thousand men, where Iudas prayed, saying,

41 *O Lord*, * because the messengers of the king Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, fourescore and fiue thousand of them.

42 So destroy thou this hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnes.

49 And they ordeined to keepe yerely that day on the thirteenth day of the moneth Adar.

50 Thus the lande of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iawes.

IVdas heard also the fame of the Romanes, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all them that came vnto them,

2 And that they were men of great power, and they told him of their battels, and their worthie actes which they did among the ‖ Galatians, whom they had conquered, and made to pay tribute,

3 And what they had done in the countrey of Spaine: how that they had won there the mines of siluer and gold,

4 And that by their counsel, and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited & giuen great ouerthrowes to the kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 Howe they had also discomfited by battell Philip and Perses kings of the ‖ Macedonians, and others that arose against them, and how they ouercame them,

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundreth and twentie elephants, with horsemen and charets, and a very great armie was discomfited by them,

7 And

‖ Or, Bethsetb, or, Beseth.

Ioseph. Antiq. 12. chap. 16.

‖ Or, Caphar saramna.

* Psal. 79. 2.

‖ Or, Adasa.

* 2. King. 19. 35. Iob. 1. 18. ecclus. 48. 22. Isa. 37. 36. 2. mac. 8. 19.

Ioseph. Antiq. 12. chap. 18.

‖ Or, French men.

‖ Or, Cities.

* Isa. 56. 5. 7.

7 And how they took him aliue, and ordeined him with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion.

8 Euen the country of India, and Media, and Lydia, and of his best countries, which they tooke of him, and gaue them to king Eumenes.

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues and children, and spoiled them, and conquered their land, and destroied their strong holds, & subdued them to be their bondmen, vnto this day:

11 Moreouer, how they destroied and brought into subiection other kingdomes and yles, whosoeuer had withstood them:

12 But that they kept amity with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselues a counsell, wherein three hundreth and twenty men consulted daily, and prouided for the common affaires to gouerne them well.

16 And that they committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuy among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, *the sonne* of Accus, and Iason the sonne of Eleazar, and sent them vnto Rome to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the || Senate, where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse, & sent to Ierusalem, that they might haue by them a memorial of the peace, and mutuall fellowship.

23 Good successe be to the Romans, and to the people of the Iewes, by sea, and by land for euer, and the sword and enemie be from them.

24 If there come first any warre vpon the Romans, or any of their friends thorowout all their dominion,

25 The people of the Iewes shal helpe them, as the time shalbe appointed, with all their heart.

26 Also || they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor ships, as it pleaseth the Romanes, but || they shall keepe their couenants without taking any thing of them.

27 Likewise also if warre come first against the nation of the Iewes, the Romans shall helpe them with a good wil, according as the time shalbe appointed them.

28 Neither shal wheat be giuen vnto them, that take their part, nor weapons, nor mony, nor ships, as it pleaseth the Romans, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one party, or the other wil adde or diminish, they may do it, at their pleasures, and whatsoeuer they shall adde, or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore laest thou thine heauy yoke vpon our friends and confederates the Iewes?

32 If therefore they complaine any more against thee, we wil do them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battell betweene Ionathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 Hee commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane season when Demetrius had heard how Nicanor, and his host had giuen the battel, he sent Bacchides and Alcimus againe into Iudea, and his || chiefe strength with them. *Ioseph. Antiq. 12. chap. 18.* *|| or, the right horne.*

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundreth fifty and two yeere, they laied their siege against Ierusalem.

4 But they raised their camp, and came to Berea, with twenty thousand *foot* men, and two thousand horsemen.

5 Now Iudas had pitched his tent at || Eleasa, and three thousand chosen men with him. *|| or, Laisa.*

6 And when they sawe that the multitude of the armie was great, they were sore afrayd, and many conueyed themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Iudas sawe that his hoste failed him, and that he must needs fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuertheles, he said vnto them that remained, Let vs rise, and go vp against the enemies, if peraduenture we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them, that are so few?

10 Then Iudas said, God forbid that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the host remoued out of the tents, and stood against thē, who had diuided their horsmen into two troupes, and they that threw with slings, and the archers marched in the foreward, & they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both sides, and blew the trumpets.

13 They

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battel continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, hee tooke with him all the hardy men,

15 And brake the right wing, and followed vpon them to mount Azotus.

16 Nowe when they which were of the left wing sawe that the right wing was discomfited, they followed Iudas behind, and them that were with him hard at the heeles.

17 Then was there a sore battel: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant acts that he did, and of his vnworthines, they are not writtē: for they were very many.

Joseph. Antiq. 13. chap. 1. & 3.

23 ¶Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those daies was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Iudas friends, & brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and sayd vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and ‖ against them of our nation that are enemies vnto vs,

‖ Or, against the enemies of our nation.

30 Therefore, this day we chuse thee, that thou mayest be our Prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernesse of Thecua with all their company, and pitched their tents, by the water poole of Asphar.

34 Which when Bacchides vnderstoode, hee came ouer Iorden with all his host vpon the Sabbath day.

35 (Now had Ionathan sent his brother *Iohn*, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of ‖ Ambri came out of Medaba, and tooke Iohn, and all that he had, and when they had taken it, went their way.

‖ Or, Iambri.

37 After this came word vnto Ionathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖ Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

‖ Or, Nadabah.

38 Therfore they remembred Iohn their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eies, & looked, and behold, there was a great noise, and much preparation: then the bridegrome came foorth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the mariage was turned to mourning, and the noise of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, hee came vnto the border of Iorden with a great power vpon the Sabbath day.

44 Then Ionathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the marise, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but hee turned aside from him and reculed.

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmed ouer vnto the further banke: but they other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, & built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖ Pharathoni, and ‖ Tepho, with high walles, with gates, and with barres,

‖ Or, Phara. ‖ Or, Thopa.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie of Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitailes.

53 Hee tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶Afterward in the hundreth fifty and three yeere, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeeres.

58 Then

58 Then all the vngodly men held a counsell, saying, Behold, Ionathan, & his company dwell at ease, & without care: wherfore let vs bring Baccides hither, & we wil take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoste, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowen vnto them.

61 And || they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

62 ¶ Then Ionathan and Simon with their companie departed vnto || Beth-basin, which is in the wildernesse, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his host, & sent word to them that were of Iudea.

64 Then came he & laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went foorth into the countrey, and came with a certaine number,

66 And slew || Odomeras and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also & his company went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, & discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherfore he was very wroth at the wicked men, that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, he sent Ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, & made an othe, that he would neuer doe him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforetime out of the lande of Iudea, and so returned & went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warres against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

IN the hundreth and threescore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great host, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, louing words, as though he would prefer him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so hee gaue Ionathan leaue to gather an host, & to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraid, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build, and repaire the citie.

11 And hee commanded the workemen to build the walles, & the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was told him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we find such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 Wee haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to bee the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a || crowne of gold) that thou maiest || consider what is for our profit, and keepe friendship toward vs.

21 So in the seuenth moneth of the hundred & threescore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was maruellous sorie, and said,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto thē these words, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that yee haue kept your couenant toward vs, & continued in our friendship, and haue not ioyned with our enemies, wherof we are glad.

27 Now therefore remaine still and keepe fidelitie toward vs, & we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customes of salt, and the crowne taxes, and from the third part

|| Or, Jonathan.

|| Or, Beth-beseen.

|| Or, pitcers.

|| Or, mitre.

|| Or, take our part.

Ioseph. Antiq. 13. cap. 3.

part the seede.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I so release them that from this day forth, none shall take any thing of the lande of Iuda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shalbe holy and free from the tenths and tributes.

32 Also I release the power of the castle which is at Ierusalem, and giue it vnto the hie Priest, ȳ he may set in it such men, as he shal chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall be free from tributes, yea, euen their cattell,

34 And al the feastes, and Sabbaths, and newe Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme,

35 So that *in them* no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the kings hoste, & haue their wages payed them, as appertaineth to all them that are of the kings armie: and of them shalbe ordeined certaine to keepe the kings strong holds.

37 And some of them shalbe set ouer the kings most secret affaires, and their gouernours & their Princes shalbe of themselues, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iuda from the countrey of Samaria shall be ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expenses of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the account appointed for the intertainment of the Sanctuary these yeres passed, euē these things shalbe released because they appertaine to ȳ Priests that minister.

43 Item, whosoeuer they be that flee vnto the Temple at Ierusalem, or within ȳ liberties thereof, and are indetted to the king for any maner of thing, they shalbe pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuarie, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holds in Iudea may be built vp, shal also the costs be giuen out of the kings reuenues.

46 But when Ionathan and the people heard these words, they gaue no credit vnto them, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherfore they agreed vnto Alexander: for he was the first ȳ had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and camped ouer against Demetrius.

48 So the two kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the sunne went down, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours vnto Ptolemeus the king of Egypt with these wordes, saying, *Ioseph. Antiq. 13. cap. 6.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battel, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therfore I will fulfill thy writing: but meete me at Ptolemais that wee may see one another, and that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere.

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meet him.

60 So hee went honourably vnto Ptolemais, and there hee met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and cloth him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his princes, Go with him into the mids of the citie, & make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote him among his chiefe friends, & made him a Duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fiue yeere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, hee was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Appolonius the gouernour

gouernour of Cœlosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: nowe therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now thé if thou trust in thine own strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: & they shal tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his mind: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Ionathan wan Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great host of *foot* men, and went toward Azotus, as though he would go forward, and came immediatly into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Ionathan folowed vpon him to Azotus, and the army skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Ionathan knew that there was an ambushment behinde him: and th[illegible]h they had compassed in the hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Ionathan had commanded them, till their horses were weary.

82 Then brought Simon foorth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Ionathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remoued the host from thence, and camped by Ascalon, where the men of the city came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem, with great spoiles.

88 And when king Alexander heard these things, he began to doe Ionathan more honour,

89 And sent him a collar of golde, as the vse is to be giuen vnto such as are of the kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The dissension betweene Ptolemeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

AND the king of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships, & went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme. *Ioseph. Ant. 13. cap. 7.*

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to meet him, because hee was his father in law.

3 Now when he entred into the citie of Ptolemais, he left bands and garisons in euery city.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heaps of them by the way where hee should passe.

5 And they told the king what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, & I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died: and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seuenth yeere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto the castle, which was at Ierusalem, and they made many in-

ſtruments of warre againſt it.

21 Then went there certaine vngodly perſons (which hated their owne people) vnto king *Demetrius*, and told him that Ionathan beſieged the caſtle.

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that he ſhould lay no more ſiege vnto it, but that he ſhould meet him and ſpeake with him at Ptolemais in all haſte.

23 Neuertheleſſe when Ionathan heard this, he commanded to beſiege it: hee choſe alſo certaine of the Elders of Iſrael, and the Prieſts, and put himſelfe in danger,

42 And tooke with him ſiluer and golde, and apparell, & diuers preſents, and went to Ptolemais vnto the King, and found fauour in his ſight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predeceſſours had done, and promoted him in the ſight of all his friends,

27 And confirmed him in the high Prieſthood with all the honourable things, that he had afore, and made him his chieſe friend.

28 Ionathan alſo deſired ye king, that he would make Iudea free with the three gouernments, and the countrey of Samaria, and *Ionathan* promiſed him three hundreth talents.

29 Whereunto the king conſented, & gaue Ionathan writing of the ſame, containing theſe words.

30 KING DEMETRIVS vnto his brother Ionathan, and to the nation of the Iewes ſendeth greeting.

31 We ſend you here a copy of the letter which we did write vnto our couſin Laſthenes concerning you, that ye ſhould ſee it.

32 King Demetrius vnto Laſthenes his father, ſendeth greeting.

33 For the faithfulneſſe that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore we aſſigne to them the coaſts of Iudea with the three gouernments, Apherema, & Lydda, & Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to al them that ſacrifice in Ieruſalem both concerning the paiments which the King tooke yerely aforetime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the cuſtomes of ſalt, and crowne taxes, which were payed vnto vs, we diſcharge them of all from henceforth.

36 And nothing hereof ſhalbe reckoned from this time forth and for euer.

37 Therefore ſee that ye make a copy of theſe things, & deliuer it vnto Ionathan, that it may be ſet vp vpon the holy mount in an open place.

38 After this when Demetrius the King ſawe that his land was in reſt, & that no reſiſtance was made againſt him, he ſent away all his hoſte euery man to his owne place, except certaine bandes of ſtrangers, whom he brought from the yles of the heathen: wherfore all his fathers hoſte hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he ſaw that all the hoſt murmured againſt Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the ſonne of Alexander,

‖ Or, Emalcue.

40 And lay ſore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers ſtead: he told him alſo what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long ſeaſon.

41 Alſo Ionathan ſent vnto King Demetrius to driue them out which were in the caſtle at Ieruſalem, and thoſe that were in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent vnto Ionathan, ſaying, I will not onely doe theſe things for thee and thy nation, but if opportunitie ſerue, I will honour thee, and thy nation.

43 Nowe therefore thou ſhalt doe me a pleaſure, if thou wilt ſend me men to helpe me: for all mine army is gone from me.

44 So Ionathan ſent him three thouſand ſtrong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundred & twenty thouſand men, gathered them together in the mids of the citie, and would haue ſlaine the king.

46 But the King fled into the palace, and the citizens kept the ſtreets of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him altogether, and went abroad thorow the city,

48 And ſlewe the ſame day an hundred thouſand, and ſet fire vpon the city, and tooke many ſpoiles in that day, and deliuered the king.

49 So when the citizens ſaw that the Iewes had gotten the vpper hand of the citie, and that they theſelues were diſappointed of their purpoſe, they made their ſupplication vnto the king, ſaying,

50 ‖ Grant vs peace, and let the Iewes ceaſe from vexing vs and the city.

‖ Or, give vs in the right hand.

51 So they caſt away their weapons, & made peace, & the Iewes were greatly honoured before the king, & before all that were in his realme, and they came againe to Ieruſalem with great pray.

52 Then King Demetrius ſate in the throne of his kingdome, and had peace in his land.

53 Neuertheleſſe he diſſembled in all that euer he ſpake, and withdrew himſelfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very ſore.

54 ¶ After this returned Tryphon with the yoong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had ſcattered, & they fought againſt him, who fled & turned his backe.

56 So Tryphon tooke the ‖ beaſts, and wanne Antiochia.

‖ Or, Elephants.

57 And yong Antiochus wrote vnto Ionathan, ſaying, I appoint thee to be the chieſe Prieſt, and make thee ruler ouer the foure gouernments, that thou mayeſt be a friend of the Kings.

58 Vpon this he ſent him golden veſſels to be ſerued in, & gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon alſo captaine from the coaſtes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went foorth, and paſſed thorow

thorow the cities beyond the flood, & all the men of warre of Syria gathered vnto him for to helpe him: so he came to Askalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherfore he laid siege vnto it, and burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And beholde, the hosts of the ‖ strangers met him in the plaine, and had laid ambushments for him in the mountaines.

69 So that when they came against the, the ambushments rose out of their places & skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renew their couenant of friendship. 23 Ionathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

IOnathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto ‖ the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the *Romanes* gaue them free passports, that men should leade them home into the lande of Iuda peaceably.

5 ¶ AND THIS is the copy of the letters that Ionathan wrote vnto the Spartians.

6 Ionathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that yee would be our brethren, as the copy hereunder written specifieth.

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mention made of the bond of loue & friendship.

9 But as for vs, we need no such writings: for we haue ỳ holy bookes in our hands for comfort.

10 Neuertheleſſe we thought it good to send vnto you, for the renuing of the brotherhood and friendship, lest wee should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene inuironed with great troubles & warres, so that the Kings round about vs haue fought against vs,

14 Yet would wee not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius *the sonne* of Antiochus, and Antipater *the sonne* of Iason, and sent them vnto the Romans, for to renew the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of the brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias,

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 IT is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe, and told him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone downe, Ionathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheleſſe Ionathan and his company

Or, Ionathan.

Or, Absalomus.

Ioseph. Antiq. 13. cap. 8.

Or, Lacedemonians.

Ioseph. Antiq. 12. cap. 5.

‖ Or, Darius.

knewe it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.

32 He proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, & came to Ascalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, & called the Elders of the people together, & deuised with them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might be alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

Ioseph. Antiq. 13. chap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when hee had slaine the king Antiochus.

40 But hee was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourty thousand chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Ionathan came with so great an host, he durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe,

44 And sayd vnto Ionathan, Why hast thou caused this people to take such traueile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so wil I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as he said, and sent away his host, which went into the land of Iuda,

47 And reteined but three thousand with him, whereof hee sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine to destroy all Ionathans company.

50 But when they knewe that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them, therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 He maketh his sonne John captaine.

NOw when Simon heard that Tryphon gathered a great hoste to come into the lande of Iuda, and to destroy it, Ioseph. Antiq. 13. cap. 9.

2 And saw that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Law and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I wil auenge my nation, and the Sanctuary, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Ionathan the sonne of Absalomus with a great host vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great army, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at || Addidis vpon the open plaine. || Or, Adida.

14 But whe Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that hee would fight against him, he sent messengers vnto him, saying,

15 Wheras we haue kept Ionathan thy brother, it is for money that he is owing in the Kings account cōcerning the busines that he had in hand.

16 Wherfore send now an hundreth talents of siluer, and his two sonnes, for hostages, that when he is letten forth, he will not turne from vs, and wee

we will send him againe.

17 Neuertheles Simon knew that he dissembled in his words, yet commaunded he the money, and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel,

18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.

19 So he sent the children and an hundreth talents: but he dissembled, and would not let Ionathan goe.

20 ¶ After ward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon that he should make haste to come by the wildernes, & to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not because of the snow: but hee remooued and went into the countrey of Galaad.

23 And when hee came neere to Bascama, hee slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building hie to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for perpetuall memory, and carued ships beside the armes, that they might be seene of men sailing in the sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

Ioseph. Antiq. 13. cap. 10.

31 ¶ Now as Tryphon went foorth with the yong king Antiochus, he slew him traiterously,

32 And reigned in his stead, and crowned him selfe king of Asia, and wrought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with hie towers, and great walles, euen with towers, and gates, and barres, and laid vp vitailes in the strong holds.

34 Moreouer Simon chose certaine men & sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIVS the king vnto Simon the hie Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and || precious stone that yee sent vnto vs, haue wee receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein we made you free.

|| Or, pallas, or, mantricke: in Greeke Bainen, or, baken.

38 So the things that we haue graunted you, shall be stable: the strong holdes which ye haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faultes committed vnto this day, & the crowne taxe that ye ought vs: and wherein was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are meete among you to bee written with our men, let them bee written vp, that there be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 Insomuch that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth, nor go into the countrey, neither buy nor sell, they were very hungry, and many of them were tamished to death,

50 Insomuch that they besought Simon to make peace with them, which he graunted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbales, and with violes, and with Psalms, and songs, because the great enemie of Israel was ouercome.

52 And he ordained that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captaine of all his hosts, and caused him to dwell in || Gazaris.

|| Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon bring captaine there is great quietnesse in Israel. 18 The couenant of friendship with the Romanes, and with the people of Sparta is renued.

IN the hundred seuenty and two yeere gathered king Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went, and ouercame the army of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land *of Iuda* was in rest, so long

as Simon liued: for he sought the wealth of his nation, therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which he cleansed from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted altogether for the common wealth, and the yong men were honourably clothed and armed.

10 Hee prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renoumed vnto the end of the world.

11 He made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, & he tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were very sory.

17 But when they heard that Simon his brother was made hie Priest in his stead, and how he had wonne the land againe with the cities in it,

18 They wrote vnto them in tables of brasse, to renue the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

19 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS *the sonne* of Antiochus, and Antipater *the sonne* of Iason the Iewes Ambassadours, came vnto vs to renue amitie with vs.

23 And it pleased the people that the men should be honourably intreated, and that the copy of their ambassage should be registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstoode, they said, What thankes shall wee recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue established Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentie day of the moneth ‖ Elul in the hundreth seuentie and two yeere, in the third yeere of Simon the hie Priest. ‖ August.

28 In ‖ Saramel in the great congregation of the Priestes, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey. ‖ Ierusalem.

29 Wherin Simon the son of Mattathias (come of the children of Iarib) & his brethren put them selues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Law might bee maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their hie Priest, and is laid with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Hee fortified also the cities of Iudea, and Beth-sura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, and ‖ Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof. Or, Gaza, or, Gazara.

35 Now when the people saw the faithfulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made him a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that ẏ Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and hie Priest perpetually, till God raised vp the true Prophet,

42 And that hee should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeied of euery man, and that all the writings in the countrey should be

be made in his name, and that he should bee clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrarie to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the prince of the Iewes, and of the Priests, and to bee the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place.

49 And that a copie of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer king Antiochus the sonne of Demetrius sent letters from the iles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may goe thorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties whereof al the kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

6 And I gaue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons that thou hast prepared, and the fortresse, which thou hast builded, and keepest in thine hands shall be thine.

8 And all that is due vnto the king, and all that shalbe due vnto the king, I forgiue it thee, from this time forth for euermore

9 And when we haue obtained our kingdom, we will giue thee, and thy nation and the Temple great honour, so that your honour shalbe knowen throughout the world.

Ioseph. Antiq. 13. cap. 11.

10 ¶ In the hundreth seuentie and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon.

11 So the king Antiochus pursued him, but he fled, and came to Dora, which lieth by the sea side

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the kings and countries, wherein were conteined these words.

16 LVCIVS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The Ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renue friendship, and the bond of loue,

18 Who haue brought a shield of gold weying a thousand pound.

19 Wherefore wee thought it good to write vnto the kings countries, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countries, as ‖ Sampsames, and to them of Sparta, and to ‖Delus, and to ‖Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lysia, and to Halicarnassus, and to Rhodus, & to Phaselis, and to Coos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ Or, Sampsace.
‖ Or, Delo.
‖ Or, Mydo.
Or, Mydus.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the king camped against Dora the second time, euer readie to take it, and made diuers engines for warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and gold, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrew himselfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, & haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which yee haue taken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea.

31 Or else giue me for them fiue hundreth talents of siluer, & for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: If not, wee will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupborde of gold and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

haue neither taken other mens lands, nor vsurped aught that appertaineth to others, but our fathers heritage which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, wee recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Ioppe and Gazara, they did great harme to our people, and thorow our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angrie vnto the king, and told him all these words, and the dignitie of Simon, with all that hee had seene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen, and horsemen,

39 And commanded him to remoue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, and to slay them.

41 And hee built vp Cedron, where hee set horsemen and garrisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 22 Iohn killeth them that lie in wait for his life.

Ioseph. Antiq. 13. chap. 11.

THen came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am now old, and yee by *Gods* mercie are of a sufficient age: be yee therefore in stead of me and my brother, and goe foorth and fight for our nation, and the helpe of heauen bee with you.

4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mightie great hoste came against them both of footmen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee saw that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he diuided his men, and set the horsemen in the middles of the footmen.

8 For their enemies horsmen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which *Cendebeus* had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did *Iohn* burne with fire: thus were there slaine two thousand men of them: so hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth of Sabat.

15 Then *the sonne* of Abubus receiued them by treason into a little hold, called Dochus, which he had built, where hee made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemeus stood vp with his men and tooke their weapons, and entred in to Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father, & his brethren were slaine, and that *Ptolemeus* had sent to slay him.

22 When he heard this, he was sore astonished, and laide hands on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherin he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

THE

‖ Or, complainest concerning.

THE SECOND BOOKE of the Maccabees.

CHAP. I.

An epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Nehemias.

THe brethren the Iewes which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send salutation and prosperitie.

2 God bee gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in the Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth threescore and ninth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Iason and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood: Then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flowre, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe yee the dayes of the feast of Tabernacles in the moneth Chasleu.

10 ¶In the hundreth fourescore and eight yere, the people that was in Ierusalem and in Iudea, and the Councell and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the anointed Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the king.

12 For he brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Naneas Priests.

14 For Antiochus, as though he would dwell with her, came thither, he, & his friends with him, to receiue money vnder the title of a dowry.

15 But when the Priests of Nanea had layd it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuy doore of the vaut, they cast stones as it were thunder, vpon the captaine *and his*, and hauing bruised them in pieces, they cut off their heads and threw them to those that were without.

17 God bee blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keep the purification of the Temple vpon the fiue & twentie day of the moneth Chasleu, wee thought it necessary to certifie you thereof, that ye also might keepe the feast of the Tabernacles, and of the fire *which was giuen vs* whē Neemias offred sacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests which fought the honour of God, tooke the *fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

20 Now after many yeres when it pleased God that Neemias should be sent frō the king of Persia, he sent of the posterity of those Priests, which had hid it to fetch the fire, & as they told vs, they found no fire, but thicke water.

21 Then commanded hee them to draw it vp, and to bring it: and when the things apperteining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, & the things layd thereupon with water.

22 When this was done, and that the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man maueiled.

23 Now the Priests and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art faithfull, and strong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberal, onely iust and almighty, and euerlasting, thou that deliuerest Israel frō all trouble, & hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preserue thine own portion, and sanctifie it.

27 Gather those together that are scattered frō vs: deliuer those that serue among the heathen, looke vpon them which art despised & abhorred, that the heathē may know that thou art our God:

28 Punish them that oppresse vs, & with pride doe vs wrong.

29 Plant thy people again in thine holy place *as Moyses hath spoken.

30 And the Priests sang Psalmes thereunto.

31 Nowe when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 ¶So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemias called the same place Ephthar, which is to say, Purification: but many men call it ‖Nephthar.

*Leuit. 6.13. and 10.2. and 16.11.

*Deut. 30.5.

‖Or, Nephi.

CHAP II.

4 How Jeremiah hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iason conteined in one.

It

IT is found also in the writings of Ieremias the Prophet, that he commanded them which were caried away, to take fire as was declared, and as the Prophet commaunded them which were led into captiuitie,

* Baruch 6. 2 * Giuing them a lawe that they should not forget the commandements of the Lord, and that they should not erre in their minds, whē they saw images of gold and siluer, with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the Law go out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and to follow him: and when he came vp into the mountain where Moyses went vp, * and saw the heritage of God,

* Deut. 34. 1. 5 Ieremias went foorth and found an hollow caue, wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him to marke the place, but they could not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shall be vnknowen, vntill the time that God gather his people together againe, and that mercy be shewed.

8 Then shal the Lord shew them these things, and the maiesty of the Lord shall appeare, and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might bee honourably sanctified.

* 1. King. 8. 14, 23. 30. 2. chron. 6. 21.

9 For it is manifest that he, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

* 1. King. 8. 62, 65 2. chron 7. 5.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offring.

* Leuit. 9. 24. and 10. 16. * 2. Chron. 7. 1.

11 And Moyses sayd, Because the sinne offring was not eaten, therfore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in ye writings and registers of ‖ Neemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, & the epistles of the kings, concerning the holy gifts.

Some reade Ieremie.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall do well if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all, and the kingdom, and the Priesthood, and the Sanctuary,

* Deut. 30. 4. 18 * As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath clensed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but fewe, yet they raine thorow whole countries, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto them with all lenitie)

23 Wee will assay to abbridge in one volume those things, that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderful number, and the difficuly that they haue that would bee occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoeuer read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abbridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very wel content to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, we wil labour to go forward according to the prescript order of an abridgement.

29 For hee that will build a new house, must prouide for ye whole building, but hee that setteth out the plat, or goeth about to paint it, seeketh but onely what is comely for the decking thereof.

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deepely into it, and to make mention of all things, and to bee curious in euery part.

31 But it is permitted to them that wil shorten it, to vse fewe words, and to auoyde those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 Hee is stricken of God, and healed at the praier of Onias.

WHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the kings did honour that place, and garnished the Temple with great gifts.

3 Insomuch that Seleucus king of Asia of his owne rents bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, cōtended with the hie Priest concerning the ‖ iniquitie committed in the citie.

‖ Or, state and prouision.

5 And when hee could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernor of Cœlosyria and Phenice,

6 And tolde him that the treasurie in Ierusalem was ful of innumerable money, which did not belong to the prouision of the sacrifices, and that it

it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the King, and shewed him of the money, as it was told him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediatly Heliodorus tooke his iourney as though he would visit the cities of Cœlosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, & was courteously receiued of the hie Priest into the citie, he declared what was determined cōcerning the money, and shewed the cause of his comming, and asked if these things were so indeede.

10 Then ỳ hie Priest told him that there were such things laid vp by the widowes and fatherles,

11 And that a certain of it belonged vnto Hircanus *the sonne* of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer, and two hundreth of gold,

12 And that it were altogether vnpossible to doe this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured thorow the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commaundement giuen him, saide that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before ỳ altar in the Priests garments, & called vnto heauen vpon him, which had made a Law cōcerning things giuen to be kept, that they should bee safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his mind.

17 The man was so wrapped in feare & trembling of the body, that it was manifest to thē that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common praier because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out at the windowes.

20 And al held vp their hands toward heauen, and make prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almightie Lord, that hee would keepe safe and sure the things, which were laide vp for those that had deliuered them.

23 Neuertheless the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fel into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely, and smote at Hiliodorus with his foorefeete, and it seemed that he that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two young men, notable in strength, excellent in beautie, and comly in apparell, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fel suddenly vnto ỳ ground, and was couered with great darknes: but they that were with him, took him vp, & put him in a litter

28 Thus he that came with so great company, and many souldiers into the said treasurie, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a litle afore was full of feare & trouble, when the almightie Lord appeared, was filled with ioy & gladnes.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the king might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the health of the man.

33 Nowe when the hie Priest had made his prayer, the same yong men in the same clothing appeared & stood before Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified he vnto euery man of ỳ great works of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to bee sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemie or traitourr, send him thither, and thou shalt receiue him wel scourged if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Jason obteineth the office of the high Priest by corrupting the king, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THis Simon now, of whom we spake afore, being a bewrayer of the money and of his own natural cōtrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the iuenter of the euill.

2 Thus was he bold to call him traitour that was so beneficiall to the citie, & a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers

were

were conuinced.

4 Onias considering the danger of his contention, and that Apollonius, as hee that was the gouernour of Celosyria and Phenice, did rage, and increased Simons malice,

5 Hee went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee saw it was not possible except the king tooke order, to quiet the matters, and that Simon would not leane off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent, foureſcore talents.

9 Besides this, hee promised him an hundreth and fifty, if he might haue licence to set vp a place for exercise, and a place for the youth, & that they would ‖ name them of Ierusalem Antiochians.

‖ Or, that hee would write to the Antiochians that were at Ierusalem among them.

10 The which thing when the king had granted, and he had gotten the superioritie, hee began immediatly to draw his kinsmen to the customes of the Gentiles,

11 And abolished § friendly priuiledges of the kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their Lawes and polices, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare ‖ hattes.

‖ Or, buskins in tokens of wantonnesse as the Gentiles did.

13 So there began a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play ‖ after the casting of the stone.

‖ This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason wherof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custom they folowed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euerie fiue yeere, were played at Tyrus, the king being present,

‖ Or, Olympian sportes, which were games kept euerie fifti yeere.

19 This wicked Iason sent from Ierusalem men to looke vpon the, as though they had bin Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of king Ptolomeus Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, he sought his owne assurance, & departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great showtings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessarie affaires, whereof hee had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

25 So he gate the kings ‖ letters patents, abeit hee had nothing in himselfe worthie of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

‖ Or, commandements.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sostratus *left* Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made an insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus supposing that he had gotten a conuenient time, stole certain vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, he reproued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hand with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not only the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sory in his mind, and hee had compassion, and wept because of the modesty & great discretion of him that was dead.

38 Wherefore being kindled with anger, hee took away Andronicus garment of purple, & rent his clothes, & cõmanded him to be led throughout the citie, and in the same place where hee had committed

committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through the counsell of Menelaus, & the bruit was spread abroad, the multitude gathered them together against Lysimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were ful of anger, Lysimachus armed about three thousand, and began to vse vnlawful power, a certain tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstoode the purpose of Lysimachus, some gate stons, some great clubs, and some cast handfuls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himself they killed besides the treasurie.

43 For these causes an accusation was layde against Menelaus.

44 And when ỳ king came to Tyrus, three men sent from the Senate pleaded the cause before him

45 But Menelaus being now conuinced, promised to Ptolemeus *the sonne* of Dorimenes much money if he would perswade the King.

46 So Ptolemeus went to the king into a court, whereas he was to coole himselfe, and turned the Kings minde,

47 In so much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of all mischief) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

1 Of the signes and tokens seene in Ierusalem. 6 Of the end and wicked nesse of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Maccabeus fleeth into the wildernes.

ABout the same time Antiochus vndertooke his second voyage into Egypt.

2 And then were there seene throughout al the citie *of Ierusalem*, fourtie dayes long, horsemen running in the ayre, with robes of golde, and as bands of speare men,

3 And as troupes of horsemen set in aray, encountring and coursing one against another with shaking of shields & multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, & came suddenly vpon the city, & they that were vpon the wals, being put backe, and the citie at length taken,

6 Menelaus fled into the castel, but Iason slew his owne citizens without mercy, not considering that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that hee had gotten the victory of his enemies, and not of his owne nation.

7 Yet hee gate not the superiority, but at the last received shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this ende of his wicked conuersation, that hee was ‖ accused before Areta the King of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, & was driuen into Egypt. ‖ Or, shut vp.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Nowe when these things that were done, were declared to the King, he thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kil, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and olde men, and a destruction of men and women and children, and virgines, and infants were murthered:

14 So that within three daies were slaine foure-score thousand, and fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst go into the most holy Temple of al the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing, glory and honor of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a litle wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, he, assoone as hee had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the King sent to view the treasurie.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therfore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefites of the Lord, and as it is nowe forsaken in the wrath of the Almightie, so when the great Lorde shalbe reconciled, it shalbe set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the dry land, and to walke vpon the sea: such an hie minde had he.

22 But he left deputies to vexe the people at Ierusalem:

rusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous vnto the citizens then the other, and was despitefull against the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twenty thousand, whom he commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when he came to Ierusalem, hee fained peace, and kept him still vnto the holy day of Sabbath: & then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew al them that were gone forth to the shew, and running through the city with his men armed, he murthered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazaru.

NOt long after this, sent the King an olde man of Athens, for to compell the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

‖Or, Antiochia.

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernment was sore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, & had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was ful of such things, as were abominable and forbidden by the Law.

6 Neither was it lawful to keep the Sabbaths, nor to obserue the ancient feastes, nor plainely to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grieuously compelled perforce euery moneth to banket, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖banketting should be kept.

‖Or, eating of the flesh that was sacrificed.

9 And who so would not conforme themselues to the maners of § Gētiles, should be put to death: then might a man haue seene the present misery.

10 For there were two women brought forth, that had circumcised their sonnes, whō when they had led round about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day, they were afraid to helpe themselues.

12 ¶Now I beseech those which read this book, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fulnes of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this hee spoken now for a warning vnto vs, and now wil we come to the declaring of the matter in few words.

18 ¶Eleazar then one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offred himself willingly to the torment, and spit it out:

20 As they ought to goe *to death* which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him, that hee would take such flesh, as was lawful for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered frō death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Lawe made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, *said he*, to dissemble, whereby many yong persons might thinke, that Eleazar being fourescore yere old and ten were now gone to ‖another religion,

‖Or, to another maner of life.

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be deceiued by me, and I should procure malediction, and reproch to mine old age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almightie, neither aliue nor dead.

27 Wherfore I will now change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so wil leaue a notable example for such as be yong, to die willingly & couragiously for the honorable and holy Lawes. And when he had said these words, immediatly he went to torment.

29 Nowe they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and sayd, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death,

death, I am scourged, & suffer these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the king, against the law, to taste swines flesh, & were tormented with scourges and whips.

2 But one of them which spake first, said thus, What seekest thou? & what wouldest thou know of vs? we are readie to die, rather then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heat pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him, & to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought aliue to the fire, & to frie him in the pan: and while the smoke for a long time smoked out of the pan, the *other brethren* with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses * declared in the song wherin he testified openly, saying, That *God* will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: & when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate, or he were punished in all the members of his body.

8 But he answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breth, he said, Thou murderer takest this present life from vs, but the king of the world wil raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched foorth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to die, he said thus, It is better ẏ wee should change this which we might hope for of men, and wait for our hope frō God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also, and tormented him.

16 Who looked vpon the king, and said, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, & thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be woondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when shee saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdome, stirred vp her womanly affections with a manly stomacke, and sayd vnto them,

22 I cannot tel how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creatour of the world, which formed the birth of man, & found out the beginning of all things, wil also of his own mercy giue you breath and life againe, as ye now regard not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, he did exhort him not onely with wordes, but swore also vnto him by an oth, ẏ he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yoong man would in no case hearken vnto him, the king called his mother, and exhorted that she would counsel the yong man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So shee turned her vnto him, laughing the cruel tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffring death, that I may receiue thee in merey with thy brethren.

30 While she was yet speaking these wordes, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things, because of our sinnes,

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion & most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and liftest thine hands against the seruants of God.

35 For

* Deut.32.36.

35 For thou hast not yet escaped the iudgement of almighty God, which seeth all things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therfore I, as my brethren haue done, offer my body and life for the lawes of our fathers, beseeching God, that he wil soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes, was the mother put to death.

42 Let this now be enough spoken concerning the bankets and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancy. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse, and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinsefolks & friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compassion vpon the city that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cryed vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, and that hee would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned vnto mercy.

6 Therefore he came at vnwares, & burnt vp the townes & cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, insomuch that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Cœlosyria and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor *the sonne* of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans should haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking thē to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not ẏ vengeance of almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors comming, hee tolde them that were with him, of the comming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, and abode not in that place.

14 But the other sold all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came neere them.

15 And though he would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and gloriou Name.

16 And so Maccabeu called his men together, about sixe thousand, exhorting them not to be afrayd of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eies the iniury that they had vniustly done to the holy place, & the cruelty done to the citie by derision, & the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that comē against vs, and all the world.

19 Moreouer he admonished them of the help that *God* shewed vnto their fathers, as when there perished an hundred and fourescore and fiue thousand vnder *Senacherib,

20 And of the battel that they had in Babylon against the Galathians, how they came in al to the battel eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundred & twenty thousand through the help that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when hee had made them bolde with these words, and ready to die for the lawes & the countrey, he deuided his army into foure parts,

22 And made his owne brethren captains ouer the army, *to wit*, Simon, and Ioseph, and Ionathan, giuing ech one fifteene hundred men.

23 And when ‖ Eleazarus had read the holy booke, and giuen them a token of the helpe of God, *Judas* which led the foreward, ioyned with Nicanor.

24 And because the Almightie helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks, and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, *they distributed the spoiles

*2. King. 19. 35. Isa. 37. 36. Iob. 1. 18. Eccles. 48. 21. 1. Mac. 7. 41.

‖ Or, Esdras.

*Num. 31. 27. 1. Sam. 30. 24.

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselues and their children.

29 When this was done, and they all had made a generall praier, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward, with one consent they fell vpon Timotheus and Bacchides, and slew aboue twenty thousand, and wan hie and strong holds, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, & layed them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, & had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 Hee was through the helpe of the Lorde brought downe of them whom hee thought nothing, insomuch that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romans, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖ defender, & for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖ Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoile Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 The feigned repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people ran in a rage to defend themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And then being chafed in his fume hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charet man to driue continually, & to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, whē I come thither.

5 But the Lord almightie, and God of Israel, smote him with an incurable and inuisible plague: for assoone as he had spoken these words, a paine of the bowels, that was remediless, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe that he fell downe from the charet that ran swifely, so that all the members of his body were bruised with the great fall.

8 And thus hee that a litle afore thought hee might command the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horslitter, declaring vnto all the manifest power of God,

9 *So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and all his army was grieued at his ‖ smell.

* Acts 12.23.

‖ Or, rottennesse.

10 Thus no man could beare, because of his stinke, him that a litle afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfe-will, when he was plagued and came to the knowledge of himself by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he sayd these words, It is meet to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercy on him,

14 And sayd thus, that he would set at liberty the holy city vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wild beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoyled the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy, and health, and prosperitie.

20 If ye and your children fare well, and if all things goe after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sick, yet I am mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safety of all,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the hie countreys, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in ‖ land might know to whom the affaires were committed, that they should not be troubled.

25 Againe,

25 Againe, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, wait for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he will be gentle, & louing vnto you according vnto my mind.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Judas iometh battell. 26 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slame.

MAccabeus now and his company, through the helpe of the Lord, wan the temple and the city againe,

2 And destroyed the altars, and chappels, that the heathen had builded in the open places,

3 And clensed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and sixe moneths after, and set forth the lamps, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was clensed againe, euen the fiue and twentie day of the same moneth, which is ‖ Chasleu.

‖ Or, November.

6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now wil we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the wars that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, and Cœlosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus, that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.

15 Moreouer, the Idumeans that helde the strong holds, which were meet for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slewe all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to sustaine the siege,

19 Maccabeus left Simon, & Joseph, and Zacheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seuenty thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wan the two castles:

23 And hauing good successe, as in all the wars that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an army of strangers of all sorts, and brought a great troupe of horsemen out of Asia to win Iury by strength.

25 But when he drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackecloth,

26 And fel downe at the foot of the altar, and besought *the Lord* to be mercifull vnto them, and to be an enemy to their enemies, and to be an aduersary to their aduesaries, * as the Law declareth.

* Exod. 23. 22. Deut. 20. 4.

27 So after the prayer, they tooke their weapons, & went on further from their city, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory,

victory, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heaue fine comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindenesse, and beaten downe and full of trouble.

31 There were slaine of *foote* men twentie thousand and fiue hundreth, and sixe hundreth horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company laid siege against ỳ fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheleſse vpon the ‖ fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacks smote downe those that they met. ‖ *Or, the fiue and twentie day.*

36 Others also that climed vp vpon the engins of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the army, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was doue, they praised the Lord with Psalmes, and thanksgiuing, which had done so great things for Israel, and giuen them the victory.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VERy shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about foure-score thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, & in his foure-score elephants,

5 He came into Iudea, & drew neere to Bethsura, which was a castle of defence, fiue furlongs from Ierusalem, and layd sore siege vnto it.

6 But when Maccabeus, and his company knew that he besieged the holds, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of golde.

9 Then they prayſed the mercifull God all together, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruell beasts, & to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them,

11 And running vpon their enemies like lions, they slew eleuen thousand *footemen*, and sixeteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as he was a man of vnderstãding, considering what losse he had had, and knowing, that the Hebrues could not be ouercome, because the Almighty God helped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, and perswade the King to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias conteining these woordes, LYSIAS vnto the people of the Iewes sendeth greeting,

17 Iohn and ‖ Abessalom, which were sent from you, deliuered mee the things that you demaund by writing, and required mee to fulfill the things that they had declared. ‖ *Or, Absalom, or, Absalom.*

18 Therefore what things soeuer were meete to be reported to the King himselfe, I haue declared, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends toward his affaires, hereafter also I will endeuour my selfe to doe you good.

20 A concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letters conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto ỳ gods, our wil is, that they which are in our Realme, liue quietly, that euery mãmay apply his own affaires.

24 Wee vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that wee would suffer them to liue after their owne Lawes.

25 Wherefore our minde i: that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt do well therefore to send vnto them & grant them peace, that when they are certified

ased of our mind, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of ‖ Panthicus,

‖Or, April.

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these wordes, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

‖Or, Manlius.

35 The things that Lysias the Kings kinseman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the King, send hither some with speed, when ye haue considered the matter diligently, that we may consult thereupon as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundreth and eight and fourtie yeere, and fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuite of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen those couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Iudas knew of this cruelty shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slew.

7 And when the city was shut vp, he departed as though hee would come againe, and roote out all them out of the citie of Ioppe.

8 ¶ But when he perceiued that the Iamnites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men *of foote* and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the ‖ Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

‖ So called because they were shepheards.

12 And Iudas thinking that they should in deed be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a city called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vitailes, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeu souldiers, calling vpon the great Prince of the world (which without any ‖ instruments, or engins of warre, did* cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

‖Or, battell rammes. *Iosh. 6. 20.

16 And tooke the city by the wil of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundreth and fifrie furlong, and came to Characa vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went forth, and slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went couragiously against Timotheus, which had with him an hundreth and tweney thousand men of foot, and two thousand and fiue hundreth horsemen.

21 When Timotheu had knowledge of Iudas comming, hee sent the women and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew

slew those wicked men: yea, he slew thirty thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom hee besought with much craft to let him goe with his life, because hee had many of the Iewes parents and the brethren of some of them, which, if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and slew fiue & twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remooued the hoste toward Ephrona strong citie, wherin was Lysias and a great multitude of all nations, and the strong yong men kept the walles defending them mightily: there was also great preparation of engins of war, and darts.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis which lyeth sixe hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt louingly with them, and intreated them kindely in the time of their aduersitie,

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote and foure hundreth horsemen.

34 And when they ioyned together, a fewe of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horseback and a mighty man, tooke Gorgias, and layd hold of his garment, and drew him by force, because he would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were ‖ with Eserim, had foughten long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

‖ With Gorgias.

37 And then he began in his owne language, and sung Psalmes with a loude voyce, in so much that straightwaies he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slaine, and to bury them with their kinsmen in their fathers graues.

40 Nowe vnder the coates of euery one, that was slaine, they found iewels that had bene consecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Lawe. Then euery man sawe, that this was the cause wherefore they were slaine.

* Deut. 7. 25. Iosh. 7. 11, 12.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselues to praier, and besought him, that they should not vtterly bee destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselues from sinne, for so much as they sawe before their eies the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly, that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to ‖ pray for the dead.

45 And therefore he perceiued, that there was great fauour layd vp for those that died godly. (It was an holy, and a good thought.) So he made a reconciliation for the dead, that they might bee deliuered from sinne.

owne infirmitie, desireth pardon, if he haue not attained to that hee should. And it seemeth that this Iason the Cyrenian, out of whom hee tooke this abridgement, is Ioseph Ben Gorion, who hath written in Ebrew fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, Lib. 3. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proone that women might minister the Sacrament, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this author so much commendeth, Chap. 14. 41.

‖ From this verse to the ende of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is euident, that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the author of this booke acknowledging his

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator mouueth his souldiers vnto prayer. 15 Hee killeth fourteene thousand men in the tents of Antiochus. 21 Rhodochus the betrayer of the Iewes is taken.

1 IN the hundreth fourty and nine yere it was told Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fiue thousand horsemen, and two and twentie Elephants, and three hundreth charets set with hookes.

3 Menelaus also ioined himself with them, and with great deceite encouraged Antiochus, not for the safegarde of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of Kings mooued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischiefe, so that the King commaunded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a tower of fifty cubits high, ful of ashes, and it had an instrument that turned round, and on euery side it rowled downe into the ashes:

6 And there whosoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want burial.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 ¶ Nowe the King raged in his minde, and came

came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lorde night and day, that if euer he had holpen them, he would now helpe them, when they should bee put from their Law, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues ready.

13 And hee being apart with the Elders, tooke counsel to goe foorth, afore the King brought his host into Iudea, and should take the city, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lorde of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victory of God, hee picked out the manliest yong men, & went by night into the kings campe, and slew of the host fourteene thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the camp, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶Now when the King had tasted the manlinesse of the Iewes, hee went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes host, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and ‖took truce with them, departed, and ioyned battel with Iudas, who ouercame him.

‖ Or, gaue and tooke the right hand.

23 But when he vnderstood that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebel against him, he was astonished, so that hee yeelded himselfe to the Iewes, and made them an oath to doe all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgment seat, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe to Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus, sendeth Nicanor to kill the Iewes. 28 Nicanor maketh a compact with the Iewes. 29 Which he yet breaketh through the motion of the King. 37 Nicanor commaundeth Razis to be taken, who slayeth himselfe.

After three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had wonne the countrey, and slaine Antiochus and his Lieutenant Lysias.

3 Now Alcimus which had bene the hie Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes hee could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fiftie and one yere, presenting vnto him a crowne of golde, and a Palme, and of the boughes, which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when hee had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that becalled Asideans, whose captaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthood) am nowe come hither,

8 Partly, because I was wel affectioned vnto the Kings affaires, and secondly, because I sought the profite of mine owne citizens: for all our people through their rashnesse, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent him forth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled themselues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commaundement of the captaine, they remooued straightwayes from thence, and came came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battel with Nicanor, and was somwhat astonished through the sudden silence of the enemies.

18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, and the bolde stomackes that they had for their countrey, durst not

prouo

prone the matter with bloodshedding.

19 Wherefore he sent Posidonius, || Theodosius, and || Matthias before, to make peace.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Neuertheleſſe, Iudas commanded certaine men of armes to wait in conuenient places, leſt there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He || loued Iudas, and fauoured him in his heart.

25 He prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenants that were made, came to Demetrius, and told him that Nicanor had taken strange matters in hand, and ordeined Iudas, a traitour to the realme, to be his successour.

27 Then the king was displeased, & by the reports of this wicked man, he wrote to Nicanor, saying, that he was very angy for the couenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished and sore grieued, that he should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, he sought craftily to accomplish it.

30 Notwithstanding, when Maccabeus perceiued that Nicanor began to be rough vnto him, & that he intreated him more rudely then hee was woont, he perceiued that such rigour came not of good, & therefore he gathered a few of his men, and withdrew him selfe from Nicanor.

31 But the other perceiuing that hee was preuented by *Maccabeus* worthy policy, came into the great and holy Temple, and commanded the Priests, which were offring their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 Hee stretched out his right hand toward the Temple, and made an oth in this maner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the city, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes, when the Iewes were minded to keepe themselues vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancy, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred that he bare to the Iewes, sent about fiue hundred men of warre to take him.

40 For he thought by taking him, to doe the Iewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he || fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding, what time as he missed of his stroke for haste, and the multitude rushed in violently between the doores, he ran boldly to the wal, and cast himselfe downe manfully among the multitude,

44 Which conueyed themselues lightly away, and gaue place, so that he fell vpon his belly.

45 Neuertheleſſe, while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet he ran thorow the midst of the people,

46 And gate him to the top of an high rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and spirit, that he would restore them againe vnto him: and thus he dyed.

CHPP. XV.

1 Nicanor goeth about to come vpon Iudas vpon the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, encourageth them. 21 The praier of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to bee cut off, and his tongue to bee giuen vnto the foules. 39 The authour excusteth himselfe.

NOw when Nicanor knew that Iudas and his company were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe, the Iewes that were compelled to goe with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he sayd, And I am mighty vpon earth to command them for to arme themselues, and to performe the kings busineſſe. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obteined of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would help him,

8 And exhorted his people not to be afrayd at the comming of the heathen, but alway to remember

|| Theodotus. || Matthias.

|| Or, had Iudas beforetime.

|| As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the authour seeme here to approue it: so that place as touching prayer, Cha. 12.44 though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

ber the helpe that had bene shewed vnto them from heauen, and to trust nowe also, that they should haue the victorie by the Almightie.

9 Thus he incouraged them by the Law and Prophets, putting them in remembrance of the battels that they had woonne afore, and so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulnes of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to be beleeued, and reioyced them greatly.

12 And this was his vision. He thought that he sawe Onias (which had beene the hie Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a child) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, & saide, This is a louer of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Ieremias the Prophet of God.

15 He *thought also* that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the wordes of Iudas, which were very sweet & able to stir them vp to valiantnesse, and to incourage the hearts of the yong men, they determined to pitch no campe, but couragiously to set vpon them, & manfully to assaile them, and to try the matter hand to hand, because the city and the Sanctuary and the Temple were in danger.

18 As for their wiues, & children, & brethren and kinsefolks, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe, they that were in the city, were careful for the army that was abroad.

20 Now whiles they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the ‖ beasts were separated into conuenient places, and the horsemen were placed in the wings:

‖ Or, elephants.

21 Maccabeus considering the comming of the multitude, & the diuers preparations of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth woonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that he giueth the victory to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer hee sayd after this maner, O Lord, * thou that didst send thine Angel in the time of Ezechias king of Iudea, who in the hoste of Sennacherib slew an hundred fourescore and fiue thousand,

* 2. King. 19. 35. Isa. 37. 36. Sab. 1. 18. ecclus. 48. 22.

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discomfited by † strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were with him, drewe neere, with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the enemies,

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praysing the Almighty in their owne language.

30 Therefore *Iudas*, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priestes by the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which hee had holden vp against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the fowles, & that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man prayed toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drink wine alone, and then againe water: and as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the story. And here shalbe the end.

The end of the Apocrypha.

THE NEW TESTAment of our Lord IESVS CHRIST, Translated out of Greeke by *Theod. Beza*:

With briefe Summaries and expositions vpon the hard places by the said Auctor, *Ioac. Camer.* and *P. Loseler Villerius.*

Englished by L. Tomson.

Together with the Annotations of Fr. Iunius vpon the Reuelation of S. IOHN.

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1603.

Cum Priuilegio.

UMI

THE PRINTER

to the diligent Reader.

DEare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made these sixe seuerall figures or marks, ✠ ✠ : ⁂ *, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke ✠: looke out the like marke in the margent, and there thou shalt finde *Luke* 3.23. which place agreeth to this of Matthew: and so likewise thou shalt find in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same. And if it fall out that there be more then sixe directions in one columne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first word of Matthew vnto the figure 2. in the 18. vers. of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.* And in the Epistles in like sort they declare the method and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this worde, Booke, signifieth *A rehearsall as the Hebrewes vse to speake:* as Genes. 5. 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto z. and so beginning againe with *a*, if there be so many Notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

Farewell.

¶ The description of the holy Land, containing the places mentioned in the foure Euangelists,

with other places about the Sea coastes, wherein may be seene the wayes and iourneys of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is diuided.

¶ The places specified in the Mappe, with their situation

by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24 : 31,32.	Corasim	66,53 : 32, 29.	Ior, the other fountaine whence Iorden springeth	67,31 : 33,7.
Azor	65,35 : 32.	Dan, one of the fountaines whence Iordane springeth	67,25 : 33,18.	Magdalon, called also Dalmanutha	66,48 : 32,28.
Bethlehem	65,55 : 31,51.	Ennon	66,40 : 32,18.	Naim	66,35 : 32,33.
Bethphage	68,31,58.	Emmaus	65,34 : 31,59.	Nazareth	66,56 : 32,42.
Bethsaida	66,51 : 32,29.	Ephen	66.8,31.	Ptolemais	66,50 : 32,58.
Bethabara	66,34 : 32.1.	Gadara or Gataza	66,48 : 32,29	Samaria the city	66,22.32,19.
Bethania	66,31,59.	Gaza	65,10 : 31,40.	Sidon	67,15 : 33,30.
Cana of Galile	66,52 : 32,48	Iericho	66,10 : 32,1.	Silo	66,27 : 32,19.
Capernaum	66,53 : 32,39.	Ierusalem	66,31,55.	Tyrus	67,33,20.
Carmel mount	66,31 : 32,50.	Ioppe	65,40 : 32,5.	Tiberias	66,44 : 32,26.
Cesarea Straton	66,16 : 32,25.				
Cesarea Philippi	67,39 : 33,5.				

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus is that Messias, the Saiour promised to the Fathers, 18 The nativitie of Christ.

✠ Luke 3.23.
1 Iesus Christ come of Abraham of the tribe of Iuda, of the stocke of Dauid as God prouided.
a Rehearsall: As the Hebrewes vse to speake: as Gen. 5.1. The booke of the generations.
b of the ancestors of whom Christ came.
c Which Christ is also the sonne of Abraham.
✠ Gen. 21.2.
∴ Gen. 25.24.
ϗ Gen. 29.35.
✻ Gen. 38.27.
1.Chron. 2.5. ruth 4.18,19.
✠ Ruth 4.24.
✠ 1.Sam. 16.1. and 17.12.
∴ 2.Sam. 12.24.
✻ 1.King. 11.43. 2.chron. 3.10,11.
✠ 2.King. 20.21. and 21.18. 1.chron. 3.13,14,15.
2.King. 23.34. and 24.1,6. 2.chron. 36.4,9.
d There is the captiuitie fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.
✠ 1.Chron. 3.16.
✠ 1.Chron. 3.17.
Ezra 2. and 5.2.
e All those which are reckoned vp in this pedigree of Dauids stocke, as they begate one another orderly in their degrees.
1 Christ is the true Emmanuel, and therefore Iesus (that is, Saiour) is conceiued in the Virgine by the holy Ghost, as it was foretold by the Prophets.
∴ Luke 1.32.
✻ Deu. 24.1.
f Receiuer at her parents and kinsfolks hands.
g Which was promised and made sure to thee to be thy wife.
h Of the mothers fruitfulnesse by the holy Ghost.
i Christ is borne of the sinne Virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel. ✠ Luke 1.31.

1 THe ✠ [1] booke of the [b] generation of Iesus Christ the sonne of Dauid, the [c] sonne of Abraham.

2 ✠ Abraham begat Isaac. ∴ And Isaac begate Iacob. And ✻ Iacob begate Iudas and his brethren.

3 ✠ And Iudas begate Phares, and Zara of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begat Salmon.

5 And Salmon begate Booz of Rachab. And ✠ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✠ Iesse begate Dauid the King. And ∴ Dauid the King begate Solomon of her that was *the wife* of Vrias.

7 And ✻ Solomon begate Roboam. And Roboam begate Abia. And Abia begete Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ✻ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim [d] begat Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ✠ Iechonias begate Salathiel. ✠ And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Zadoc. And Zadoc begat Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begat Ioseph [f] husband of Mary, of whom was borne Iesus, that is called Christ.

17 So [e] al the generations frõ Abraham to Dauid, *are* fourteene generations. And frõ Dauid vntil they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of [i] Iesus Christ was thus, When as his mother Mary was ∴ betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to ✻ make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lorde appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to [f] take Mary thy [g] wife: for that which is [h] conceiued in her, is of the holy Ghost.

21 And shee shall bring [i] foorth a sonne, and thou shalt ✠ call his name IESVS: for hee shall ✠ [i] saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord, by the Prophet, saying,

23 ✠ Behold, a [k] virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, [l] till she had brought foorth her first borne sonne, and hee called his name IESVS.

to vnderstand also that a thing should not come to passe in time to come: as Michol had no children Till her death day, 2.Sam 6.23. And in the last Chapter of this Euangelist: I am with you till the end of the world.

CHAP. II.

The wisemen, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

WHen ∴ [1] Iesus then was borne at Bethlehem in [a] Iudea, in the dayes of Herod the king, behold, there came [b] Wisemen from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When king Herod heard *this*, he was [c] troubled, and all Hierusalem with him.

4 And gathering together all the [d] chiefe Priestes and [e] Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

6 ✻ And thou Beth-leem in the land of Iuda, art not the [f] least among the Princes of Iuda: for out of thee shall come the gouernour that [g] shall feede my people Israel.

7 Then Herod priuily called the Wise men, *and* diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer *the place* where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and [h] fell downe, and worshipped him, and opened their [i] treasures, and presented vnto him gifts, *euen* gold, and frankincense, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they should not go againe to Herod, they [l] returned into their countrey another way.

✠ Acts 4.12.
2 Deliuer, and this sheweth vs the meaning of the name Iesus.
✠ Esai. 7.14.
k There is in the Hebrew & Greeke text, an article added, to point out the woman, and set her forth plainely: as you would say, That Virgine, or a certaine virgine.
l This little word Till, in the Hebrew tongue giueth vs one: as Michol had
of this Euangelist:

∴ Luke 2.6.
1 Christ a poore child, laid downe in a crib and nothing set by of his owne people receiueth not withstanding a noble witnesse of his diuinity frõ heauen, and by his kingly estate of strangers which his own also vnwittingly allow of, although they doe not acknowledge him.
a For there was another in the tribe of Zabulon.
b Wise and learned men: It is a Persian word which they vse in good part.
c Was much moued, for he was a stranger, and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.
d The chief priests, that is, such as were of Aarons family, which were diuided into foure & twenty orders, 1.Chron. 24.5. and 2.chron. 36.14.
e They that expoũd the Law to the people: for the Hebrews take this word of another, which signifieth as much as to expound and declare.
✻ Matth. 5.2. iohn 7.42.

f Though thou be a small towne, yet shalt thou bee very famous and noble through the birth of the Messias, who shall bee borne in thee. g That shall rule and gouerne: for Kings are stilly called feeders and shepheards of the people. h A kinde of humble and lowly reuerence. i The rich and costly presents, which they brought him. k God warned and told them of it, when as they asked it not.

2 Christ being yet scarce borne begineth to be crucified for vs, both in himselfe, and also in his members.

✠ Hose. 11. 1.

l For God speaketh by the mouth of the Prophets.
✠ Iere. 31. 15.
m A voice of lamenting, weeping, and howling.
n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childebed was buried in the way that leadeth to this towne which is also called Ephrata, because of the fruitfulnesse of the soile, and plentie of corne.
3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of ¶ place it might plainly appeare to the world, that he is the Lords true Nazarite.

13 ¶ 2 After their departure, beholde, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe & his mother, and flee into Egypt, & be there till I bring thee word: for Herod will seeke the babe, to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might bee fulfilled, which is spoken of the Lord by the ✠ Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent foorth, and slew all the male children that were in Beth-leem, and in all the coasts thereof from two yeere old and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which was spoken l by the Prophet Ieremias, saying,

18 ✠ In Rhama was m a voyce heard, mourning, and weeping, and great howling: n Rachel weeping for her children, and would not be comforted, because they were not.

19 3 And when Herod was dead, beholde, an Angel of the Lorde appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then hee arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That hee should be called a Nazarite.

CHAP. III.

1 *John preacheth.* 4 *His apparell and meate.* 5 *Hee baptizeth* 8 *The fruites of repentance.* 10 *The axe at the roote of the tree.* 12 *The fanne and the chaffe.* 13 *Christ is baptized.*

AND ∴ in a those dayes, r Iohn the Baptist came and preached in the b wilderness of Iudea.

2 And said, c Repent: for the d kingdome of heauen is at hand,

3 For this is he of whom it is spoken by the Prophet Esaias, saying, ✠ The voyce of him that crieth in the wilderness, Prepare yee the way of the Lord: e make his paths straight.

4 ✠ And this Iohn had his garment of camels haire, and a girdle of a skinne about his loynes: his meate was also f locusts and wilde hony.

5 * Then went out to him g Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, h confessing their sinnes.

7 2 Now when hee saw many of the Pharises, and of the Sadduces come to his baptisme, he said vnto them, ✠ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 3 Bring forth therefore fruit worthy amendment of life,

9 4 And thinke not to say k with your selues, ✠ We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: ∴ therefore euery tree which bringeth not forth god fruit, is hewen downe, and cast into the fire.

11 ✠ 5 In deede I baptize you with water to l amendment of life, but hee that commeth after me is mightier then I whose shoes I am not worthy to beare, hee will baptize you with the holy Ghost, and with fire.

12 6 Which hath his fanne in his hand, and will m make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ✠ 7 Then came Iesus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to bee baptized of thee, and commest thou to me?

15 Then Iesus answering, sayd to him, Let bee nowe: for thus it becommeth vs to fulfill n all righteousnesse. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo, the heauens were opened vnto o him, & *Iohn* saw the Spirit of God descending like a doue, and lighting vpon him.

17 8 And loe, a voyce *came* from heauen, saying, * This is my beloued Sonne, in whom I am p well pleased.

∴ Mar. 1. 4. luk. 3. 3.
a Not when Ioseph went to dwell at Nazareth, but a great while after about the space of 15. yeeres: for in the 30 yeere of his age was Iesus baptized of Iohn: therefore by those daies is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.
1 Iohn, who through his singular holinesse & rare austerenesse of life caused all men to cast their eyes vpon him, prepareth the way for Christ following fast on his heeles, as the Prophet Esai foretolde: and deliereth the summe of the Gospel, which in short space after should be deliuered more fully.
b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there: Luke 1. 40. and there was Iuahs house, 1. King. 2. 34. and besides these, Iehoshua maketh mention of fixe townes that were in this wilderness, chap. 15. 61.
c The word in the Greeke tongue signifieth a changing of our mindes and hearts from euill to better.
d The kingdome of Messias, whose gouernment shalbe heauenly, and nothing but heauenly.
✠ Esa 40 3. mar. 1. 3. luke 3. 4. ioh. 1. 23.
e Make him a plaine and smooth way.
✠ Mar. 1 6.
f Locustes were a kinde of meate which certaine of the East people vse, which were therefore called deuourers of Locustes. Euset. in Od 9.
* Mar. 1. 5 luke 1. 7.
g The people of Ierusalem.
h Acknowledging that they were saued only by free remission and forgiuenesse of their sinnes.
2 There is nothing that stoppeth vp the way of mercie and saluation against vs so much as the opinion of our righteousnesse doth.

✠ Chap. 12. 34.
3 True repentance is an inward thing which hath its seat in the minde and heart.
4 The faith of the fathers auailetheth vnbeleeuing children nothing at all: and yet for all that, God playeth not the liar, nor doth vnfaithfully in his league which he made with the holy fathers.
i Thinke not that you haue any cause to be proud of Abraham.
k In your hearts.
✠ Ioh. 8. 39. acts 13. 26.
∴ Chap. 7. 19.
✠ Marke 1. 8 luke 3. 16. ioh. 1. 26. acts 1. 5 and 2. 4. and 8. 17 and 19. 4.
5 We may neither dwell vpon the signes which God hath ordained as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must climbe vp to the matter in selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.
l The outward signe putteth vs in minde of this, that wee must change our liues and become better, assuring vs as by a seale, that wee are ingraffed into Christ, whereby our olde man dieth, and the new man riseth vp, Rom. 6
6 The triumphes of the wicked shall ende in euerlasting torment.
m Will cleanse it thoroughly, and make a full riddance.
✠ Mar. 1. 9 luk. 3. 21.
7 Christ sanctifieth our baptisme in himselfe.
n All such things, as he hath appointed vs to keepe
o To Iohn.
8 Christes full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce and a visible signe of the holy Ghost.
* Col. 1. 13. 2 pet. 1. 17.
p The Greeke word betokeneth a thing of great accomt, and such as highly pleaseth Father saith, that Christ onely is the man whom when he beholdeth, he had conceiued of vs, he layeth it cleane aside.

CHAP. IIII.

1 *Christ is tempted.* 4 *He vanquisheth the deuill with Scripture.* 11 *The Angels minister vnto him.* 12 *Hee preacheth repentance, and that himselfe is come.* 18 *The calling of Peter, Andrew,* 22 *Iames and Iohn.* 23 *Hee preacheth the Gospel, and healeth the diseased.*

THEN ✠ was 1 Iesus led aside of the Spirit into the wilderness, to be tempted of the deuill.

2 And when he had fasted a fortie dayes, and fortie nights, he was afterward hungry.

3 Then came to him the tempter, and sayd, If thou be the Sonne of God, commaund that these stones be made bread.

4 But he answering, said, It is written, ✠ Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy citie, and set him on a b pinacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, ∴ that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus sayde vnto him, It is written againe, ✠ Thou shalt not c tempt the Lord thy God.

8 Againe

✠ Marke 1. 12. luke 4. 1.
1 Christ was tempted all manner of wayes and still euercommeth, that we all through his vertue may euercome.
a Full fortie daies.
✠ Deut. 8. 3.
b The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe, as was appointed by the Law Deut. 22. 8.
∴ Psal. 91. 11.
✠ Deut 6. 16.
c Word for word, Thou shalt not goe on still in tempting.

8 Againe the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, ✠ Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 ✠ Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 ¶ ✠ [2] And when Iesus had heard that Iohn was committed to prison, he returned into Galile,

13 And leauing Nazareth, went and dwelt in [d] Capernaum, which is nere the sea in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 ✠ The lande of Zabulon, and the lande of Nephthalim *by* the way of the [e] sea, beyond Iordan, [f] Galile of the Gentiles:

16 The people which sate in darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is risen vp.

17 ✠ From that time Iesus began to preach, & to say, Amend your liues: for the kingdome of heauen is at [g] hand.

18 ✠ ¶ [3] And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 * And he said vnto them, Follow me, and I wil make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, he sawe other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying leauing the ship and their father, followed him.

23 So [4] Iesus went about all Galile, teaching in [h] their [i] Synagogues, & preaching the Gospel of the [k] kingdome, & healing [l] euery sickenesse, and euery [m] disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases & [n] torments, and them that were possessed with deuils, & those which were [o] lunatike, and those that had the [p] palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

✠ *Deut.16.13. and 10.20.*
✠ *Marke 1.13. Luke 4.13.*
✠ *Mar.1.14. Luke 4.14. Iohn.4.43.*
1 When the Herodis mouth is stopped, the Lord reuealeth himselfe, and bringeth full light into the darknesse of this world, preaching free forgiuenesse of sinnes to them that repent.
d Which was a towne a great deale more famous then Nazareth was.
✠ *Esai 9.1.*
e Of Tiberias, or because that country bended toward Tyrus, which standeth vpon the sea that cutteth the ends of the world.
f So called, because it bordered vpon Tyrus and Sidon, and because Salomon gaue the king of Tyrus twenty cities in that quarter, 1. King.9.11.
✠ *Marke 1.15.*
g It came to you.
2 Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching getteth him disciples after an heauenly sort, men indeed poore, and vtterly vnlearned, and therefore such as might be least suspected, witnesses of the truth of those things which they heard and saw.
✠ *Marke 1.16. Luke.1.27.*
4 Christ assureth the hearts of the beleuers of his spiritual and saluing vertue, by healing the diseases of the body.
h Their, that is the Galilens. *i Of all kindes, but not euery one: that is, as we say, some of euery one.* *m The word signifieth properly, the weakenesse of the stomacke: but here it is taken for those distaste which make men faint, and weare away, that haue them.* *n The word signifieth properly the stone wherewith gold is tried: and by a borowed kinde of speech is applied to all kinde of examination by torture, when as by rough dealing and torments, we goe about to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for those distaste, which put sicke men to great woe.* *o Which at euery full Moone, or other changes of the Moone, are strewdly troubled and diseased.* *p Weake and feeble men, who haue the parts of the body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.*

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christs Commandement. 21 What killing is. 23 Reconciliation is set before sacrifices. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfitnesse.

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 [1] And hee opened his mouth, and taught them, saying,

3 ✠ Blessed *are* the [a] poore in [b] spirit, for theirs is the kingdome of heauen.

4 ✠ Blessed *are* they that mourne: for they shall be comforted.

5 ✠ Blessed *are* the meeke: for they shall inherite the earth.

6 ✠ Blessed *are* they which hunger and thirst for righteousnesse: for they shall be filled.

7 Blessed *are* the mercifull: for they shall obteine mercie.

8 Blessed *are* the ✠ [c] pure in heart: for they shall see God.

9 Blessed *are* the peace makers: for they shall be called the children of God.

10 Blessed *are* they * which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen.

11 ✠ Blessed shall ye be when men reuile you, and persecute *you*, and say all maner of euil against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 ✠ Yee [2] are the salt of the [d] earth: but if the salt haue lost his sauour, wherewith shall it be [e] salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Ye are the [f] light of the world. A citie that is set on an hill, can not be hid.

15 ✠ Neither doe men light a candle, and put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house.

16 ✠ Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen.

17 [3] Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to [g] fulfill them.

18 ✠ For truely I say vnto you, Til heauen and earth perish, one iote or one title of the Law shall not escape, till all things be fulfilled.

19 * [4] Whosoeuer therefore shall breake one of these least commandements, and teach men so, hee shall be called the [h] least in the kingdome of heauen: but whosoeuer shall obserue and teach *them*, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse ✠ exceede the *righteousnesse* of the Scribes and Phariseis, ye shall not enter into the kingdome of heauen.

21 [5] Ye haue heard that it was said vnto them of the old time, ✠ Thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities & pleasures of this life, but is layd vp in heauen for them that willingly rest in the good will & pleasure of God, and endeuour to profite all men, although they be cruelly vexed and troubled of the worldlings, because they wil not fashion themselues to their maners.
✠ *Luke 6.20.*
a Vnder the name of poueritie are all such miseries meant, as are ioyned with poueryty. *b Whose mindes and spiritis are brought vnder, and tamed, and obey God.*
✠ *Esai.61.2,3. Luke 6.21.*
✠ *Psal.37.11.*
✠ *Esai 65 13.*
✠ *Psal.24.4.*
c Fitly is this word Pure ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doth the face (as it were) of the euerlasting God, shine forth and cleare appeare in a pure heart.
* *1. Cor.14.33. 1 pet.3.14.*
✠ *Actes 5.41. 1.pet.4.14.*
✠ *Marke 9.50. Luke 14.34.*
2 The ministers of the world especially (vnlesse they will be the most crafty of all) must needs lead other both by word and deed to this greatest ioy and felicitie
d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing vnsauerie
e Foolis in the Latine and taste in them.
✠ *Marke 4.21.*
f You shine and giue light, by being made partakers of the true light.
luke 8.16. And 11.33. ✠ *1.Pet.2.12.*
3 Christ came not to bring any newe way of righteousnes and saluation into the world but to fulfill that in deede which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointed, and to graue in our hearts the force of obedience.
g That the prophecies may be accomplished. ✠ *Luke 16.17.* * *Iames 2.10.*
4 He beginneth with the true expounding of the Law, & setteth it against the old (but yet false) glosses of the Scribes: So far is he from abolishing the least commandement of his Father.
h He shall haue no place in the Church. ✠ *Luke 1.59*
5 The true meaning of the sixt commandement. ✠ *Exod 20.13. deut.5.17.*

Synagogues, that is, the Iewes Churches. *k Of Messias.* *l Diuers and vaine.* *e What shall you haue to salt wisdall? And so are tongue called sauloise, as you would say, men that haue no sale, or sauour.* *f You shine and giue light, by being made partakers of the true light.* *luke 8.16. And 11.33.* ✠ *1.Pet.2.12.* 3 Christ came not to bring any newe way of righteousnes and saluation into the world but to fulfill that in deede which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointed, and to graue in our hearts the force of obedience. *g That the prophecies may be accomplished.* ✠ *Luke 16.17.* * *Iames 2.10.* 4 He beginneth with the true expounding of the Law, & setteth it against the old (but yet false) glosses of the Scribes: So far is he from abolishing the least commandement of his Father. *h He shall haue no place in the Church.* ✠ *Luke 1.59* 5 The true meaning of the sixt commandement. ✠ *Exod 20.13. deut.5.17.*

22 But I say vnto you, whosoeuer is angry with his brother vnadiuisedly, shall be [i] culpable [k] of iudgement. And whosoeuer sayth vnto his brother, Raca, shall be worthy to be punished by the [l] Council. And whosoeuer shall say, Foole, shalbe worthy to be punished with [m] hell [n] fire.

23 [o] If then thou bring thy gift to the [o] altar, & there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first bee reconciled to thy brother, and then come and offer thy gift.

25 ✠ [p] Agree with thine aduersarie quickely, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou bee cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast [q] payed the vtmost farthing.

27 ¶ [7] Ye haue heard that it was said to them of old time, ✠ Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.

29 ∴ Wherfore if thy [r] right eie cause thee [s] to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene sayd also, ✠ Whosoeuer shall put away his wife, let him giue her a bil of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 [8] Againe, ye haue heard that it was said to them of old time, ✠ Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head,

i He speaketh of the iudgement of God, and of the difference of sinnes, & therefore applieth his wordes to the forme of ciuill iudgements which were then vsed.

k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

l By that iudgement which stood of 23. Iudges, who had the hearing and deciding of weightie affaires, and matters of life and death: as the highest iudges of all, were to the number of 71. which had the hearing of most weightie affairs, as the matter of a whole tribe or of an high Priest, or of a false prophet.

m Whereas we reade here, Hell, it is in the text it self, Gehenna, which is an Hebrew word made of two, and is asmuch to say, as the valley of Hinnon, which otherwise the Hebrewes called Topheth: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Ierem. 7. 31.

n The Iewes vsed foure kindes of punishments, before their gouernment was taken away by Herode, hanging, heading, stoning, and burning: this is it that Christ sho at, because burning was the greatest punishment, therefore in that hee maketh mention of a iudgement, a councill, and a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that we must giue an account for them, and shall bee punished for them. *o The couetous Pharises taught hat God was appeased by the sacrifices appointed in the Liwe, which they themselues deuoured. But Christ on the contrary side deo eth that God accepteth any mans offrings, vnlesse hee aketh satisfaction to his brother whome hee hath offended: and sayeth moreouer, that theie stubborne and stiffe necked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren.* *o He applieth all this speech, to the state of his time, when as there was an altar standing in Hierusalem: and therefore they are very foolish, that gather hereupon, that wee must build altars, and vse sacrifices: but they are are more fooles, which drawe that to purgatorie, which is spoken of peace making an atonement one with another.* ✠ *Luke 12.58.* *p Cut off all cause of enimitie.* *q Thou shalt be dealt withall to the vtmost extremitie.* *7 He is taken for an adulterer before God, whatsoeuer he be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members wee haue, yea, and wee must eschewe all occasions which might moone vs to euill, howe ceare soeuer it cost vs.* ✠ *Exod. 20.14 rom. 13.9.* ∴ *Chap. 18.8,9. marke 9.47.* *r Hee nameth the right eye and the right hande, because the parties of the right side of our bodie are the chiefest, and readiest to commit any wickednesse.* *s Word for worde, doe cause thee to offend: for sinnes are stumbling blockes as it were, that is to say, rockes which wee are cast vp n.* ✠ *Chap. 19.7. deut. 24.1. marke 10.4. luke 16.18. 1.cor. 7.10.* *8 The meaning of the third commandement, against the froward opinion and iudgement of the Scribes, which extused by-oths or indirect formes of swearing.* ✠ *Exod. 20.7 Levit. 19.12 deut. 5.11.*

because thou canst not make one haire white or blacke.

37 ✠ But let your communication bee [t] Yea, yea: Nay, nay. For whatsoeuer *is* more then these, commeth of [u] euill.

38 ¶ [9] Ye haue heard that it hath bene said, An ✠ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ∴ Resist not euill. but whosoeuer shall smite thee on the right ckeeke, turne to him the other also.

40 And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee *to goe* a mile, goe with him twaine.

42 ✠ Giue to him that asketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath bin said, ✠ Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: doe good to them that hate you ✠ and pray for them which hurt you, and persecute you,

45 [10] ✠ That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren only, what singular thing doe ye? doe not euen the [x] Publicanes likewise?

48 Ye shall therefore be perfit, as your Father which is in heauen, is perfit.

t Iames 5.12.

t Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any more words.

u From an euill conscience, or from the deuill.

9 Hee throweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be so vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie, and doe well to the that are our deadly enemies.

✠ *Exod. 21.24. Levit. 24.20. deut. 19.21.*

∴ *Luke 6.29. rom. 12.17. 1.cor. 6.7.*

✠ *Deut. 15.8.*

✠ *Levit 19.18.*

* *Luke 6.27.*

✠ *Luke 23.34. actes 7.60. 1.cor. 4.12.*

10 A double reason: the one taken of relation, that children must be like their fa ther: the other is taken of comparison, The children of God must bee better, then the children of this world. ✠ *Luke 6.36.* *x They that were the tolle masters, and had the ouersight of tributes and customes: a kind of men that the Iewes hated to death, both because they serued the Romanes in those offices, (a hose yokefull bondage they could hardly away with all) and also because these tolle masters are for the most part given to couetousnesse.*

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 Wee must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousnesse.

TAke heed that ye giue not your [1] almes before men, to be seene of them, or else ye shall haue no [a] reward of your Father which is in heauen.

2 ∴ Therefore when thou giuest thine almes, thou shalt not make a trumpet to bee blowen before thee, as the hypocrites do in the Synagogues and in the streets, to be praised of men, Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 [2] And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would bee seene of men. Verely I say vnto you, they haue their reward.

6 But when thou praiest, enter into thy chamber: and when thou hast shut thy doore pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no [c] vaine repetitions as the Heathen: for they thinke to bee heard for their much babling.

8 Be yee not like them therefore: for your Father

1 Ambition maketh almes bare.

a This word, Reward, is alwayes taken in the Scriptures for a recompence, & therefore the schoolemen do foolily set it in the answerable to a deserving, which they call merit.

∴ *Rom. 1.28.*

b Counterfeits, for Hypocrites were players that played a part in a play.

2 He repeteth two sorts faults in prayer, ambition, and vaine babling.

c Long prayers are not condemned, but vaine, needlesse, and superstitious.

Father knoweth whereof ye haue neede, before ye a ke of him.

9 [3] After this maner therefore pray ye, ✠ Our Father which art in heauen, hallowed bee thy Name.

10 Thy kingdome come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our [d] dayly bread.

12 And forgiue vs our dettes, as wee also forgiue our detters.

13 And leade vs not into temptation, but deliuer vs ✠ from [e] euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 ∴ [4] For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your Father forgiue *you* your trespasses.

16 [5] Moreouer, when ye fast, looke not sowre as the hypocrites: for they [f] disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, anoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 ¶ [6] Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, and where theeues digge through and steale.

20 ✠ But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ ✠ [7] The light of [g] body is the eye: if then thine [g] eye be single, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherefore if the light that is in thee, be darkenesse, how great is that darkenesse?

24 * [8] No man can serue [h] two masters: for either hee shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye cannot serue God and [i] riches.

25 ✠ [9] Therefore I say vnto you, be not carefull for your life, what ye shall eate, or what yee shall drinke: nor yet for your body what ye shall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the foules of the [k] heauen: for they sowe not, neither reape, nor cary into the barnes: yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by [l] taking care is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the Lilies of the field doe growe: they [m] are not wearied, neither spin:

29 Yet I say vnto you, that euen Solomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morow is cast into the ouen, shal he not *doe* much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eate? or what shal we drinke? or wherewith shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things.

33 But seeke yee first the kingdome of God, and his righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morow: for the morow shall care for it selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 Nor cast that which is holy vnto dogges. 13 The broad and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built on a rocke, 26 and on the sand.

IVdge [1] not, that ye be not iudged,

2 For with what ✠ iudgement ye iudge, ye shalbe iudged, and with what ✠ measure ye mete, it shalbe measured vnto you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 ∴ Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ [2] Giue ye not that which is holy to dogs, neither cast yee your [a] pearles before swine, lest they tread them vnder their feete, and turning againe, all to rent you.

7 ¶ ✠ [3] Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euil, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 ✠ [4] Therefore whatsoeuer yee would that men should doe to you, euen so doe ye to them: for this is the [b] Law and the Prophets.

13 ¶ * [5] Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat,

14 Because [c] the gate is strait, and the way narrow that leadeth vnto life, and fewe there bee that finde it.

15 ¶ [6] Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall know them by their fruits. ✠ Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring forth euil fruit: neither can a corrupt tree bring forth good fruit.

19 ✠ Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall know them.

21 ¶ [7] Not

1 A most humane and sweete of all Christian prayers. ✠ *Luke 11.2.*
2 *That, that is meete for our nature for our dayly foode, or such as may suffice our nature and complexion.*
✠ *Chap. 13.19.*
3 *From the Deuill, or from all aduersitie.*
∴ *Marke 11.25.*
4 They that iorgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Against such as seeme alter a name of holinesse, by fasting.
6 *They suffer not their first loue to be stone, that is to say, they marre the natural colour of their faces, that they may seeme leane and pale faced.*
a Thosemens labours are shewed to be vaine, which seeke not for the inbred treasure of a euerlasting life, but spend their lives in scraping together frale and vaine riches
✠ *Luke 12.33. 1.tim.6.19.*
7 Men doe mallicious by and wicked by put out euen the little light of nature that is in them
8 *The iudgement of the mind: that as the body is with the eye, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightned.*
*Luke 16.13.
9 God will bee worshipped of the whole man
b *Which be at iarre together, for if two agree, they are a one*
i *This word is a Syrian word, and signifieth all things that belong to money.*
✠ *Luke 12.22. philip.4.6. 1.tim.6.8. 1.peter 5.7. psal.55.23.*
9 The froward carking carefulnesse for things of this life is corrected in the children of God by an earnest thinking vp on the prouidence of God. k *Of the aire, or that line in the aire: for in all tongues almost this word Heauen is taken for the aire.* l *He speaketh of care which is ioyned with doubtfulnesse of minde, and hath for the most part distrust ioyned with it.* m *By labour.*

1 We ought to find fault one with another, but we must beware wee doe it not without cause, or to seeme holier then they, or in hatred of them.
✠ *Luke 6.37,38. rom.2.1. 1.cor.4.3.*
✠ *Marke 4.24. luke 6.38.*
∴ *Luke 6.41.*
2 The stinecke and stubborne enemies of the Gospel are vnworthy to haue it preached vnto them.
a *A pearle hath his name among the Grecians, for the orient brightnesse that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundreth and fiftie thousand crownes, and the word is now borowed from that, to signifie the most precious heauenly doctrine.*
✠ *Chap 21.22. marke 11.24. luke 11.9. john 14.13. and 16.23. iames 1.5.*
3 Prayers are a sure refuge in all miseries.
✠ *Luke 6.31. tob.4.16.*
4 A rehearsall of the meaning of the second table.
b *That is to say, the doctrine of the Law and Prophets.*
*Luke 13.24.
5 Example of life must not be taken from a multitude.
c *The way is strait and narrow: wee must passe through this rough way, and suffer and endure, and be thronged, and so entre into life.*
6 False teachers must be taken heede of: and they are knowen by false doctrine and euill liuing. ✠ *Luke 6.44.* ✠ *Chap.3.10.*

21 ¶ 7 Not euery one that sayeth vnto mee, Lord, Lord, shall enter into the kingdome of heauen, ✠ but he that doeth my Fathers will which is in heauen.

22 ✠ Many will say to me in that day, Lord, Lord, haue wee not by thy [d] Name prophesied? and by thy Name cast out deuils? & by thy Name done many [e] great workes?

23 And then wil I professe to them, ∴ [f] I neuer knew you, ✱ depart from me [g] ye that worke iniquitie.

24 [8] Whosoeuer then heareth of mee these words, ✠ and doth the same, I wil liken him to a wise mã, which hath builded his house on a rock.

25 And the raine fel, and the floods came, and the windes blew, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Iesus had ended these words, the people were astonied at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

7 Euen the best gifts that are, are nothing without godlinesse. ✠ Rom. 2. 13. ✠ Iames 1. 22.

d By Name here is meant that mighty working power of God, which euery man witnesseth that calleth vpon him.

e Properly powers: Now these excellent woorkes wrought are called Powers, by occasion of those things which they bring to passe, for by them we vnderstand, how mighty the power of God is. ∴ Luke 13. 27.

f This is not of ignorance, but because he will cast them away. ✱ Psal. 6. 8.

g You that are giuen to all kinde of wickednesse, and seeme to make an arte of sinne.

8 True godlinesse resteth onely vpon Christ, and therefore alwayes remaineth inuincible. ✠ Luke 6. 47, 48. * Mar. 4. 22. Luke 4. 32.

CHAP. VIII.

1 The Leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles. 12 and casting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with deuils cured. 32 The deuils goe into swine.

NOw when hee was come downe from the mountaine, great multitudes followed him.

2 ✠ [1] And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no man, but goe, *and* shew thy selfe vnto the Priest, and offer the gift that ✠ Moses commaunded, for a witnesse to them.

5 ¶ ∴ [2] When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruant shalbe healed.

9 For I am a man also vnder the authority *of another*, and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard *that*, he marueiled, and said to them that followed *him*, Verely I say vnto you, I haue not found so great faith, euẽ in Israel.

11 But I say vnto you, that many shall come from the East and West, and shal [4] sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into [b] vtter ✠ darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus sayd vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ ✠ [3] And when Iesus came to Peters house, he saw his wiues mother laid downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

16 ∴ When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, and healed [c] all their sicke,

17 That it might be fulfilled, which was spoken by ✱ Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sicknesses.

18 ¶ ✱ And when Iesus saw great multitudes of people about him, he commanded them to goe [d] ouer *the water*.

19 ✠ Then came there a certaine Scribe, and sayd vnto him, Master, I wil follow thee whithersoeuer thou goest.

20 But Iesus sayd vnto him, The foxes haue holes, and the birdes of the heauen haue [e] nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ [5] And another of his disciples said vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus sayde vnto him, Follow me, and let the dead bury their dead.

23 ¶ [6] And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waue: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he sayd vnto them, Why are ye feare-full, O yee of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ ✠ [7] And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of [f] graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time?

30 Now there was [f] afarre off from them, a great herde of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine.

32 And he said vnto them, Goe. So they went out and departed into the herde of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And behold, al the city came out to meete Iesus: and when they saw him, they besought him to [g] depart out of their coasts.

CHAP.

✠ Mar. 1. 40. Luke 5. 12.

1 Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come vnto him, be they neuer so vncleane. ✠ Leuit. 14. 3, 4.

∴ Luke 7. 1.

2 Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off and the calling of the Gentiles.

4 A Metaphore taken of banquets, for they that sit downe together are fellowes in the banquet.

b Which are put out the kingdome. For in the kingdom is light and without the kingdome darkenesse. ✠ Chap. 22. 13.

✠ Marke 1. 29. Luke 4. 38.

3 Christ in healing diuers diseases, sheweth that he was sent of his Father, that in him only we should seeke remedie in all our miseries. ∴ Marke 1. 32. Luke 4. 40.

c Of all sorts. ✱ Esai 53. 4. 1. Pet. 2. 24.

✠ Luke 9. 57. &c.

d For Capernaum was situate vpon the lake of Tiberias.

4 The true disciples of Christ must prepare themselues to all kinde of miseries.

e Word for word, shades made with boughes.

5 When God requireth our labour, we must leaue off all duetie to men. * Marke 4. 37. Luke 8. 23.

6 Although Christ seemeth often times to neglect his, euen in most extreame dangers, yet in time conuenient he abrogeth all tempests, and bringeth them to the haue.

✠ Marke 5. 1, 2. Luke 8. 26, 27.

7 Christ came to deliuer vs from the miserable thraldome of Satan: but the world had rather locke Christ, then the vilest and least of their commodities.

f Of an hill, as Marke and Luke witnesse: Now Gedara as Ioseph recorded book 17. chap. 13. liued after the order of the Greeians, & therefore we may not marueil if there were swine there.

g Where men liue as swine, there doth not Christ saue, but deuils.

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 28 Two blinde men by faith receiue sight. 32 A dumbe man possessed is healed. 37 The harueſt and workemen.

THen [1] hee entred into a ſhip, and paſſed ouer, and came into his [a] owne citie.

2 And ✠ loe, they brought to him a man ſicke of the palſie layed on a bed. And Ieſus [b] ſeeing their faith, ſayd to the ſicke of the palſie, Sonne, bee of good comfort: thy ſinnes are forgiuen thee.

3 And beholde, certaine of the Scribes ſayd with themſelues, This man [c] blaſphemeth.

4 But when Ieſus ſaw their thoughts, he ſayd, Wherefore thinke ye euil things in your hearts?

5 For whether is it eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that yee may know that the Sonne of man hath authoritie in earth to forgiue ſinnes (then ſayd hee vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and goe to thine houſe.

7 And hee aroſe, and departed to his owne houſe.

8 So when the multitude ſaw it, they marueiled, and glorified God, which had giuen ſuch authoritie to men.

9 ¶ ✠ [2] And as Ieſus paſſed forth from thence, he ſaw a man ſitting at the [d] cuſtome, named Matthew, and ſayd to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in *his* houſe, beholde, many Publicanes and [e] ſinners that came *thither*, ſate down at the table with Ieſus and his diſciples.

11 And when the Phariſes ſaw that, they ſayd to his diſciples, Why eateth your maſter with Publicanes and ſinners?

12 Nowe when Ieſus heard it, hee ſayd vnto them, The whole need not the Phyſician, but they that are ſicke.

13 But goe ye and learne what this is, ∴ I will haue mercie, and not ſacrifice: for I am not come to call the righteous, but the ✱ ſinners to repentance.

14 ¶ ✱ [3] Then came the diſciples of Iohn to him, ſaying, Why doe we and the Phariſes faſt oft, and thy diſciples faſt not?

15 And Ieſus ſayd vnto them, Can the [f] children of the marriage chamber mourne as long as the bridegrome is with them? but the dayes will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt.

16 Moreouer, no man pieceth an old garment with a piece of [g] new cloth: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

17 Neither doe they put newe wine into olde veſſels: for then the veſſels would breake, and the wine would be ſpilt, and the veſſels ſhould periſh: but they put new wine into new veſſels, and ſo are both preſerued.

18 ¶ * [4] While hee thus ſpake vnto them, beholde, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed: but come and lay thine hand on her, and ſhe ſhall liue.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touch but his garment onely, I ſhall be whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

23 [5] Nowe when Ieſus came into the Rulers houſe, and ſawe the [h] minſtrels and the multitude making noyſe,

24 He ſaid vnto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, hee went in and tooke her by the hand, and the mayd aroſe.

26 And this bruite went throughout all the land.

26 [6] And as Ieſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of Dauid, haue mercy vpon vs.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſayde vnto them, Beleeue yee that I am able to doe this? And they ſayd vnto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame thorowout all that land.

32 ¶ ✠ [7] And as they went out, beholde, they brought to him a dumbe man poſſeſſed with a deuill.

33 And when the deuil was caſt out, the dumbe ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſayd, ✠ He caſteth out deuils, through the prince of deuils.

35 ¶ And ∴ Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing euery ſickeneſſe and euery diſeaſe among the people.

36 [8] But when hee ſaw the multitude, hee had compaſſion vpon them, becauſe they were diſperſed, and ſcattered abroade, as ſheepe hauing no ſhepheard.

37 Then ſayd hee to his diſciples, ✱ Surely the harueſt is great, but the labourers *are* few.

38 Wherefore pray the Lord of the harueſt, that hee would ſend forth labourers into his harueſt.

CHAP. X.

1 The gift of healing giuen to the Apoſtles. 5 They are ſent to preach the Goſpel. 13 Peace. 14 Shaking off the duſt. 16 Affliction. 22 Continuance vnto the ende. 23 Flying from perſecution 28 Feare. 29 Two ſparrowes. 30 Haires of our head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 33 Variance 37 Loue of parents. 38 The croſſe. 39 To loſe the life. 40 To receiue a Preacher.

AND [1] * he called his twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

2 Now the names of the twelue Apoſtles are theſe. The [a] firſt *is* Simon called Peter, and Andrew his brother, Iames *the ſonne* of Zebedeus, & Iohn his brother.

3 Philip,

1 Sinnes are the cauſes of our all diſeaſes, & Chriſt onely forgiueth them if we beleeue.
a Into Capernaum, for as Theoph. ſaith, Hierolem brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place.
✠ Marke 2.4. Luke 5.18.
∴ Knowing by a manifeſt ſigne.
* To blaſpheme, ſignifieth among ſt the diuines, to ſpeake wickedly: and among ſt the more eloquent Grecians, to ſlander.
✠ Marke 2.14. Luke 5.27.
∴ Chriſt calleth the humble ſinners into him, but he ſcattereth the proud hypocrites.
d At the cuſtomers table, where it was receiued.
e The cuſtomers officers, which were placed by the Romans, after that Iudea was brought into the forme of a province, to gather the cuſtomes, and therefore of the reſt of the Iewes, they were called ſinners, that is to ſay, very vile men.
∴ Hoſ. 6.6. chap. 12.7.
✱ 1. Tim. 1.15.
✠ Marke 2.18. Luke 5.33.
f Againſt naughty conſolation in matters indifferent.
g An Hebrewe kind of ſpeech, for they that are admitted into the marriage chamber, are alwaies about the bridegrome.
g Rowe, which manner put to the fuller.
* Mar. 5.22. Luke 8.41.
4 There is no euil in olde, and incurable, which Chriſt cannot heale by touchi, it be he touched with true faith but lightly & it were with the hand.

5 Euen death it ſelfe giueth place to the power of Chriſt.
h It appeareth that they vſed minſtrels at their mourninge.
6 By healing theſe two blinde, Chriſt ſheweth that he is the light of the world.
Luke 12.14.
7 An example of that power that Chriſt hath ouer the deuill.
✠ Chap. 12.24. marke 3.22. luke 11.15.
∴ Marke 6.6. luke 13.22.
8 Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt off the care of his Church.
✱ Marke 6.34.
✠ Luke 10.2. John 4.35,36.
i Word for word, caſt them out: for men are very ſlow in ſo holy a worke.
1 The Apoſtles are ſent to preach the Goſpel in Iſrael.
* Mar. 3.13.14,15. luke 9.1,2.
a Theophylact ſaith that Peter & Andrew are called the firſt, becauſe they were firſt called.

3 Philip and Bartlemew: Thomas, and Matthew the publican: Iames *the sonne* of Alpheus, and Lebbeus whose sunname was Thaddeus:

4 Simon the Canaanite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✠ to the lost sheepe of the house of Israel.

7 ✠ [a] And as ye go, preach, saying, The kingdome of heauen is at hand.

8 [3] Heale the sicke: clense the lepers: raise vp the dead: cast out the deuils. Freely ye haue received, freely giue.

9 ∴ [4] Possesse [c] not golde, nor siluer, nor money in your girdles,

10 Nor a scrippe for the iourney, neither two coats, neither shoes nor a staffe: ✠ for the workman is worthy of his [d] meat.

11 [5] And into ✠ whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy let your [e] peace come vpon it: but if it bee not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, ✠ shake off the dust of your feete.

15 Truely I say vnto you, it shall bee easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ ✠ [6] Behold, I send you as [f] sheepe in the middes of the wolues: be ye therefore wise as serpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 ∴ But when they deliuer you vp, take no thought how or what yee shall speake: for it shall bee giuen you in that houre, what yee shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the ✠ brother shall betray the brother to death, and the Father the sonne, and the children shall rise against *their* parents, and shal cause them to die.

22 And yee shall bee hated of all men for my Name: ✠ but he that endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to be as his master *is*, and the seruant as his Lord. ✠ If they haue called the master of the house [k] Beel-zebub, how much more them of his houshold?

26 [l] Feare them not therefore: ✠ for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preach ye on the [m] houses.

28 And [n] feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparowes sold for a [o] farthing, and one of them shal not fal on the ground without your Father?

30 Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many sparowes.

32 [7] ∴ Whosoeuer therefore shall confesse mee before men, him wil I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie me before men, him wil I also denie before my Father which is in heauen.

34 ✠ [8] Thinke not that I am come to sende peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.

36 ✠ And a mans enemies *shall be* they of his owne houshold.

37 * [9] Hee that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then me, is not worthy of me.

38 ✠ And he that taketh not his crosse, and followeth after me, is not worthie of me.

39 ✠ He that will [p] finde his life, shall lose it: and he that loseth his life for my sake, shall finde it.

40 [10] Hee that receiueth you, receiueth mee: and hee that receiueth me, receiueth him that sent me.

41 ∴ [11] Hee that receiueth a Prophet in [q] the name of a Prophet, shall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ✠ And whosoeuer shall giue vnto one of these [r] little ones to drinke a cup of colde water onely, in the name of a disciple, verely I say vnto you, he shall not lose his reward.

CHAP. XI.

2 *John sendeth his disciples to Christ.* 7 *Christes testimonie of Iohn.* 13 *The Lawe and the Prophets.* 18 *Christ and John.* 21 *Chorazin, Bethsaida.* 25 *The Gospel reuealed to children.* 28 *They that are weary and laden.*

AND [1] it came to passe, that when Iesus had made an end of [a] commanding his twelue disciples, he departed thence to to teach & to preach in [b] their cities.

2 ¶ ✠ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd vnto him,

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, sayd vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are clensed, and the deafe heare, the

b A man of Kerioth. Now Kerioth was in the tribe of Judah, Iosh. 15.25.
✠ *Acts 13.46.*
✠ *Luke 10.9,11.*
a The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependences of the word.
∴ *Mar.6.8,9 Luke 9.3 and 22.35.*
4 The ministers of the word must cast away all cares that might binde them the least wise that might be.
c For this iourney, we wish both that nothing might hinder them, and also that they might feele some taste of Gods providence: for at their returne backe, the Lord asketh of them, whether they lacked any thing by the way, Luke 22.35.
✠ *1.Tim.5.15.*
d God will provide you meate.
5 Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
✠ *Luke 10.8.*
e It is a maner of speech taken from the Hebrewes, whereby they meant all kind of happinesse.
* *Mark.6.11. Luke 9.5.*
✠ *Acts 13.51.*
✠ *Luke 10.3.*
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f You shalbe in great danger.
g You shall not so much as reuenge an iniurie: and by the mixing of these beasts natures together, he will not haue our wisdome to be malicious, nor our simplicitie mad, but a certain forme of good nature as exquisitely framed of both them, as maybe.
h For in the cause of religion men are wolues one to an other.
∴ *Marke 13.11. Luke 12.11.*
✠ *Luke 21.16.*
✠ *Marke 13.13.*
i Bring to an end, that is, you shall not haue gone thorow all the cities in Israel, and preached in them. * *Luke 6.40 Iob.13.16, and 15.20.* ✠ *Chap.12.24.*
k It was the idole of the Aeronites, which we call the god of flies.

l Truth shall always be had.
✠ *Marke 4.22. Luke 8.17. & 12.2.*
m Openly, & in the highest places. For the tops of their houses were made, that they might walke vpon them, Acts 10.9.
n Though they may be neuer so raging and cruell, yet we may not feare them.
o The fourth part of an ounce.
✠ *1.Sam.14.45. 2 Sam.14.11. Acts 27.34.*
7 The necessitie & reward of open confessing Christ.
∴ *Marke 8.38. Luke 9.26. and 12.8. 2.tim 2.12.*
✠ *Luke 12.51. and 14.27.*
8 Christ distributes to low ¶ preachers of the Gospel.
✠ *Micah 7.6.*
* *Luke 14.26.*
9 Nothing without exception is to be preferred before our duetie to God.
✠ *Chap.16.24. Mar.8.34 Luke 9.23. and 14.27.*
✠ *Iohn 12.24.*
p They are said to find their life, which deliuer it out of danger: and this is spoken after the opinion of the people which think them cleane lost that die, because they think not of the life to come.
10 God is both author and messenger of his holy ministerie.
∴ *Luke 10.16. Iohn 13.20.*
11 We shall lose nothing that we bestow vpon Christ.
q As a Prophet.
✠ *Mar.9.41.*
r Which in the sight of the world are vile and abiect.

1 Christ sheweth by his works that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were borne, Acts 1.11.
✠ *Luke 7.18.*

the dead are raised vp, ✠ and the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 [2] And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What went ye out into the wilderneſſe to see? a reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he, of whom it is written, ✠ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the [c] kingdom of heauen, is greater then he.

12 And from ∴ the time of Iohn Baptist hitherto, the kingdome of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe [d] prophesied vnto Iohn.

14 And if ye wil receiue it, this is ✠ that Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 ✠ [3] But whereunto shall I liken this generation? [e] It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and yee haue not daunced, wee haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: ✠ but [f] wisedome is iustified of her children.

20 ¶ [5] ✠ Then began hee to vpbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe *be* to thee Chorazin: Woe *be* to thee Bethsaida: for if the great works which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackecloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works, which haue bene done in thee, had bene done among them of Sodom, they had remained vnto this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ✠ At that time Iesus answered, and sayd, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast [g] opened them vnto babes.

26 It is [h] so, O Father, because thy [i] good pleasure was such.

27 ✠ [6] All things are giuen vnto me of my Father: and ∴ no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne wil reueale *him*.

28 Come vnto mee, all ye that are wearie and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde ✠ rest vnto your soules.

30 ✠ For my yoke is [k] easie, & my burden light.

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 We must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome diuided. 31 Sinne, blasphemie. 33 The good or euil tree. 34 Vipers. 41 The Ninenites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

AT [1] ∴ that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises saw it, they sayde vnto him, Behold, thy disciples doe that ✠ which is not lawfull to doe vpon the Sabbath.

3 But he sayd vnto them, ✠ Haue ye not read what Dauid did when he was an hungred, & they that were with him?

4 How hee went into the house of God, and did eate the [a] shewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple ✠ [b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if yee knew what this is, ✠ I will haue mercy and not sacrifice, yee would not haue condemned the innocents.

8 For the sonne of man is Lord, *euen* of the Sabbath.

9 ∴ [2] And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto thē, What man shal there be among you, [i] hath a sheepe, & if it fal on a Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then sayd he to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 [3] Then the Pharises went out, and consulted against him, how they might destroy him.

15 But whē Iesus knew it, he departed thence, & great multitudes folowed him, & he healed thē al,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 ✠ Behold my seruant whom I haue chosen, my beloued in whom my soule deliteth: I wil put my Spirit on him, and he shall shew [c] iudgement to the Gentiles.

19 Hee shall not striue, nor cry, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall bee not breake, and smoking flaxe shall he not quench, till he [d] bring forth iudgement vnto victory.

21 And in his Name shall the Gentiles trust.

22 ¶ ✠ [4] Then was brought to him one possessed with a deuil, *both* blind and dumme, and he healed him, so that hee *which was* blinde and dumme, both spake and saw.

23 And

✠ Iere.6.16.
✠ 1. Iohn 5.3.
k May easily be borne. For his commandements are not grieuous for all that is borne of God, ouercommeth the world, 1. Iohn 5.4.

1 Of the true sanctifying of the Sabbath, and the abrogating of it.
∴ Marke 2.23. Luke 6.1.
✠ Deut.23.25.

✠ 1. Sam.21.6.
a The Hebrewes call it bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice, Leuit.26.4.
* Exod.20 33 Leuit. 8.31. and 24.9.
✠ Num.28.9.
b When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doeth the Lord of the Sabbath breake the Sabbath.
✠ Hose.6.7. chap.9.13.
∴ Marke 3.1. Luke 6.6.
c The ceremonies of the Law are not against the loue of our neighbour.
d How faire and in what respect we may giue place to the vnbridleled rage of the wicked.
✠ Esai.42.1.
b By iudgement is meant a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing wheresoeuer it is done, the Lord is sayde to reigne and iudge there, that is to say, to gouerne and rule matters.
d He shall pronounce sentence and iudgement, ouercome the world and Satan, and shew himselfe conquerour ouer all his enemies.

✠ Luke 11.14.
4 Attrueth be it neuer so manifest, i subiect to the slaunder of the wicked: yet notwithstanding it ought to be auenched stoutly.

23 And all the people were amased, and sayd, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they sayd, ✠ This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 5 But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery city or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by ♁ Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoyle his house?

30 He that is not with mee, is against me: and he that gathereth not with me, scattereth.

31 ✠ Wherefore I say vnto you, Euery sinne and blasphemy shall be forgiuen vnto men: but the blasphemie *against* the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shal speake a word against the sonne of man, it shall be forgiuen him: 6 but whosoeuer shal speake against the holy Ghost, it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euil, and his fruit euil: for the tree is knowen by the fruit.

34 7 O generations of vipers, how can you speake good things, when ye are euill? For of the ∴ abundance of the heart the mouth speaketh.

35 A good man out of ♁ good treasure of his heart bringeth forth good things: & an euil man out of an euil treasure, bringeth forth euil things.

36 But I say vnto you, that of euery e idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ 8 ✠ Then answered certain of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and f adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

40 ✠ For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 9 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas u here.

42 ✠ The Queene of the g South shall rise in iudgement with this generation, and shall condemne it: for shee came from the h vtmost parts of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon w here.

43 ¶ ✠ Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee sayeth, I will returne into mine house from whence I came: and when he is come, he findeth it emptie, swept and garnished.

45 ¶ Then he goeth, & taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: ✠ and the end of that man is worse then the beginning. Euen so shal it be with this wicked generation.

46 ¶ 10 ✠ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and sayd to him that told him, Who is my mother? & who are my brethren?

49 11 And he stretched forth his hand toward his disciples, & said, Behold my mother & my brethrē.

50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Iesus spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the drawnet cast into the Sea. 53 Christ is not receiued of his countreymen the Nazarites.

THE ∴ same day went Iesus out of the house, and sate by the sea side.

2 1 And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the foules came and deuoured them vp.

5 And some fell vpon stonie ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fel among thornes, & the thornes sprung vp, and choked them.

8 Some againe fel in good ground, & brought forth fruit, one *corne* an hundreth fold, some sixtie fold, and another thirty fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 2 And he answered and said vnto them, Because it is giuen vnto you to knowe the secrets of the kingdom of heauen, but to thē it is not giuen.

12 ✠ For whosoeuer hath, to him shalbe giuen, and he shal haue abundance: but whosoeuer hath not, from him shalbe taken away, euen ♁ he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which *prophesie* sayeth, ✠ By hearing ye shal heare, and shall not vnderstand, and seeing ye shal see, and shall not perceiue.

15 For this peoples heart is waxed fat, & their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 3 But blessed *are* your eyes, for they see: and your eares, for they heare.

17 * For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene *them* and to heare those things which ye heare, & haue not heard *them*.

18 ¶ ✠ Heare

✠ *Chap. 9.34. marke 3.22. luke 11.15.*

5 The kingdome of Christ and the kingdome of the deuil cannot consist together.

✠ *Marke 3.28,29. luke 12.10. 1.iohn 5.16.*

6 Of blasphemie against the holy Ghost.

7 Hypocrites at the length bewray themselues euen by their owne mouth.

∴ *Luke 6.45.*

e *Vaine and vnprofitable trifles, which the most part of men spend their liues in.*

8 Against froward desires of miracles.

✠ *Chap. 16.1. luke 11.29. 1.cor. 1.22.*

f *Bastard, which fell from Abrahams faith, or forsoke the true worship of God.*

✠ *Ionas 1.17.*

9 Christ teacheth by the sorowfull example of the Iewes, that there are none more miserable then they which put out the light of the Gospel which was kindled in them.

* *Ionas 3.5.*

✠ *1.King. 10.1. 2.chro 9.1.*

g *He meaneth the Queene of Saba: whose countrey is South in respect of the land of Israel, 1.King. 10.*

h *For Saba is situate in the vtmost coast of happy Arabia vpon the mouth of the Arabian sea.*

✠ *Luke 11.24.*

✠ *Heb. 6.4.5. and 10.26. 2.pet. 2.20.*

10 Christ teacheth by his own example, how that all things ought to be set aside in respect of Gods glory.

✠ *Marke 4.31. luke 8.20.*

11 None are more neere vnto vs, then they that are of the houshold of faith.

∴ *Marke 4.30. luke 8.4.5.*

1 Christ shewth in putting forth this parable of the Sower, that the seed of life which is sowen in the world, commeth not on so well in one as in another, and the reason is, for that men for the most part either doe not receiue it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect & all the rest are blinded through the iust indgement of God

✠ *Chap. 25.29.*

✠ *Esai. 6.9. marke 4.12. luke 8.10. iohn 12.40. acts 28.26. rom. 11.8.*

3 The condition of the Church vnder & since Christ, is better then it was in the time of Fathers vnder the Law.

* *Luke 10.24.*

✠ Marke 4.15. Luke 8.11.

18 ¶ ✠ Heare yee therefore the parable of the Sower.

19 Whensoeuer any man heareth the word of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sowen in his [a] heart: and this is hee which hath receiued the seed by the way side.

20 And hee that receiued seede in the stonie ground, is he which heareth the word, and incontinently with ioy receiueth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And hee that receiued the seede among thornes, is hee that heareth the worde: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the seede in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundreth folde, some sixtie folde, and some thirtie folde.

24 ¶ [4] Another parable put hee foorth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and sayde vnto him, Master, sowedst thou not good seed in thy field? from whence then hath it tares?

28 And he said vnto them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we goe and gather them vp?

29 But he sayd, Nay, lest while ye goe about to gather the tares, yee plucke vp also with them the wheat.

30 Let both grow together vntil the harueſt, and in time of harueſt I wil say to the reapers, Gather ye first the tares, & binde them in sheaues to burne them: but gather the wheat into my barne.

✠ Marke 4.30. Luke 13.19.

31 ¶ ✠ [5] Another parable he put foorth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is growen, it is the greatest among berbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ ∴ Another parable spake hee to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

∴ Luke 13.21.

34 ¶ ✻ All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them,

✻ Mat.4.33.34.

35 That it might bee fulfilled, which was spoken by the Prophet, saying, ✻ I will open my mouth in parables, and wil vtter the things which haue bene kept secret from the foundation of the world.

✻ Psal.78.2.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 [6] Then answered he, and said to them, Hee that soweth the good seede, is the Sonne of man,

38 And the field is the world, and thee good seede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that soweth them, is the deuill, ✠ and the harueſt is the ende of the world, and the reapers be the Angels.

✠ Joel 3.13. reuel. 14.13.

40 As then the tares are gathered and burned in the fire, so shal it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shal gather out of his kingdome all things that offend, and them wich doe iniquitie,

42 And shall cast them into a fornace of fire. There shalbe wailing and gnashing of teeth.

43 ✠ Then shal the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

✠ Dan.11.3.

44 ¶ [7] Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ [8] Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds *of things*.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe foorth, and seuer the bad from among the iust,

50 And shall cast them into a fornace of fire: there shalbe wailing, and gnashing of teeth.

51 ¶ [9] Iesus sayd vnto them, Vnderstand yee all these things? They sayd vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ∴ [10] And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayde, Whence commeth this wisedome and great works vnto this man?

∴ Marke 6.1. Luke 4.16.

55 Is not this the carpenters sonne? Is not his mother called Marie, ✻ and his brethren Iames and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, ✻ A Prophet is not without honor, saue in his owne countrey, and in his owne house.

✻ Marke 6.4. Luke 4.24. John 4.44.

58 And he did not many great works there, for their vnbeliefs sake.

CHAP. XIIII.

1 *Herods iudgement of Christ.* 3 *Wherefore Iohn] was bound* 10 *and beheaded.* 13 *Iesus departeth.* 18 *Of the fiue loaues, &c.* 23 *Christ prayeth.* 24 *The Apostles tossed with the wawes.* 27 *Faith.* 30 *Peter in ieopardie.* 36 *The hemme of Christs garment.*

AT ✻ [1] that time Herod the Tetrarch heard of the fame of Iesus,

✻ Marke 6.14. Luke 9.7.

a Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seede be receiued in the eares or no, yet he that soweth, soweth in the heart.

4 Christ sheweth in another parable of the euill seede mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and manners, vntill the day appointed for the sorting of all things doe come, and therefore the faithfull haue to arme themselues with patience and constancie.

5 God beginneth his kingdome with very small beginnings to the end that by the growing on of it, besides the expectation & hope of all men, his mighty power and working may be the more set forth.

6 He expoundeth the seuen parables of of the good and euill seede.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselues, but to dispense the wisedome of God to other.

10 Men doe not onely sinne of ignorance, but also wittingly & willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainely destroy, and cast away themselues.

1 Here is in Iohn an example of an inuincible courage, which all faithfull ministers of Gods worde ought to follow: in Herod, an example of tyrannous vanitie, pride and crueltie, and to be short, of a courtly conscience, and of their miserable slauerie, which haue once giuen themselues ouer to pleasures: in Herodias and her daughter, an example of whorelike wantonnesse, and womanlike crueltie.

9 And said vnto his seruants, This is that Iohn Baptist, he is risen againe from the dead, and therefore great [a] workes are wrought by him.

3 ✠ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not ✠ lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a ∴ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased [b] Herod.

7 Wherefore he promised with an oth, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the King was sory: neuertheless, because of his othe, and them that sate with him at the table, he commanded it to be giuen *her*,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went, and told Iesus.

13 ✠ And when Iesus heard it, hee departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foote out of the cities.

14 [2] And Iesus went forth & saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, ✠ his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Iesus said to them, They haue no neede to goe away: giue ye them to eate.

17 Then saide they vnto him, We haue here but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, & tooke the fiue loaues and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and litle children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And as soone as he had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, hee was there alone.

24 [3] And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the [c] fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Bee of good comfort, It is I: bee not afraid.

28 [4] Then Peter answered him, and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he sayd, Come. And when Peter was come down out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mightie winde, he was afraid: and as hee began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and said to him, O thou of little faith, wherefore diddest thou doubt?

32 And as soone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ ✠ And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And when the men of that place knewe him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

26 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commaundements and traditions of men. 12 Offences. 13 The plant which is rooted out. 14 Blinde leading the blinde. 18 The heart. 22 The woman of Canaan. 26 The childrens bread: whelpes. 28 Faith. 32 4000. men fedde. 35 Thanksgiuing.

THen [1] came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 ✠ Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eat bread.

3 [2] But he answered and said vnto them, Why doe yee also transgresse the commaundement of God by your tradition?

4 ∴ For God hath commanded, saying, [b] Honour thy father and mother: ✠ and hee that curseth father or mother, let him die the death.

5 But ye say, [c] Whosoeuer shall say to father or mother, By the gift that is *offered* by mee, thou mayest haue profit,

6 Though hee honour not his father, or his mother, *shall be free*: thus haue yee made the commaundement of God of no [d] authoritie by your tradition.

7 [3] O hypocrites, Esaias prophesied well of you, saying,

8 ✠ This people draweth neere vnto me with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching *for* doctrines, mens precepts.

10 [4] Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

a By workes, he meaneth that force and power whereby workes are wrought, & not the worke, as is some oft before. ✠ Marke 6.17. luke 3.19. ✠ Leuit. 18.16. and 20.21. ∴ Chap. 21.25.

b There were three Herods: the first of them was Antipaters sonne, who is also called Ascalonius, in whose reigne Christ was borne, and he it was that caused the children to bee slaine. The second was called Antipas, Magnus his sonne whose mothers name was Malthace, or Marpen, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and he it was that slew Iames. ✠ Marke 6.32. luke 9.10.

2 Christ refresheth a great multitude with fiue loaues & two litle fishes shewing thereby that they shall want nothing which lay al things aside, and seeke the kingdome of heauen. ✠ Marke 6.35. luke 9.12. iohn. 6.5.

✠ Mat. 8.45, 46, 47 iohn 6.16, 17, 18.

3 We must saile euen through mightie tempests, and Christ will neuer forsake vs, so that we goe whither he hath commanded vs.

c By the fourth watch is meant the time neere to day breaking: for in olde time they diuided the night into foure watches in which they scouted.

d Spirit, as it is here taken, is that which a man imagineth to himselfe (yea well) in his minde perswading himselfe that he seeth something, and seeth nothing.

4 By faithes we wonder our keepers the tempests themselues, but by the vertue of Christ, which helpeth that we may, which he of his mercie hath given.

✠ Marke 6.53.

e This Gennezaret was a lake made in Capernaum, which is also called the sea of Galile, and Tiberias so that the countrey is sufficiently to be called by that name.

5 In that that Christ healeth the sicke, we are giuen to vnderstand that we must seeke remedy for spiritual diseases at his handes: and that we are bound not onely to ease our selues but also to bring others to him.

1 None commonly are more bold contemners of God, then they which God appointeth keepers of his law. ✠ Marke 7.1.

a Which they receiued of their ancesters from hand to hand, or their elders allowed, which were the gouernors of the Church.

2 Their wicked boldnesse, in corrupting the commandements of God, & that vpon pretence of godlinesse, and vsurping authority to make lawes, he here reproues.

∴ Exo. 20.12. Deut. 5.16. ephes 6.2.

b By honour is meant all kinds of duetie which children owe to their parents.

✠ Exod. 21.17. leu. 20.9. pro. 20.20.

c The meaning is this: whatsoeuer it bee, for (as the vnkind colour of religion) they raked all to themselues, as though that hee that had giuen any thing to the Temple, had done the duetie of a childe.

d You made it of no power and authoritie as much as lay in you: for otherwise the commaundements of God stand fast in the Church of God, in despite of the world and Satan.

3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. ✠ Esai. 29.13.

4 Christ teacheth vs that hypocritie of false teachers which deceiue our soules, is not to bee borne withall, no not in indifferent matters, and there is no reason why their ordinarie vocation should blinde our eyes: otherwise we are like to perish with them.

I beseeche vpon the Temple, is to thy profit, for it is as good, if I gaue Pharises of our time say) it shall be meritorious for thee: for vnder religion, they raked all to themselues, as though that hee that had giuen any thing to the Temple, had done the duetie of a childe.

d You made it of no power and authoritie as much as lay in you: for otherwise the commaundements of God stand fast in the Church of God, in despite of the world and Satan.

3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. ✠ Esai. 29.13.

4 Christ teacheth vs that hypocritie of false teachers which deceiue our soules, is not to bee borne withall, no not in indifferent matters, and there is no reason why their ordinarie vocation should blinde our eyes: otherwise we are like to perish with them.

11 ✠ That

11 ✠ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharises are offended in hearing *this* saying?

13 But he answered and sayd, ✠ Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 Let them alone, they bee the ∴ blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

15 ¶ ✻ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart ✻ come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eate with vnwashen hands defileth not the man.

21 * And Iesus went thence, and departed into the [e] coasts of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the same coasts, & cryed, saying vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil.

23 But hee answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the ✠ lost sheepe of the [g] house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelps.

26 But she sayd, Trueth, Lord: yet in deede the whelps eat of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: bee it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ [c] So Iesus went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came to him, ∴ hauing with them, halt, blinde, dumme, [h] maimed, and many other, and cast them downe at Iesus feete, and he healed them,

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 ✻ 7 Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue [i] continued with me already three dayes, and haue nothing to eate: and I wil not let them depart fasting, least they faint in the way.

33 And his disciples sayd vnto him, Whence should wee get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaues haue ye? And they said, Seuen, & few little fishes.

35 Then hee commaunded the multitude to [k] sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake *them*, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, seuen [l] baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then *Iesus* sent away the multitude that tooke ship, and came into the parts of Magdala.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises. 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of mens selfe, and the crosse. 25 To lose the life.

THen [1] ✠ came the Pharises and Sadduces, and did [2] tempt *him*, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather, for the skie is red.

3 ✠ And in the morning *ye say*, To day *shall be* a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the [b] face of the skie, and can ye not *discerne* the signes of the times?

4 ∴ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but [c] that signe of the Prophet ✻ Ionas: so hee left them, and departed.

5 ¶ [2] And when his disciples were come to the other side, they had ✻ forgotten to take bread *with them*.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises & Saddnces.

7 And they reasoned among themselues, saying, *It is* because we haue brought no bread.

8 But Iesus [d] knowing it, said vnto them, O ye of little faith, why reason yee *thus* among your selues, because you haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were * fiue thousand *men*, and how many baskets tooke ye vp?

10 Neither the seuen loaues when there were ✠ foure thousand *men*, and howe many baskets tooke ye vp?

11 Why [f] perceiue ye not that I [g] said not vnto you concerning bread, that yee should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ ✠ [3] Nowe when Iesus came into the coastes of [h] Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I, the sonne of man am?

14 And they said, Some *say*, [i] Iohn Baptist: and some Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say ye that I am?

16 Then Simon Peter answered, & said, ∴ Thou art that Christ, the sonne of the liuing God.

17 [4] And Iesus answered, and sayde to him,

k Word for word, to lie downe backward, as rowers doe when in rowing they draw their oares to them.

l A kinde of vessell wrought with twigs.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth ouer them.

✠ *Chap. 12. 38. marke 8. 11.*

a To try whether he could doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by that means whereupon they might haue iust occasion to reprehend him: or els distrust, and curiositie moued them so to doe, for by such meanes also is God said to be tempted, that is to say, prouoked to anger, as though men would striue with him.

✠ *Luke 12. 54.*

b The outward shew and countenance as it were of all things, is called in the Hebrew tongue, A face.

∴ *Chap. 12. 39.* ¶

c The article sheweth the notablenesse of the deede.

✻ *Ionas 1. 17.*

2 False teachers must be taken heede of.

✻ *Marke 8. 14. luke 12. 1.*

d Not by others, but by vertue of his diuinitie.

e The fiue thousand men were filled with so many loaues?

✻ *Isa. 14. 17. Ioh. 6. 9.*

✠ *Chap. 15. 34.*

f A demaund or question ioyned with admiration.

g Said, for commaunded.

✠ *Mar. 8. 27. luke 9. 18.*

3 There are diuers iudgements and opinions of Christ, notwithstanding he is knowne of his alone.

h There were two Cesareas, the one called Stratonis vpon the sea Mediterranie, which Herod built sumptuously in the honour of Octauius, Ios. lib. 15. the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Leopatra built in the honour of Tiberius at the foot of Libanon, Ios. lib. 15.

i As Herod thought.

∴ *Ioh. 6. 69.*

4 Faith is of grace not of nature.

Blessed art thou, Simon, the sonne of Ionas: for [k] flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 [5] And I say also vnto thee, that thou art ✠ [l] Peter, and vpon this rocke will I build my Church: and the [m] gates of hell shall not ouercome it.

19 [6] And I ✠ wil giue vnto thee the [n] keyes of the kingdome of heauen, and whatsoeuer thou shalt [o] bind vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 [7] Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ [8] From that time foorth Iesus began to shew vnto his disciples, that he must go vnto Hierusalem, and suffer many things of the [p] Elders, and of the hie Priestes, and Scribes, and bee slaine, and be raised againe the third day.

22 Then Peter [q] tooke him aside, and began to rebuke him, saying. Master, pitie thy selfe: this shall not be vnto thee.

23 [9] Then he turned backe, and said vnto Peter, Get thee behind mee, [r] Satan: thou art an offence vnto mee, because thou [s] vnderstandest not the things that are of God, but the things that are of men.

24 [10] Iesus then sayd to his disciples, ∴ If any man will follow me, let him forsake himselfe and take vp his crosse, and follow me.

25 For ✱ whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, shall [t] finde it.

26 ✠ For what shall it profite a man though he should winne the whole world, if hee lose his owne soule? or what shall a man giue for recompense of his soule?

27 For the Sonne of man shall come [u] in the glory of his Father with his Angels, and * then shal he giue to euery man according to his deeds.

28 ✠ Verily I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his [x] kingdome.

k By this kinde of speech is meant mans nature all procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.

5 That is true faith, which confesseth Christ, the vertue whereof is inuincible.

∴ Iohn 1.42.

l Christ spake in the Syrian tongue, and therefore vsed not this descanting betwixt Petros which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed the word Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter who is a piece of the building, and Christ the Petra, that is the rocke and foundation: or els he gaue his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witnes: For so saith Theoph. That confession which thou hast made, shalbe the foundation of the beleeuers. m therefore by Gates and this is the meaning, what soeuer Satan can doe by counsell or strength. So doeth Paul, 2.Cor.10.4 call them strong holds. 6 The authoritie of the Church is from God. ✠ Iohn 20.21. n A metaphore taken of stewards which carry the keyes: and here is set forth the power of the ministers of the word, as Esai 22.22. and that power is common to all ministers, as Chap.18.18 and therefore the ministers of the Gospel may rightly bee called the key of the kingdome of heauen o They are bound whose sinnes are retained, heauen is shut against them, because they receiue not Christ by faith: on the other side, how happy are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become fellow heires with him? 7 Men must first learne and then teach. 8 The mindes of men are in time to be prepared and made ready against the stumbling blocke of persecution. p It was a name of dignitie and not of age: and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. q Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. r The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6.70 or of lightnesse and pride resist the will of God. s By this word we are taught that Peter sinned, through a false perswasion of himselfe. 14 No men prouide worse for themselues, then they that loue themselues more then God. ∴ Chap.10.38. marke 8.34. luke 9.23. and 14.27. ✱ Chap 10.39 mar.8.35 luke 9.24.25,26. and 17.33. t Shall gaine himselfe: And this is the meaning, they that denie Christ to saue themselues, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is themselues, which lose is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them. ✠ Iohn 12.25. u Like a King, as Chap.6.29. * Psal.62.12 rom 2.6. ✠ Mar.8. luke 9.27. x By his kingdome is vnderstoode the glory of his ascension and what followeth therof, Ephes.4.10. or the preaching of the Gospel, Mar.9.1.

CHAP. XVII.

2 The transfiguration of Christ. 5 Christ ought to bee heard. 11 Elias. 13 Iohn Baptist. 17 The vnbelieue of the Apostles. 20 The power of faith. 21 Prayer and fasting 21 Christ foretelleth his passion. 24 He payeth tribute.

AND ✠ [1] [2] after sixe dayes, Iesus tooke Peter, and Iames, and Iohn his brother, & brought them vp into an hie mountaine apart,

2 And was [b] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And behold there appeared vnto them, Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, beholde, a bright cloud shadowed them: and behold, there *came* a voyce out of the cloud, saying, ✠ This is [c] that my beloued Sonne, in whom I am wel pleased: heare him.

6 And when the disciples heard that, they [d] fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, & said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man, saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the [d] vision to no man, vntill the Sonne of man rise againe from the dead.

10 ∴ And his disciples asked him, saying, Why then say the Scribes that ✱ Elias must first come?

11 And Iesus answered, and sayd vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ ✠ [3] And when they were come to the multitude, there came to him a certaine man, and [f] fell downe at his feete,

15 And sayd, Master, haue pitie on my sonne: for he is [g] lunatike, and is sore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, O generation faithlesse, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him: & the child was healed at that houre.

19 [3] Then came the disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus sayd vnto them, Because of your vnbeliefe: for * verily, I say vnto you, if yee haue faith *as much* as *is* a graine of mustard seede, yee shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoone: and nothing shall be vnpossible vnto you.

21 [4] Howbeit this kinde goeth not out, but by [h] prayer and fasting.

22 ¶ [5] And they ✠ being in Galile, Iesus sayd vnto them, The Sonne of man shall bee deliuered into the hands of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

24 ¶ [6] And

20 The power of faith. 21 Prayer and fasting 21 Christ foretelleth his passion. 24 He payeth tribute.

✠ Mar.9.2. luke 9.28.

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.

a Luke reckoneth eight dayes containing in that number the first and the last, and Matthew speaketh but of them that were betwixt them.

b Changed into another hue.

✠ Chap.3.17. 2 pet 1.17.

c The auoiding the word, That gouerneth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the only sonne, yet is he chiefe among many, in that he is the fountaine and head of the adoption.

d Fell downe flat on their faces and worshipped him, as Chap 2.11.

e Vs bichaby sayd otherwise the word vsed in this place is properly spoken of that which is seene in a dreame.

∴ Mar 9.11,12.

✱ Mala.4.5. chap.11.14.

✠ mar 9.14. luke 9.38.

a Men are vnwarthy of Christ his goodnesse, yet notwithstanding he regarde them.

f As men that make supplication vse to doe.

g They that in certaine times of the moone are troubled with the falling sicknesse, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease, he had a deuillish phrensie.

3 Incredulitie and distrust binder and breake the course of Gods benefits.

* Luke 17.6.

4 The remedy against distrust.

h To giue vs to vnderstand the watchfulnesse and diligence of earnest prayer, which cannot bee without sobrietie.

5 Our mindes must be prepared more and more against the crosse. ✠ Chap.20.17 mar.9.31 luke 9.44. and 7.24.

24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter, and saide, Doeth [i] not your Master [k] pay [l] polle money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the Kings of the earth take tribute, or polle money? of their [m] children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheless, lest we should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

subiects which pay tribute, but natur all children. *n The word which is in value 4 didrachmes, euery drachme is about fine pence.*

CHAP. XVIII.

1 The greatest in the kingdom of God. 5 To receiue a little child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 Wee must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

THE ✠ same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 [1] And Iesus called a [a] litle childe vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except yee be ✠ [b] conuerted, and become as little children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shal humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And whosoeuer shall receiue one such little childe in my Name, receiueth me.

6 ∴ [2] But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 [3] Woe be vnto the world because of offences: for it must needes bee that [c] offences shall come, but wo *be* to that man by whom the offence commeth.

8 ✻ Wherefore, if thy hand or thy foote cause thee to [d] offend, cut them off, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feet, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 [4] See that yee despise not one of these little ones. for I say vnto you that in heauen their ✠ Angels alwayes behold the face of my Father which is in heauen.

11 For* the Sonne of man is come to saue that which was lost.

12 How thinke yee? ✠ If a man haue an hundreth sheepe, and one of them be gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the wil of your Father which is in heauen, that one of these little ones should perish.

15 ¶ ✠ [5] Moreouer, if thy brother trespasse against [e] thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the ✠ [f] mouth of two or three witnesses, euery word may be confirmed.

17 [6] And if he [h] refuse to heare them, tell it vnto the [i] Church: and if hee refuse to heare the Church also, let him be vnto thee as an [k] heathen man, and a Publicane.

18 Verely I say vnto you, ∴ Whatsoeuer yee binde on earth, shall bee bound in heauen: and ✻ whatsoeuer ye loose on earth shall be loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall [l] agree in earth vpon any thing whatsoeuer they shall desire, it shaibe giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 [7] Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgiue him? ✠ vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him [m] ten thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The seruant therfore fell downe, and [n] worshipped him, saying, Lord, [o] refraine thine anger toward me, and I will pay thee all.

27 Then that seruants lord had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, he found one of his fellowe seruants which ought him an hundreth pence, and he layed hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellowe seruant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his *other* fellow seruants saw what was done, they were very sory, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, & said to him, O euil seruant, I forgaue thee all that debt because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shal mine heauenly Fatherly do

a Mar.9.34. Luke 9.46.

1 Humbleness of minde is the right way to preeminence.

a A childe in years.

✠ Chap 19.14. 1.corinth.14.20.

b A kind of speech taken from the Hebrews, and it is as much as, repent.

∴ Mar 9.42. Luke 17.2.

2 We ought to haue great respect to our brethren be they neuer so base: and he that doeth otherwise, shalbe sharply punished.

3 A good man cannot but goe through the mids of offences, yet he must cut off all occasion of offence.

c Lets and hinderances which stop the course of good works. The Greeke word importeth this much, things which we stumble at.

✻ Chap.5.29,30. Marke 9.45.

d Luke afore, chap.5.29.

4 The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his own example.

✠ Psal.34.8.

e Luke 19.10.

✠ Luke 15.4.

✠ Leuit 19.7. Luke 17.3. Iames 5.19.

5 We must labour for concord, not to reuenge iniuries.

e If thy offence be such, that thou only knowest thy brothers offence.

✠ Deut.19 15. John 8.17.2.cor.13 1.hebr.10.28.

f That is, by the word and witnesse: the mouth is sometime taken for the word or speech, Numb 3.16. and also for a still witnesse, so wit, when the matter speaketh of it selfe, as beneath, chap. 21.16.

g Sure and certaine.

6 He that contemneth the iudgment of the Church, contemneth God.

h Word for word, do not vouchsafe to heare, or make as though he did not heare.

i Hee speaketh not of any kinde of policie, but of an Ecclesiasticall assembly, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, as what time the Elders had the iudgement of Church matters in their hands, John 9 22. and 12.42. and 16.2. and vsed casting out of the Synagogue for a punishment, as we doe nowe excommunication.

k Prophane, and void of religion: such men, the Iewes called Gentiles: whose company they shunned as they did the Publicanes.

∴ 1.Cor.5.4. 2 thess.3.14.

✻ Iohn 20 23.

l This word is translated from the body to the minde, for it belongeth properly to song.

7 They shall find God seuere and not to be pleased, which doe not forgiue their brethren, al bough they haue bene diuersly and grieuously iniured by them. *✠ Luke 17 4.* *m Here is set downe a very great summe of threescore hundreth thousand crownes, and a small summe of seuen crownes, that the difference may be the greater, for there is no proportion betweene them.* *n This was a ciuill reuerence which was very vsuall in the East.* *o Yeelde not too much to thine anger against me. So is God called in the Scripture slowe to anger, that is to say, gentle, and one that refraine. b the storming of his minde, Psal.86.5. patient and of great mercie.*

vnto you, except ye forgiue from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

2 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The Commaundements must be kept. 21 A perfect man 23 A rich man. 26 Salua.ion commeth of God. 27 To leaue all and follow Christ.

AND ✠ it came to passe, that when Iesus had finished these sayings, he [a] departed frō Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Phariſes tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and said vnto them, Haue ye not read, ✠ that he which made *them* at the beginning, made them male and female,

5 And said, ∴ For this cause shall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two, shalbe one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, God hath [e] coupled together.

7 [2] They said to him, Why did then ✱ Moses command to giue a bill of diuorcement, and to put her away?

8 He saide vnto them, Moses [f] because of the hardnesse of your heart, [g] suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, ✠ that whosoeuer shall put away his wife, except *it be* [h] for whoredome, and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 *Then* said his disciples to him, If the [i] matter be so betweene man and wife, it is not good to marry.

11 [3] But he said vnto them, Al men cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of *their* mothers belly: and there be some eunuches, which be gelded by men: and there be some eunuches, which haue [m] gelded themselues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] ✱ Then were brought vnto him little children, that he should put *hu* hands on them and pray: and the disciples rebuked them.

14 But Iesus said, Suffer litle children, and forbid them not to come to mee: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence,

16 ¶ [5] ✠ And behold, one came and said vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good, there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He said vnto him, Which? And Iesus said, ✠ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue obserued these things from my youth. What lacke I yet?

21 Iesus said vnto him, If [n] thou wilt be perfit, goe, sell that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yong man heard that saying, hee went away sorowfull: for hee had great possessions.

23 [6] Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is [o] easier for a [p] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can bee saued?

26 And Iesus beheld them, & said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ✠ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 [7] And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed me in the [q] regeneration, ✠ shall sit also vpon twelue thrones and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shall inherite euerlasting life.

30 [8] ∴ But many that are first, shalbe last, and the last *shalbe* first.

✠ *May.10.1.*
a Passed ouer the water out of Galile into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a booke of diuorcement, afore, cap.1. 19.
✠ *Gene.1.27.*
∴ *Gen.2.24. 1.cor. 6 16.ephes.5.31.*
c The Greeke word importeth to be glewed vnto, wherby is signified that firest knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the maner of the Hebrues.
e Hath made them yoke fellowes, as the mariage is selfe is by a borowed kinde of speech called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
✱ *Deut 24.1.*
f Being occasioned by reason of the hardnesse of your hearts.
g By a politike law, not by the morall Law: for this Law is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Reuel.
✠ *Chap.5.32.mar. 10.11. luke 16.18. 1.cor.7.11.*
h Therefore in these dayes the Lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if mariage had bene cut asunder with punishment by death.
i If the matter stand so betweene man and wife, or in mariage.
3 The gift of continencie is peculiar, and therefore no man can set a Law to himselfe of perpetuall continencie.
k Receiue and admit, as by translation we say, that a strait and narrow place is not able to receiue many things.
l The word Eunuch is a generall word, and hath diuers kindes vnder it, as gelded men and burstenmen.
m Which abstaine from mariage, and liue continently through the gift of God.
4 Infants and litle children are conteined in the free couenant of God.
✱ *Mar.10.13. luke 18.15. chap.18 3.*
5 They neither know themselues nor the Law, that seeke to be saued by the Law.
✠ *Mar.10. 17.luke 18.18.*
✠ *Exod.20.13.deut 5.16.rom.13.9.*
n The yong man did not answere truly in saying that he had kept all the Commandements: and therefore he layeth out an example of true christie befor him, to shew the disease that lay lurking in his mind.
6 Rich men haue need of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of less labour.
p Theophylactus saeth, that by this word is meant a cable rope, but (a minius alleageth out of the Thalmudists, that it is a prouerb, and the word Camel, signifieth the beast it selfe.
✠ *Mar.10.28. Luke 18.28.*
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to liue a new life: that is to say, when they shall enioy the heauenly inheritance, both in body and soule.
✠ *Luke 22.29.*
8 To haue begun wel, and not to continue vnto the end, doth not only not profite, but also hurteth very much.
∴ *Chap.20.16.mar.10.31.luke 13.30.*

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 Hee foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 28 Christ is our minister. 30 Two blind men.

FOR the kingdome of heauen is like vnto a certaine [1] housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [2] agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And saide vnto them, Goe yee also into *my* vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt & ninth houre, and did likewise.

6 And hee went about the [b] eleuenth houre, and found other standing idle, & said vnto them, Why stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. Hee saide to them, Goe yee also into *my* vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Cal the labourers, & giue them their hire, beginning at the last, till *thou come* to the first.

9 And they *which were hired* about [c] eleuenth houre,

1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer he listeth. This onely every man ought to take heed of, and hereupon bestow his whole endeuour, that he goe forward and come to the marke without all stopping or staggering and not curiously to examine other mens doings, or the iudgements of God.
a Word for word, fell in time: it is a kind of speech taken from song.
b The last hours: for the day was twelue houres long and the first houre began at the Sunne rising.

c Nowbt that is to say, wiltthou enuie at my goodnesse towards them? for the Hebrewes by an euil eye, meane enuie, because such disposition appeare chiefly in the eyes, as above cha 6.23. It is set to answere the word, simple, and is taken here for corrupt: for where as he saye there after, vers. 22 if thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place as in here.
✠ Chap. 19.30. and 22.14. mar 10 31. luke 13.30.
✠ Marke 10.32. luke 18.31.
1 Christ goeth to the crosse necessarily, but yet willingly.
2 They that least ought, are the greatest persecuters of Christ.
4 The ignominie of the crosse, is the sure way to the glory of euerlasting life.
∴ John 18.32.
✠ Marke 10.35.
5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.
d This is spoken by a figure, taking the cup for that which is contained in the cup. And againe, the Hebrewes vnderstand by this word, Cup sometime the maner of punishment which is reuiled to stinke, as Psal. 11.6 or the ioy that is giuen to the faithfull, as Psa. 23 and sometime a lot or condition, as Psal 16.5.
e This is applied to afflictions, as Dauid commonly vseth.
f The almightinesse of Christ his diminution not shut out by this, but it sheweth the debasing of himself by taking mans nature vpon him.
✠ Marke 10.41. luke 22 25.
g Somewhat sharply and roughly.
h Philip. 2.7.
6 Christ by healing these blind men with an only touch sheweth that he is the only light of the world.
✠ Marke 10.46. luke 18 35.

honre, came and receiued euery man a penie.
10 Nowe when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.
11 And when they had receiued it, they murmured against the master of the house,
12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden & heat of the day.
13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?
14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.
15 Is it not lawfull for me to do as I wil with mine owne? Is thine eye c euill, because I am good?
16 ✠ So the last shall be first, and the first last: for many are called, but few chosen.
17 ✠ [2] And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,
18 [3] Behold, we go vp to Hierusalem, and the Sonne of man shall bee deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,
19 [4] And ∴ shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day he shall rise againe.
20 ✠ [5] Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.
21 And he said vnto her, What wouldest thou? Shee said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.
22 And Iesus answered, and sayd, Yee know not what ye aske. Are ye able to d drinke of the cup that I shall drinke of, and to be baptized with the e baptisme that I shalbe baptized with? they said to him, We are able.
23 And he sayd vnto them, Ye shall drinke in deede of my cup, and shall bee baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but *it shall be giuen* to them for whom it is prepared of my Father.
24 ✠ And when the *other* ten heard this, they disdained at the two brethren.
25 Therefore Iesus called them vnto him, and sayd, Yee know that the lords of the Gentiles haue g domination ouer them, and they that are great, exercise authority ouer them.
26 But it shall not be so among you: but who soeuer will be great among you, let him bee your seruant.
27 And whosoeuer wil be chiefe among you, let him be your seruant.
28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.
29 ¶ [6] ✠ And as they departed from Iericho, a great multitude followed him.
30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, and h called them, and said, What will ye that I should doe to you?
33 They sayd to him, Lord, that our eyes may be opened.
34 And Iesus moued with compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 *Christ rideth on an asse vnto Hierusalem.* 12 *Hee casteth out the sellers.* 13 *The house of prayer.* 19 *The withered fig tree.* 25 *Iohns Baptisme.* 28 *Who do the will of God.* 30 *Publicanes, Harlots.* 33 *Gods vineyard. The Iewes.* 38 *The sonne killed of the husbandmen.* 42 *The corner stone.*

AND ✠ [1] when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,
2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them vnto me.
3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway ∴ he will let them goe.
4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,
5 ¶ ✠ Tell ye the b daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.
6 So the disciples went, and did as Iesus had commanded them,
7 And brought the asse and the colt, and put on them their c clothes, and set him d thereon.
8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.
9 Moreouer, the people that went before, and they also that followed, cried, saying, e Hosanna to the Sonne of Dauid, f Blessed *be* he that commeth in the Name of the Lord, Hosanna *thou which art* in the highest *heauens*.
10 ∴ And when he was come into Hierusalem, g all the citie was moued, saying, Who is this?
11 And the people said, This is Iesus that Prophet of Nazareth in Galile.
12 ¶ And Iesus went into the Temple of God and cast out all them ✠ that sold & bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,
13 And said to them, It is written, ✠ My house shall be called the house of prayer: but * yee haue made it a denne of theeues.
14 Then the blind, and the halt came to him, in the Temple, and he healed them.
15 [2] But when the chiefe Priestes and Scribes sawe the marueiles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,
16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read yee neuer, ✠ By the mouth of babes and sucklings thou h hast made perfit the praise?
17 ¶ [3] So hee left them, and went out of the citie vnto Bethania, and lodged there.
18 [4] And ✠ in the morning, as he returned into the citie, he was hungry,

b Himselfe, no by other means meanes.
✠ Marke 11.1. luke 19.29.
1 Christ by his humility triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.
a He that shall say any thing to you, shal let them go, to wit, the asse and the colt.
✠ Esa. 62.11. zac. 9 9. John 12.15.
b The citie of Sion. An Hebrew kind of speech, common in the lamentations of Ieremie.
c Their vppermost garments.
d Vpon their garments, not vpon the asse and the colt.
e This was an ancient kind of crying which they vsed in the feast of Tabernacles, when they caried boughes according as God commanded, Leuit. 23.40. ∴ And the word is corruptly made of two, for we should say, Hosianna, which is as much to say, as Saue I pray thee.
f Well be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath giuen vs for our King.
∴ Mar. 11.11. luke 19 45. John 2.13.
g That is, all the men of Hierusalem were moued.
✠ Deut 14 25.
✠ Esa. 56.6.
* Ier. 7.11. mar. 11. 17. luke 19.46.
2 Such as should be masters of godlines, are they that dou most enuie the glory of Christ: but in vaine.
✠ Psal. 8.2.
h Thou hast made most perfit. We reade in Dauid, Thou hast establi-

shed or grounded, and if the matter bee considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfit. 3 Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church. 4 Hypocrites shal at length haue their maskes discouered, and their vizards plucked from their faces. ✠ Marke 11.12.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues only, and said to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they marueiled, saying, How soone is the figtree withered!

21 § And Iesus answered and sayd vnto them, ✠ Verily I say vnto you, if ye haue faith, & [i] doubt not, ye shall not only doe that, *which I haue done* to the figtree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 ✠ And whatsoeuer yee shall aske in prayer if ye beleeue, ye shall receiue it.

23 ¶ ∴ [6] And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayd, By what [k] authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and sayd vnto them, I also will aske of you [l] a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The [m] baptisme of Iohn, whence was it? from [n] heauen, or of men? Then they [o] reasoned among themselues, saying, If wee shall say, From heauen, he will say vnto vs, Why did yee not then beleeue him?

26 And if we say, Of men, we feare the multitude, ✱ for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he said vnto them, Neither tell I you by what authority I doe these things.

28 ¶ [7] But what thinke yee? A *certaine* man had two sonnes, and came to the elder, and sayde, Sonne, goe and worke to day in my vineyard.

29 But hee answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twaine did the wil of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verily I say vnto you, that the Publicanes and the harlots [p] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnesse, and yee beleeued him not: but the Publicanes and the harlots beleeued him, and ye, though ye saw it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ [8] Heare another parable, There was a certaine housholder, ✱ which planted a vineyard, and hedged it round about, and made a winepresse therein, and [r] built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselues, * This is the heire: come, let vs kil him, & let vs [s] take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lorde of the vineyard shall come, what will hee doe to those husbandmen?

41 They sayd vnto him, Hee will [t] cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, ✠ The stone which the [u] builders refused, the same is [x] made the [y] head of the corner? [z] This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdome of God shall be taken from you, and shalbe giuen to a nation, which shall bring foorth the [a] fruits thereof.

44 ✠ And whosoeuer shall fall on this stone, he shall bee broken: but on whomsoeuer it shall fall, it will [b] dash him in pieces.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that hee spake of them.

46 [8] And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

§ How great the force of faith is.
✠ *Chap.17.20.*
i *The Greeke word signifieth a sticking or wauering of mind, so that we cannot tell which way to take.*
✠ *Chap.7.7.ioh.15.7. 1.ioh 5.14.*
∴ *Mar.11.27,28. luke 20.1.2.*
k *Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinarie succession going about by that false pretext, to stoppe Christs mouth.*
k *Or, by what power.*
l *One word, that is to say, I will aske you in one word.*
m *Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar.1.4. act 19.3.*
n *From God, and so it is plainly seene, how these are set one against another.*
o *Beat their heads about it and mused, or laid their heads together.*
✱ *Chap.14.5. marke 6.20.*
7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
p *They make haste to the kingdome of God, and you slacke: so that at leastwise you should haue followed their example. Marke then that this word (goe before) is improperly taken in this place, whereas no man followeth.*
q *Liuing vprightly, being of a good and honest conuersation: For the Hebrewes vse this word, Way, for life and maners.*
8 Those men often times are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God, is neither tied to time, place, nor person.
✱ *Esa.5.1. ierem. 2.21. marke 12.1. luke 20.9.*
r *Made the place strong: For a towre is the strongest place of a wall.*
* *Chap.26.3,4. and 27.1. ioh 11.53.*
s *Word for word, let vs hold it fast.*

t *A kinde of proueerbe, shewing what end the wicked are worthy of.*
✠ *Psalm.118.22. act.4.11. rom 9.33.*
u *Master builders, which are chiefe builders of the house, that is, of the church.*
x *Began to be.*
y *The chiefest stone in the corner is called the head of the corner: which knoteth vp the couplings or iuints of the whole building.*
z *This matter (in that the stone which was cast away, is made the head) is the Lords doing, which we behold and greatly marueile at.*
a *They bring forth the fruits of the kingdome of God, which bring forth*
b *As chaffe which properly, to separate*
8 The wicked

CHAP. XXII.

2 *The parable of the marriage.* 9 *The calling of the Gentiles.* 11 *The wedding garment, faith.* 16 *Of Cesars tribute.* 23 *They question with Christ touching the resurrection.* 32 *God is of the liuing.* 36 *The greatest commaundement* 37 *To loue God.* 39 *To loue our neighbour.* 42 *Iesus reasoneth with the Pharises touching the Messias.*

THen ∴ [1] Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent foorth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 [2] But when the king heard it, he was wroth, and sent forth his warriours, and destroyed those murtherers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [3] Go yee therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the *high* wayes, and gathered together all that euer they found, both good and [c] bad: so the wedding was furnished with ghests.

11 [4] Then the king came in, to see the ghests,

∴ *Luke 14.16. reuel.19.9.*
1 Not all the whole company of them that are called by the voice of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as or the most part they are, whom the world despiseth.
a *The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feasts also: for feasts and banketts were wont to be begunne with sacrifices.*
2 A dreadfull destruction of them, contemne Christ.
b *The marriage feast.* 3 God doeth first call vs, when we thinke nothing of it. *calling offereth the Gospel to all men: but their life is examined that enter in.* c *The generall* 4 In the small number which come at the calling, there are some castaways which do not confirme their faith with newnesse of life.

and

and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was [d] speechlesse.

13 Then said the King to the [e] seruants, Bind him hand and foote. take him away, and cast him into vtter darknesse: ✠ there shall be weeping and gnashing of teeth.

14 ✠ For many are called, but few chosen.

15 ¶ ∴ Then went the Pharises and tooke counsell how they might [f] tangle him in talke.

16 And they sent vnto him their disciples with the [g] Herodians, saying, Master, we know that thou art true, and teachest the way of God [h] truely, neither carest for any man: for thou considerest not the [i] person of men.

17 [5] Tell vs therefore, how thinkest thou? Is it lawfull to giue [k] tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a [l] peny.

20 And hee said vnto them, Whose is this image and superscription?

21 They saide vnto him, Cesars. Then said he vnto them, ✠ Giue therefore to Cesar, the things which are Cesars, & giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ [6] ✠ The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, hauing no [m] children, his brother shall marrie his wife by the right of alliance, and raise vp seede vpon his brother.

25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the [n] Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 ✠ I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were astonied at his doctrine.

34 ¶ ✠ [7] But when the Pharises had heard, that hee had put the Sadduces to silence, they assembled together.

35 And [o] one of them, *which was* an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Iesus said to him, ✠ Thou shalt loue the Lord thy God with all thine heart, and with all thy [p] soule, and with all thy mind.

38 This is the first and the great commandement.

39 And the second is like vnto this, ✠ Thou shalt loue thy [q] neighbour as thy selfe.

40 On these two commaundements hangeth the whole Law and the Prophets.

41 ¶ [8] ∴ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? [r] whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in spirit, call him Lord, saying,

44 ✠ The Lord saide to my Lord, Sit at my right hand, till I make thine enemies thy footestoole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day foorth aske him any moe questions,

CHAP. XXIII.

2 How the Scribes teaching the people the Law of Moses, behaue themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruant. 13 To shut the kingdome of heauen. 14 To deuoure widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers 37 The Henne.

THen spake Iesus to the multitude, and to his disciples,

2 [1] Saying, The ✠ Scribes and the Pharises [a] sit in Moses seate.

3 [b] All therfore whatsoeuer they bid you obserue, that obserue and doe: but after their workes doe not: for they say, and doe not.

4 * [2] For they bind heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not mooue them with *one* of their fingers.

5 [3] All their workes they doe for to be seene of men: for they make their [c] phylacteries broad, and make long [d] the ✠ fringes of their garments,

6 ✠ And loue the chiefe place at feastes, and to haue the chiefe seates in the [e] assemblies,

7 And greetings in the markets, and to bee called of men, Rabbi, [f] Rabbi.

d Word for word, speechless, that is so far, he held his peace, as though he had had a bridle or a halter about his neck.
e To them that serued the ghestes.
✠ Chap. 8. 12. and 13. 42. and 25. 30.
✠ Chap. 20. 16.
∴ Marke 1. 13. luke 20. 20.
f Snare him in his words or talke. The Greeke word is derriued of snares which hunters lay.
g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not moued with any appearance and outward show.
5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre foorth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.
k The word that is vsed here signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiects to tribute, and is here taken for the tribute it selfe.
l Before (Chap. 17. 24.) there is mention made of a didracme, and here, of a peny, whereas a didracme is more by the fourth part than a peny: so that there seemeth to be a varyance betweene these two places, but they may easily be accorded thus: the peny was paid to the Romans for tribute, according to the proportion they were rated at, the drachme was paid of euery one to the Temple, which also the Romans tooke to themselues when they had subdued Iudea. ✠ *Marke 12. 17. luke 20. 25. rom. 13. 7.*
6 Christ vouchsafeth the resurrection of the flesh against the Sadduces. ✠ *Mar. 12. 18. luke 20. 27. acts 23. 8.* * *Deut. 25. 5.*
m Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because hee that left daughters was in no better case, than if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.
n He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels for they shall neither marrie nor be married. ✠ *Exod. 3. 6. mar. 12. 27.*
✠ Marke 12. 28.
7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them.

o A scribe, so saith Mar. 12. 28. now what a scribe is, looke Chap. 2. 4.
✠ Deut. 6. 5.
p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength: and in Mar. 12. 30. and Luke 10. 27. we read with soule, heart, strength and thought.
✠ Mar. 12. 31. rom. 13. 9. gal. 5. 14. iames 2. 8.
q Another man.
8 Christ prooueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
∴ Mar. 12. 35. luke 10. 41.
r Of whose stocke or familie: for the Hebrewes call a mans posteritie, sonnes.
✠ Psal. 110. 1.

1 We ought to heare whatsoeuer any wicked teachers teach vs purely out of the word of God, yet so that we eschew their euill manners.
✠ Nehem. 8. 4.
a Because God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and hirelings.
b Prounded alwayes, that they deliuer Moses his doctrine which they professe, which teachers of Moses but most part are most seuere exacters of those things which they themselues chiefly neglect.
3 Hypocrites ambitious
c It was a thread, or riband of blewe silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phylacterie, as yee would say, a keeper, Numb. 15. 38. deut. 6. 8. which order the Iewes afterward abused, as they doe now a dayes, which hang S. Iohns Gospels about their neckes: a thing condemned many yeeres agoe in the Councill of Antioche.
d Word for worde, Twisted tassels of thread which hanged at the nethermost hemmes of their garments. ✠ *Numb. 15. 38. deut. 22. 12. mar. 6. 12. 38.* ✠ *Luke 11. 43. and 20. 46.*
e When assemblies and Councils are gathered together.
f This word Rab signifieth one that is aboue his fellowes, and is as good as a number of them: and we may see by the repeating of it, howe proud a title it was. Now they were called Rabbi, which by laying on of hands were vttered, and declared to the world to be wise men.

o A scribe, so saith Mar. 12. 28. now what a scribe is, looke Chap. 2. 4.
✠ Deut. 6. 5.
p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength: and in Mar. 12. 30. and Luke 10. 27. we read with soule, heart, strength and thought.
✠ Mar. 12. 31. rom. 13. 9. gal. 5. 14. iames 2. 8.
q Another man.
8 Christ prooueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
∴ Mar. 12. 35. luke 10. 41.
r Of whose stocke or familie: for the Hebrewes call a mans posteritie, sonnes.
✠ Psal. 110. 1.

8 ✠ 4 But be not ye [g] called, Rabbi: for [h] one is your doctour, *to wit*, Christ, and all ye are brethren.

9 And ✠ call no man your [i] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctours: for one is your doctour, *euen* Christ.

11 But he that is greatest amongst you, let him be your seruant.

12 ∴ For whosoeuer [l] will exalt himselfe, shall bee brought lowe: and whosoeuer will humble himselfe, shalbe exalted.

13 ¶ 5 Woe therefore *be* vnto you, Scribes and Pharises, [m] hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would [n] enter, to come in.

14 ✠ 6 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen [o] vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and [p] land to make one of your profession: and when he is made, yee make him two fold more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that [r] sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therfore sweareth by the altar, sweareth by it, and by all things thereon.

21 ✠ And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the [s] throne of God, and by him that sitteth thereon.

23 ¶ 7 ✠ Woe *be* to you, Scribes and Pharises, hypocrites: for yee tithe mynt, and annyse, and cummyn, and leaue the weightier matters of the law, *as* iudgement, and mercy and [t] fidelitie. These ought yee to haue done, and not to haue left the other.

24 Ye blind guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe *be* to you, ✠ Scribes and Pharises, hypocrites: for yee make cleane the vtter side of the cuppe, and of the platter: but within they are ful of briberie and excesse.

26 Thou blinde Pharise, clense first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outwarde yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ 9 Woe *be* vnto you, Scribes and Pharises, hypocrites: for yee build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets.

31 So then yee be witnesses vnto your selues, that yee are the children of them that murthered the Prophets.

32 [u] Fulfill yee also the measure of your fathers.

33 O serpents, the generations of vipers, how should ye escape the damnation of [x] hell!

34 [10] Wherefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them yee shall kill and crucifie: and of them shal ye scourge in your Synagogues, and persecute from citie to citie,

35 [11] That vpon you may come all the righteous blood that was shed vpon the earth, ✠ from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of [y] Barachias, ✠ whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 [10] ∴ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue [z] gathered thy children together, as the henne gathereth her chickins vnder her wings, and ye would not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth til that ye say, Blessed *is* he that commeth in the Name of the Lord.

CHAP. XXIIII.

2 The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie 23 False Christs. 29 The signes of the ende of the world. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

AND ✠ Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 [1] And Iesus said vnto them, See yee not all these things? Verely I say vnto you, ✠ there shall not be here left a stone vpon a stone, that shal not be cast downe.

3 And as hee sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shall be* of thy comming, and of the end of the world.

4 [2] And Iesus answered, and said vnto them, * Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the [a] ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall bee famine, and pestilence, and earthquakes in [b] diuers places.

8 All these are but the beginning of [c] sorrowes.

9 ✠ Then shall they deliuer you vp to be afflicted,

✠ *James.3.1.*
4 Modestie is a singular ornament of Gods ministers.
g Seeke not ambitiously after it: for our Lord doth not forbid vs to giue the Magistrate and our Masters the honour that is due to them. Augustinus de sermone verbi Domini ex Matth. cap.11.
h He seemeth to allude to a place of Esai, chap.44.13. and Jere 31.34.
✠ *Malac 1.6.*
i Hee shooteth at a fashion which the Iewes vsed, for they called the Rabbins, our fathers.
k Yt seemeth that the Scribes did very greedily hunt after such titles, whom verse 16. he calleth blinde guides.
✠ *Luke 14.11. and 18.14.*
l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.
5 Hypocrites can abide none to be better then themselues.
m Christ when he reproueth any man sharpely, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshood in religion.
n Which are euen at the doore.
✠ *Marke 12 40. luke 20.47.*
6 It is a common thing among hypocrites, to abuse the pretence of zeale to couetousnesse and extortion.
o Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtinesse in them: the one, that they deuoured widowes goods: the other that they did it vnder a colour of godlinesse.
p The drie part: now that part of the earth is called drie, which the Lord hath giuen vs to dwell vpon
q Is a detter.
Sinnes are called in the Syrian tongue
r Causeth the golde 8.13.2. chron.6 2. aboue all this world.
7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. ✠ *Luke 11.42.*
s Faithfulnesse in keeping of promises
8 Hypocrites are too much carefull of outwarde things, and the inwarde they vtterly contemne. ✠ *Luke 11.39.*
Debts, and it is certaine that Christ spake in the Syrian tongue.
to bee counted holy, which is dedicate to an holy vse. ✠ *1. Kings Chap 5.54.*
t If heauen be Gods throne, then is hee no doubt

9 Hypocrites when they go most about to conceiue their wickednesse, then doethey by the iust iudgment of God, shame themselues.
u A prouerbe vsed of the Iewes, which hath this meaning. Goe yee also and follow your ancestors, that at length your wickednesse may come to the full.
x Looke Chap.5. verse 22.
10 Hypocrites be cruell.
11 The ende of them which persecute the Gospel, vnder the pretence of zeale.
✠ *Gen 4.8.*
y Of Joiada, who was also called Barachiah, that is, blessed of the Lord.
✠ *2. Chron.24.22.*
12 Where the mercy of God was greatest, there was greatest wicked-nesse & rebellion, and at length the most sharpe iudgments of God.
∴ *Luke 13.34.*
z He speaketh of the outward ministerie, and abetuens from the time was promised for the sauing of this people, so was he also carefull for it that the promise was made to Abraham.

✠ *Marke 13.1. luke 21.5,6.*
1 The destruction of the citie, and especially of the Temple is foretolde.
✠ *Luke 19.44.*
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victory and triumph commeth.
* *Ephe. 5 6. col.2.18*
a That is, when those things are fulfilled, yet the end shall not come.
b Euery where.
c Word for word, of great torments, like vnto women in trauaile.
✠ *Chap.10.17. luke 21.12. ioh 15.20. and 16.2.*

flicted, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shal many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shal arise, & shall deceiue many.

12 And because iniquitie shal be increased, the loue of many shall be colde.

13 ✠ [3] But he that endureth to the end, he shal be saued.

14 And this [d] Gospel of the kingdome shalbe preached through the whole [e] world for a witnes vnto all nations, and then shall the end come.

15 ¶ [4] When ye ✠ therefore shal see the [f] abomination of desolation spoken of by ∴ Daniel the Prophet, set in the holy place (let him that readeth consider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house toppe, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his [g] clothes.

19 And wo *shalbe* to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight bee not in the winter, neither on the ✠ [h] Sabbath *day*.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except [i] those dayes should be shortened, there should no [k] flesh be saued: but for the elects sake those dayes shalbe shortened.

23 ✠ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, and false prophets, and [l] shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret places, beleeue it not.

27 For as the lightening commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 ✠ [5] For wheresoeuer a dead [m] carkeise is, thither will the Egles be gathered together.

29 ✠ [6] And immediatly after the tribulations of those dayes, shall the sunne be darkened, and the moone shal not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

30 And then shall appeare the [n] signe of the Sonne of man in heauen: and then shall all the [o] kinreds of the earth [p] mourne, ✠ and they shall see the Sonne of man [q] come in the cloudes of heauen with power and great glory.

31 ∴ And he shal send his Angels with a great sound of a trumpet, and they shal gather together his elect, from the [r] foure winds, *and* from the one end of the heauens vnto the other.

32 [7] Now learne the parable of the figge tree: when her bough is yet [s] tender, and it putteth forth leaues, ye know that sommer *is* neere.

33 So likewise ye, when ye see all these things, know that *the kingdome of God* is neere, *euen* at the doores.

34 Verely I say vnto you, this [t] generation shal not passe, till all these things be done.

35 ✠ [8] Heauen and earth shall passe away: but my wordes shall not passe away.

36 [9] But of that day & houre knoweth no man: no not the Angels of heauen, but my Father only.

37 But as the dayes of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 ✠ For as in the dayes *before* the flood, they did [n] eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing til the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 [10] ∴ Then two shall be in the fields, the one shalbe receiued, and the other shalbe refused.

41 [x] Two women shalbe grinding at the mill: the one shalbe receiued, and the other shalbe refused.

42 [11] ✠ Watch therefore: for yee knowe not what houre your master will come.

43 ✠ Of this bee sure, that if the good man of the house knewe at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged through.

44 Therfore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 ✠ Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meate in season?

46 Blessed *is* that seruant, whom his master when he commeth, shall find so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euil seruant shal say in his heart, My master doeth deferre his comming,

49 And begin to smite his fellowes, and to eate, and to drinke with the drunken,

50 That seruants master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will [y] cut him off, and giue him his portion with hypocrites: ✠ there shalbe weeping and gnashing of teeth.

✠ 2.Thes.3.13. 2.tim.2.5.

[a] The Gospel shalbe spread abroad, rage the world and the deuill neuer so much: and they which doe constantly beleeue, shalbe saued.

[b] Ioyfull tidings of the kingdome of heauen.

[c] Through all that part that is dwelled in.

[d] The kingdome of Christ shall not be abolished when the citie of Ierusalem is vtterly destroyed, but shall be stretched out euen to the ende of the world.

✠ Marke 13.14 Luke 21.20.

[f] The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthinesse of it: and he speaketh of the idoles that were set vp in the Temple, or as other think, hee meant the marring of the doctrine in the Church.

∴ Dan.9 27.

[g] This betokeneth the great feare that shall be.

✠ Acts 1.12.

[h] It was not lawfull to take a iourney on the Sabbath day, Ioseph. book 13.

[i] Those things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was wasted, and at length the city of Hierusalem taken, and both it and their Temple destroied, are mixed with those which shall come to passe before the last comming of our Lord.

[k] The whole nation should vtterly be destroyed: and this word Flesh is by a figure taken for man, as the Hebrews vse to speake.

✠ Marke 13 21. Luke 17.23.

[l] Shall openly lay forth great signes for men to behold. ✠ Luk. 17.37. [5] The only remedy against the furious rage of the world, is to bee gathered and ioyned to Christ.

[m] Christ, who will come with speede, and his presence wil be with a maiestie to whom all shall flocke euen as Egles. ✠ Mar 13.24. luk.21.25. esa.13.10. ezek.32.7. ioel 2.31. and 3.15. [6] Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly.

[n] The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heauen and earth draweth neere to iudge the world.

[o] All nations: and he alludeth to the dispersion which wee reade of, Gen.10. and 11. or to the diuiding of the people of Israel.

[p] They shal be in such sorrow, that they shall strike themselues: and it is transferred to the mourning. ✠ Reuel. 1.7. dan.7.13.

[q] Sitting vpon the clouds, as he was taken vp into heauen. ∴ 1.Cor.15.52. 1.thes.4.16.

[r] From the foure quarters of the world.

[7] If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and wait for it.

[s] When his tendernesse sheweth that the sappe which is the life of the tree, is come from the roote into the barke.

[t] This age: this word Generation or Age, being vsed for the men of this age.

✠ Marke 13.31.

[8] The Lord doe now begin the iudgement, which he will make an end of in the latter day.

[9] It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from vs all, for our profit, that we may be so much the more watchfull, that we be not taken as they were in olde time in the flood.

✠ Luke 17.26. gen.7.1. 1.pet.3.20

[u] The word which the Euangelist vseth, expresseth the matter more fully then ours doeth: for it is a word which is proper to bruite beasts: and his meaning is, that in those dayes men shall be giuen to their bellies like vnto bruite beasts: for otherwise it is no fault to eate and drinke.

[10] Against them that perswade themselues that God will be merciful to all men, and doe by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure void of all care. ∴ Luke 17.36.

[x] The Greeke women and the Barbarians did grinde and bake. Plut. booke Proble.

[11] An example of the horrible carelessnesse of men in those things whereof they ought to be most carefull. ✠ Mar.13 35. ✠ Luke 12.39. 1.thes.5.2. reuel.16.15 ✠ Luke 12.42.

[y] To wit, from the rest or will cut him into two parts, which was a most cruell kind of punishment: wherewith as Iustine Martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we reade of, 1.Sam.15.33. and Dan.3.29 ✠ Chap.13.42. and 25.30.

CHAP. XXV.

1 The virgins looking for the Bridegrome 13 We must watch 14 The talents deliuered vnto the seruants 24 The euill seruant. 30 After what sort the last iudgement shall be. 41 The cursed.

THen [1] the kingdom of heauen shalbe likened vnto ten virgines, which tooke their lampes and [a] went forth to meete the bridegrome.

2 And fiue of them were wise, and fiue foolish.

1 We must desire strength at Gods hand, wh ch may serue vs as a torch while we walke through this darknesse, to bring vs to our desired ende: otherwise if wee become slouthfull and negligent as weary of our paines and trauell, we shall be shut out of the doores.

[a] The pompe of brideales was woont for the most part to bee kept in the night season, and that by damsels.

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all b slumbred and slept.

6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meet him.

7 Then all those virgins arose and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, *Not so*, lest there will not be ynough for vs and you: but goe ye rather to them that sell, & buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 ✠ Watch therefore: for ye know neither the day, nor ‡ houre, when the Sonne of mã wil come.

14 ✠ [2] For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his own c ability, and straightway went from home.

16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also he that *receiued* two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master sayd vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I wil make thee ruler ouer much: d enter into thy masters ioy.

22 Also hee that had receiued two talents, came, and sayd, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents more.

23 His master said vnto him, It is well done good seruant, and faithful, Thou hast bene faithfull in little, I wil make thee ruler ouer much: enter mto thy masters ioy.

24 Then hee that had receiued the one talent, came, and sayd, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went, & hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruant, and slothful, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therfore to haue put my money to the e exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and gine it vnto him which hath ten talents.

29 ✠ For vnto euery man that hath, it shall be giuen, and he shal haue abundance, and from him that hath not, euen that hee hath shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter ✠ darknesse: there shal be weeping and gnashing of teeth.

31 ¶ [3] And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory,

32 And before him shall be gathered all nations, and he shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goats on the left.

34 Then shal the king say to them on his right hand, Come ye f blessed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 ∴ For I was an hungred, and yee gaue mee meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

36 *I was* naked, and yee clothed mee: I was ✱ sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the King shall answere, and say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say to them on the left hand, ✱ Depart from me ye cursed, into euerlasting fire, which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and yee tooke me not in vnto you: *I was* naked, and yee clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shal he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these shall go into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anoynted. 15 Iudas selleth him. 26 The institution of the supper. 34 and 36 Peters deniall. Christ is heauie. 47 Hee is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

AND ✠ [1] it came to passe, when Iesus had finished all these sayings, hee sayd vnto his disciples,

2 [2] Ye know that after two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

3 ✠ Then assembled together ‡ chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

4 And

b Their eyes being heauie with sleepe.

✠ *Chap. 24.42. marke 13.35.*

✠ *Luke 19.12,13.*

2 Christ witnesseth, that there shal be a long time betweene his departure to his Father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him, but also of his houshold seruants, which haue not through slothfulnesse imployed those gifts which he bestowed vpon them.

c According to the wisedome and skill in dealing, which was giuen them.

d Come, & receiue the fruite of my goodnesse: now the Lords ioy is doubled, Iohn 15.11. that my ioy may remaine in you, and your ioy be fulfilled.

e Table mates which haue their shop bulkes or tables set abroad, where they let out money to vsurie.

✠ *Chap. 13.30. marke 4.25. Luke 8.18. and 19.26.*

✠ *Chap. 8.12. and 22.13.*

3 A lively setting forth of the euerlasting iudgement which is to come.

f Blessed and happy, vpon whom my Father hath most abundantly bestowed his benefits.

∴ *Esa. 58.7. ezech. 18.7.*

✱ *Ecclus. 7.35.*

✱ *Psal. 68. chap. 7.23. luke 13.27.*

✠ *Dan. 12.2. iohn 5.29.*

✠ *Marke 14.1. luke 22.1.*

1 Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam by his obedience.

2 God himselfe and not men, appointed the time that Christ should bee crucified in.

John 11.47.

4 And consulted together that they might take Iesus by subtilty, and kill him.

5 But they sayd, Not on the [a] feast *day*, lest any vprore be among the people.

6 ¶ ✠ [3] And when Iesus was in Bethania, in the house of Simon the leper,

7 [b] There came vnto him a woman, which had a [c] boxe of very costly oyntment, and powred it on his head, as he sate at the table.

8 And when his [d] disciples sawe it, they had indignation, saying, What needeth this [e] waste?

9 For this ointment might haue bene sold for much, and bene giuen to the poore.

10 ¶ And Iesus knowing it, sayd vnto them, Why trouble yee this woman? for shee hath wrought a good worke vpon me.

11 ✠ [5] For yee haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For [f] in that she powred this ointment on my body, she did it to burie me.

13 Verely I say vnto you, wheresoeuer this Gospel shalbe preached throughout al the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ¶ ∴ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie *pieces* of siluer?

16 And from that time, he sought opportunitie to betray him.

17 ¶ ✱ [6] Now [g] on the first *day* of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that wee prepare for thee to eat the Passeouer?

18 And he sayd, Goe ye into the citie to such a man, and say to him, The Master saith, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen charge, and made ready the Passeouer.

20 ✱ So when the euen was come, hee [h] sate downe with the twelue.

21 And as they did eat, he sayd, * Verely, I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And hee answered and sayd, ✠ Hee that [i] dippeth his hand with mee in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo *be* to that man, by whom the Sonne of man is betrayed: it had bene good forthat man, if he had neuer bene borne.

25 Then Iudas [k] which betrayed him, answered, and sayd, Is it I, master? He sayd vnto him, Thou hast sayd it.

26 ¶ [7] ✠ And as they did eate, Iesus tooke the bread, and when he had [l] blessed, he brake it, and gaue it to his disciples, and sayd, Take, eate: [m] this is my body.

27 Also he tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye [n] all of it.

28 [o] For this is my blood of the [p] new Testament that is shed for many, for the remission of sinnes.

29 I say vnto you that I wil not drinke henceforth of this fruit of the vine vntil that day, when I shal drinke it new with you in my Fathers kingdome.

30 And when they had sung [q] a Psalme, they went out into the mount of Oliues.

31 ¶ [8] ✠ Then sayd Iesus vnto them, All yee shall be offended by me this night: for it is written, I ∴ wil smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But ✱ after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and sayd vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 ✱ Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter sayd vnto him, Though I should die with thee, I will in no case denie thee. Likewise also said all the disciples.

36 ¶ * [9] Then went Iesus with them into a place which is called Gethsemane, and sayd vnto his disciples, Sit yee here, while I goe and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, and [r] grieuously troubled.

38 [10] Then sayd Iesus vnto them, My soule is very heauie, *euen* vnto the death: tarie yee here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, [s] let this [t] cup passe from mee: neuertheless, not as I will, but as thou wilt.

40 [11] After, hee came vnto the disciples, and found them asleepe, and said to Peter, What, could ye not watch with me one houre?

a By this word Feast, is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might do no maner of worke therein, though the whole company of the Sanhedrim determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffred at that time, to the ende that all the people of Israel might be witnesses of his euerlasting sacrifice.

✠ Marke 14.3. iohn 11.2.

3 By this sudden worke of a sinfull woman, Christ giueth the ghests to vnderstand of his death, and buriall which was nigh: the sauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh occasion hereby to accomplish his wicked purpose and counsell.

4 For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.

5 These boxes were of alabaster, which in olde time men made hollow to put in ointments: for some wise, that alabaster keepeth ointment without corruption, Plinie, booke 13. Chap. 1.

6 This is a figure called Synecdoche: for it is sayd but of Iudas, that he was moued thereat, Iohn 12.4.

*7 Vnprofitable spending. 4 Wee ought not rashly to condemne that which is not vnderstood, but to be ready to ioyne with the Lord in all his works, and to be ready to giue a reason of our hope, Deuter. 15.11. 5 Christ, who was once anoynted in his owne person, must alwayes be anoynted in the poore. f In that she powred this oyntment vpon my body, she did it to burie me. ∴ Marke 14.10. ✱ Marke 14.12. Luke 22.7. 6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome of the Iewes, and therewithall shewe h that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall gouerne them. g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue bene the fifteenth, but because this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread. ✠ Luke 22.14. h Because the Lawe appointed them to bee shod, and haue their staues in their handes, as though they were in haste, thereby it is to bee gathered, that they sate not downe when they did eate the Passeouer, but stood, for otherwise when they went to meate, they put off their shooes: therefore hee speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnly done. * Marke 14.18. iohn 13. 21. ✠ Psalm. 41. 9. i That is to say, whome I vouchsafe to come to my table, alluding to the place, Psal. 41.10. which is not so to bee vnderstood, as though at the selfe same instant that the Lord spake these wordes, Iudas had had his hand in the dish (for that had bene an vndoubted token) but it is meant of his sitting and eating with him.*

k Whose head was about nothing else but to betray him. 7 Christ minding forthwith to fulfill the promises of the old couenant, instituteth a new couenant with new signes.

✠ 1. Cor. 11.24.

l Marke saith, Had giuen thankes: and therefore blessing is not a consecrating, with a conturing kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and layd forth that frith may find what to lay holdon, both in the word & in the elements.

m This is a figuratiue speech, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: & yet notwithstanding it is so a figuratiue and changed kind of speech, that the faithfull do receiue Christ indeed with all his gifts (though by a spirituall mean) and become one with him.

n Therefore they which tooke away the cup from the people, did against Christ his institution.

o To wit, this cup or wine, is my blood sacramentally, as Luke 22.20.

*p Or, couenant, that is to say, whereby the new league and couenant is made, for in making of leagues, they vsed powring of wine, and shedding of blood. q When they had made an ende of their solemne singing, which some thinke was six Psalmes, beginning at the 112. to the 117. 8 Christ being more carefull of his disciples then of himselfe, forewarneth them of their slight, and putteth them in better comfort. ✠ Marke 14.27 iohn 16.32. and 18 8. ∴ Zach. 13.7. ✱ Marke 14.28. and 16.7. ✠ John 13.38. marke 14.30. * Luke 22.39. 9 Christ having regard to the weakenesse of his disciples, leaning all the rest in safetie, taketh with him but three to bee witnesses of his anguish, and goeth of purpose into the place appointed to betray him in. r The word which hee vseth, signifieth great sorow, and marueilous and deadly griefe: which thing, as it betokeneth the truetb of mans nature, which shuneth death as a thing that entred in against nature, so it sheweth that though Christ were voyde of sinne, yet hee sufferedd this horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which hee reuenged and punished in his person. 10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking God, is forsaken of his owne: he hath a terrible conflict with the horror and feare of the curse of God: out of which hee escaping a conqueror, causeth vs not to bee afraid any more of death. s Let it passe mee, and not touch mee. t That is, which is at hand, and is offered and prepared for mee: a kinde of speech which the Hebrewes vse, for the wrath of God, and the punishment hee sendeth. above, Chap. 20. 22. 11 An example of the carelessnesse of man.*

41 Watch, and pray, that yee enter not into tentation: the spirit indeed is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And hee came and found them asleepe againe, for their eyes were heauy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and sayd vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [12] Rise, let vs go: behold, he is at hand that betrayeth me.

47 ✠ And while he yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swords and staues, [u] from the hie Priests and Elders of the people.

48 Now he that betrayed him had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 [13] Then Iesus sayde vnto him, [x] Friend, wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And behold, one of them, which were with Iesus, stretched out *his* hand, and drew his sword, and stroke a seruant of the hie Priest, and smote off his eare.

52 [14] Then sayd Iesus vnto him, Put vp thy sword into his place: ✠ for all that [y] take the sword, shall perish with the sword.

53 [15] Either thinkest thou, that I cannot now pray to my Father, and hee will giue me moe then twelue legions of Angels?

54 [z] How then should the ∴ Scriptures be fulfilled, *which say*, that it must be so?

55 The same houre sayd Iesus to the multitude, Yee be come out as *it were* against a thiefe, with swords and staues to take mee: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✱ Then all the disciples forsooke him, and fled.

57 ¶ ✱ [16] And they tooke Iesus, and led him to [a] Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priests [b] hall, and went in and sate with the seruants to see the end.

59 Nowe * the chiefe Priests and the Elders, and all the whole Council sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And sayd, This man sayde, ✠ I can destroy the Temple of God, and builde it in three dayes.

62 Then the chiefe Priest arose, and sayd to him, Answerest thou nothing? [c] What is the matter that these men witnesse against thee?

63 But Iesus helde his peace. Then the chiefe Priest answered, and sayd to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, *or no.*

64 ✠ Iesus sayd to him, Thou hast sayd it: neuertheleſse I say vnto you, [d] Hereafter shall ye see the Sonne of man sitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, He hath blasphemed, What haue we any more neede of witnesses? behold, now yee haue heard his blasphemie.

66 What thinke ye? They answered, and sayd, He is guiltie of death.

67 ✠ Then spat they in his face, and bussetted him, and other smote him with rods,

68 Saying, Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ ∴ [17] Peter sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another *maide* saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began hee to [i] curse *himselfe*, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Iesus, which had said vnto him, Before the cocke crowe thou shalt denie me thrise. So hee went out, and wept bitterly.

12 Christ offreth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilful fall of man.
✠ *Mark.14.43. Luke 22.47 John. 18.3.*
u *Sent from the hie Priests.*
13 Christ is taken, that we might be deliuered.
x *Christ reprehendeth Iudas taunting-ly, and rebuketh him sharply, for bee knew wellenough for what cause he came.*
14 Our vocation must be the rule of our zeale.
✠ *Gene.9.6. reue. 13.10.*
y *They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not called to it.*
15 Christ was taken, because hee was willing to be taken.
z *By this questioning, he answereth a sile obiection, for they might haue asked him, why he did not in this his great extremity of danger, call to his Father for aid: but to this he answereth by a question.*
∴ *Isa.35.10.*
✱ *Verse 31.*
✠ *Mark.14.53. Luke 22 54. John 18.14.*
16 Christ being innocent is condemned of the high Priest for that wickednes whereof we are guiltie.
a *From Annas to Caiaphas, before whom the multitude was assembled, John 18.13.*
b *The word here vsed, signifieth properly an open large roome before an house, as we see in Kings palaces and noble mens houses: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house it selfe.*
* *Marke 14.55.*
✠ *Iohn 2 19.*
c *How commeth it to passe that these men witnesse against thee?*

64 ✠ *Thou hast sayd it.* d *Thou and thy fellowes shall see my glorious comming from the aire.*
e *Sitting with God in like and equall honour as the right hand of his power, that is, in great power: for the right hand signifieth among the Hebrewes that that is mighty and of great power.*
f *Cloudes of heauen, Looke after, Chap.24.30.*
g *The was as a sinfull matter among the Iewes: for so were they bound to doe, when they heard any speeche to blaspheme God, and it was a tradition of their Talmud in the booke of the Magistrates, in the title of the foure kindes of death.*
∴ *Esai.50.6.*
✱ *Marke 14.61. Luke 22 55. John 18.29.*
17 Peter by the wonderfull prouidence of God appointed to be a witnes of all this thing, is preferred to the example of singular constancie, by the experience of his owne incredulitie. h *That is, without the place where the Bishop sate, but not without the house, for after ward hee went from thence into the porch.* i *Hee swore and cursed himselfe.*

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 17 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thornes. 34 Hee is crucified, 40 Reuiled. 50 He giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

WHen the ✱ morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie *pieces* of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they sayd, What is that to vs? see thou to it.

5 And when he had cast downe the siluer *pieces* in the Temple, he [a] departed, and went, ✱ and hanged himselfe.

6 And the chiefe Priestes tooke the siluer *pieces*, and sayd, It is not lawfull for vs to put them into the [b] treasure, because it is the price [c] of blood.

7 And they tooke counsell, and bought with them a potters field for the buriall of [d] strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken by

✱ *Mar.15.1. Luke 22.66. John 18.28.*
1 An example of the horrible iudgement of God as well against them which sell Christ, as against them which buy Christ.
a *Out of mens sights.*
✱ *Acts 1.18.*
b *The treasure of the Temple.*
c *Of life and death.*
d *Strangers and ghests, whom the Iewes couldnot abide to be interred vnto, yet not after they were dead.*
* *Acts 1.19.*

by e Ieremias the Prophet, saying, ✠ f And they tooke thirty siluer *pieces*, the price of him that was valued, whō *they* of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ [2] ✠ And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou that King of the Iewes? Iesus sayde vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the gouernour marueiled greatly.

15 [3] Now at ỳ feast the gouernour was woont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate sayd vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the judgement seat, his wife sent to him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 ∴ But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and sayde vnto them, Whether of the twaine wil ye that I let loose vnto you? And they sayd, Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they crieu the more, saying, Let him be crucified.

24 [4] When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and g washed his hands before the multitude, saying, I am innocent of the h blood of this iust man: looke you to it.

25 Then answered all the people, & said, i His blood *be* on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ ✠ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 [5] And they stripped him, and k put about him a l skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 ✠ And as they came out, they found a man of Cyrene, named Simon: him they m compelled to beare his crosse.

33 ✠ [6] And whē they came vnto ỳ place called Golgotha (ỳ is to say, the place of *dead mens* sculs)

34 [7] They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 ¶ [8] And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, ✠ They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ [9] They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ [10] And there were two thieues crucified w̄ him, one on the right hand, & another on the left.

39 [11] And they that passed by, reuiled him, wagging their heads,

40 And saying, ∴ Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saued others, *but* hee cannot saue himselfe: if he be the king of Israel, let him now come downe from the crosse, & we wil beleeue in him.

43 ✠ Hee trusted in God, let him deliuer him now, if hee will haue him: for hee sayd, I am the Sonne of God.

44 The selfe same thing also the n thieues which were crucified with him, cast in his teeth.

45 [12] Now fro ō the sixt houre was there darkenesse euer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cried w̄ a loud voice, saying, ✠ Eli, Eli, lama sabachthani? ỳ is, My God, my God, why hast thou o forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth p Elias.

48 And straightway one of them ranne, and tooke q a spunge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other sayd, Let bee: let vs see if Elias will come and saue him.

50 [13] Then Iesus cryed againe with a loude voyce, and yeelded vp the ghost.

51 [14] And behold, ✠ the q vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, & the stones were clouen.

52 And the r graues did open themselues, and many bodies of the Saints, which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy city, and appeared vnto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre oft, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and

e Looking this prophecie is read in Zach. 11.12. it can not be denied, but Iuuenius name crept into the text, either through the Printers fault, or by some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being ion, the other zon, which are not much vnlike: but in the Syrian text the Prophets name is not set downe at all.

✠ Zach. 11.12.

f The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.

g Christ holdeth his peace when he is accused, that we may not be accustomed to acknowledging our guiltines, & therewithall his owne innocency.

✠ Mark. 15.2. luk. 23.3. iohn 18.33.

h Christ is first quitted of the same Iudge, before he be condemned, that we might see how he was died for the vnust.

i Mark. 15.11. luke 23.18. iohn 18.40. act. 3.14.

4 Christ being quit by the testimony of the Iudge himselfe, is notwithstanding condemned by the same, to quit vs before God.

k It was a maner in olde time, when any man was married, and in other slaughters, to wash their hands in water, to declare themselues guiltlesse.

l Of the murther, as Iohn saw kinde of touch.

5 If there be any offence committed in saying him, let vs and our posterities suffer for it.

✠ Mark. 15.16. iohn 19.2.

3 Christ suffereth that reproches which was due to our sinnes, notwithstanding in the meane time by the secret prouidence of God, he is intitled king by them which did him that reproch.

4 They cast a cloke about him, and wrapped it about him, for it lacked sleeues. l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these prophane and malepert saucy souldiers clad Iesus in this aray, to mocke him withall, who maintained a true King. ✠ Marke 15.21. luke 23.26.

m They compelled Simon to beare his burden some crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, and was not able to beare his crosse thorow: for Iohn writeth that he did beare the crosse, to wit, at the beginning.

✠ Marke 15.22. iohn 19.17.

6 He is led out of the citie, that we may be brought into the heauenly kingdome.

7 Christ found no comfort any where, that in him we might be filled with all comforts.

8 Hee is made a curse, that in him we may be blessed: he is spoiled of his garments, that we might be inriched by his nakednesse.

✠ Psal. 22.18. marke 15.24.

9 He is pronounced the true Messias, even of them of whom he is rejected.

10 Christ began then to iudge the world, when after his iudgement he hung betwixt two theeues.

11 To make full satisfaction for vs, Christ suffereth and ouercommeth, not only the torments of the body, but also the most horrible torments of the minde.

∴ Iohn 2.19.

✠ Psal. 22.9.

n This is spoken by the figure Synecdoche, for there was but one of thē that did reuile him.

12 Heauen it selfe is darkened for very horrou, & Iesus crieth out from the depth of hell, & in the meane while he is mocked.

✠ Psal. 22.1.

o To wit, in this miserie: and this crying out is proper to his humanitie, which notwithstanding was voide of sinne, but yet felt the wrath of God, which is due to our sinnes.

p They allude to Elias name, not for want of vnderstanding the tongue, but of a profane impudency and sawcinesse, and hee repeated those words, to the end that this better harping vpon the name might be vnderstood. q Psal 69.22.

13 Christ after he had ouercome other enemies, at long p pronoketh and setteth vpon death itselfe. 14 Christ, when hee is dead, sheweth himselfe to be God almighty, euen his enemies confessing the same ✠ 2 Chro. 3.14. q Which diuided the holiest of all. r That is to say, the stones claue in sunder, and the graues did open themselues, to shew by this token, that death was ouercome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

Marie

Marie the mother of Iames, and Ioses, and the mother of Zebedeus sonnes.

37 ¶ [25] ✠ And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked ye body of Iesus. Then Pilate cõmanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre.

62 ¶ [16] Now the next day that followed the Preparation *of the Sabbath*, the high Priests and Pharises assembled to Pilate,

63 And sayd, Sir, we remember that that deceiuer said, while hee was yet aliue, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate sayde vnto them, Yee haue a [f] watch: goe, and make it sure, as ye know.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 9 The women see Christ. 18 He sendeth his Apostles to preach.

NOw ✠ in [1] the [a] end of the Sabbath, when the first *day* of the weeke [b] began to dawne, Marie Magdalene, and the other Marie, came to see the sepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his [c] countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare [d] ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for hee is risen, as he sayd: come, see the place where the Lord was layd,

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galile: there ye shall see him: loe, I haue tolde you.

8 So they departed quickely from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 [2] And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afrayd. Goe, *and* tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ [3] Now when they were gone, beholde, some of the watch came into the city, and shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter [e] come before the gouernour to be heard, we will perswade him, and so vse the matter that you shall not neede to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ [4] Then [g] eleuen disciples went into Galile, into a mountaine, where Iesus had appointed the.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, ✠ All power is giuẽ vnto me, in heauen & in earth.

19 ✠ [5] Goe therefore, and teach all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue al things, whatsoeuer I haue commanded you: and lo, ∴ I am with you [g] alway, vntill the end of the world. Amen.

15 Christ is buried, not priuily or by stealth, but by the gouernours consent by a famous man in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death. ✠ Marke 15.42 luke 23.50. iohn 19.38.

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

f The souldiers of the garison, which were appointed to keepe the temple.

✠ Marke 16.5. iohn 20 11.

1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

a At the going out of the Sabbath, that is, about day breake, after the Romanes count, which reckon the naturall day from the sun rising to the next sun rising: and not as the Hebrewes, which count from euening to euening. b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which wee now call Sunday, or the Lords day. c The beame of his eyes, and by the figure Synecdoche, for the countenance.

d The word (feare) is spoken with force to confirme the women, now that the souldiers were afrayd.

2 Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that he hath not forgotten them.

3 The more the sunne shineth, the more are the wicked blinded.

e For it was to be feared, that it would be brought to the gouernours eares.

4 Christ appeareth also to his Disciples, whom he make h Apostles.

✠ Heb. 2. chap. 11.27 iohn 17.2. ✠ Marke 16.15.

5 The summe of the Apostleship is the publishing of the doctrine vttered of Christ throwout all the world, and the ministring of the Sacraments: the efficacie of which things hangeth not of the ministers, but of the Lord.

f Calling vpon the name of the Father, the Sonne, and the holy Ghost.

∴ Iohn 14.16.

g For euer: and this place is meant of the manner of the presence of his spirit, by means whereof he maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparell and meate. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospel, 21 and 39 he teacheth in the Synagogues. 23 He healeth one that had a deuil. 29 Peters mother in law. 32 Many diseased persons. 40 The leper.

THe beginning of the Gospel of Iesus Christ, the Sonne of God:

2 [1] As it is written in the [a] Prophets, ✠ Behold, [b] I send my messenger [c] before thy face, which shall prepare thy way before thee.

3 ✠ The voice of him that crieth in the wilderness, [a], Prepare the way of the Lord: make his paths straight.

4 [2] ∴ Iohn did baptize in the wilderness, and preach the [d] baptisme of amendment of life, for remission of sinnes.

5 And all the country of Iudea, & they of Hierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 ✠ Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loines: and he did eate ✠ locusts and wilde hony,

7 ∴ [3] And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to [e] stoupe downe, and vnloose.

8 Trueth it is, I haue [f] baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ [4] And it came to passe in those dayes, that Iesus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 [5] And assoone as [g] he was come out of the water, *Iohn* saw the heauens clouẽ in twaine, and the holy Ghost descending vpon him like a doue.

1 Iohn goeth before Christ, as it was foretoken by the Prophets.

a This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachi and Esay.

✠ Malac. 3.1.

b The Prophet vseth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it. c A metaphore taken from the vsage of kings, which vse to haue vshers go before them. ✠ Isa. 40.3 luke 3.4 iohn 1.15. 2 The summe of Iohns doctrine, or rather Christs, is remission of sins & amendment of life. ∴ Mat. 3.1.

d The Iewes vsed many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptisme, amendment of life, & forgiuenesse of sinnes.

✠ Matth. 3.4. ✠ Leuit. 11.22. ∴ Mat. 3.11 luke 3.16 iohn 1.26 act. 1.5. and 2.4. and 11. 16. and 19.4.

3 Iohn and all ministers cast their eyes vpon Christ the Lord.

e The euangelist his meaning was to expresse the condition of the baptist seruant.

f He sheweth that all the force of baptisme proceedeth from Christ, who baptizeth within. ✠ Matth. 3 13. luke 3.21. iohn 1.32.

4 Christ doth consecrate our baptisme in himselfe 5 The vocation of Christ from heauen, as head of the Church. g Iohn that went downe into the water with christ.

11 Then

11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whom I am [h] well pleased.

12 ✠ [6] And immediatly the Spirit [i] drieth him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ ✠ [7] Now after that Iohn was committed *to prison*, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel:

16 ¶ ∴ [8] And as he walked by the sea of Galile, he saw Simon and Andrew his brother casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 [9] And when hee had gone a little further thence, hee saw Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So ✠ they entred into [k] Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, ✠ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in their Synagogue a man [l] in whom was an vncleane spirite, and hee cried out,

24 Saying, Ah, what haue we to do with thee, O [m] Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *euen* that [n] holy One of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit [o] tare him, and cried with a loud voyce, and came out of him.

27 And they were all amased, so that they demanded [p] one of another, saying, What thing is this? what new doctrine is this? for hee [q] commandeth euen the foule spirits with authority, and they obey him.

28 And immediatly his fame spread abroad throughout all the region [r] bordering on Galile.

29 ¶ * [11] And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the Sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and [s] suffred not the deuils to say that they knew him.

35 And in the morning very early before day, *Iesus* arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs go into the [t] next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✠ [12] And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayd to him, If thou wilt, thou canst make mee cleane.

41 And Iesus had compassion, and put foorth his hand, and touched him, and said to him, I wil: be thou cleane.

42 And assoone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a straight commandement, he sent him away forthwith,

44 [13] And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the [u] ✠ Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45 But when he was departed, ∴ hee began to tel many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from euery quarter.

CHAP II.

3 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The Disciples plucke the eares of corne. 26 The shewbread.

AFter ✠ [1] a *few* dayes, he entred into Capernaum againe, and it was noysed that hee was in the [a] house.

2 And anon many gathered together, insomuch, that the [b] places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they [c] let downe the [d] bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, he sayd to the sicke of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and [e] reasoning in their hearts,

7 Why doeth this man speake such blasphemies? ✠ who can forgiue sinnes, but God onely?

8 And immediatly, when Iesus perceiued in his spirit, that thus they reasoned with themselues, he sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgiue sinnes, he sayd vnto the sicke of the palsie,

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed,

[h] Luke Mat.3.17. [i] Mat.4.1. luke 4.1. John 2.18.
[i] Christ being tempted ouercometh.
[k] Here is no violent and forcible driuing out mean: but the diuine power cladde Christ (who hitherto tarried vntill this time as a priuate man) with a new purpose, and prepareth him to the ministerie that was at hand, and to his ministery.
[l] Mat.4.12. luke 4.14. John 4.13.
[m] After that Iohn is taken, Christ shewth himselfe boldly.
∴ Matth.4.18. luke 5.2.
[n] The calling of Simon & Andrew.
[o] The calling of Iames and Iohn.
✠ Matth.4.13. luke 4.31.
[p] From the citie Nazareth.
✠ Matth.7.28. luke 4.32.
[q] He preacheth that doctrine, by which alone Satan is driuen out of the world, which also he confirmeth by a miracle.
[l] Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirit.
[m] He was borne in Beth-lehem, but through the errour of the people he was called a Nazarean, because he was brought vp in Nazareth.
[n] He alludeth to that name that was written in the golden plate which the high Priest wore, Exod.28.36.
[o] Luke beneath, chap.9.20.
[p] As men amased.
[q] By his owne authoritie, or as a Lord.
[r] Not onely into Galile, but also into the countreys bordering vpon it.
* Matth.8.14. luke 4.38.
[s] By healing of diuers diseases, he shewth that he hath brought true life into the world.
[s] For it belongeth not to the deuils to preach the Gospel, Acts 16.18.

[t] Villages which were as cities.
✠ Matth.8.2. luke 5.12.
[u] By healing the lepros, he shewed that he came for this cause, to wipe out the sinnes of the world with his touching.
[u] He witnesseth that he was not moued with ambition, but with the onely desire of his Fathers glory, and loue toward poore sinners.
[u] All the posterity of Aaron might iudge of a leper.
✠ Leuit.14.4.
∴ Luke 5.15.

✠ Mat.9.1 lu.5.18.
[1] Christ sheweth by healing this man which was sicke of the palsie, that men recouer in him through faith onely, all their strength which they haue left.
[a] In the house where he vsed to remaine: for hee chose Capernaum to dwell in, and left Nazareth.
[b] Neither the house nor the entrie was able to hold them.
[c] They brake vp the vpper part of the house, which was plaine, & let downe the man that was sicke of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.
[d] The word signifieth the worst kind of bed, whereupon men vse to lay down themselues at noontide, & such other times to refresh themselues: we call it a couch.
[e] In their mindes disputing vpon that matter, on both sides.
✠ Iob 14.4. isa. 43.25.

bed, and went foorth before them all, in so much that they were allf amased, and glorified God, saying, We neuer saw such a thing.

13 ¶ [2] Then he went forth againe toward the sea, and all the people resorted vnto him, and hee caught them.

14 ✠ And as Iesus passed by, he saw [g] Leui *the sonne* of Alpheus sit at the receit of custome, and sayd vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples. for there were many that followed him.

16 And when the Scribes & Pharises saw him eat with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Nowe when Iesus heard it, hee sayd vnto them, The whole haue no neede of the Physician, but the sicke. ✠ I came not to call the righteous, but the sinners to repentance.

18 ∴ [3] And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloth in an olde garment: for else the new piece that filled it vp, taketh away *somewhat* from the old, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ ✠ [4] And it came to passe as hee went through the corne on the [h] Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And the Pharises sayd vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he sayd to them, Haue yee neuer read what ✠ Dauid did when hee had need, and was an hungred, *both* he, and they that were with him?

26 How he went into the house of God, in the dayes of [i] Abiathar the hie Priest, and did eat the Shewbread, which were not lawfull to eat, but for the * Priestes, and gaue also to them which were with him?

27 And hee sayd to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the [k] Sabbath.

CHAP. III.

1 The withered hand is healed. ✠6 The Pharisees consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdome diuided against it selfe. 29 Blasphemie against the holy Ghost. 33 Christs parents.

AND ✠ [1] he entred againe into the Synagogue, and there was a man which had a [2] withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

3 Then hee sayd vnto the man which had the withered hand, Arise: *stand forth* in the middes.

4 And hee sayd to them, Is it lawfull to doe a good deed on the Sabbath day, or to doe euill? to saue the [b] life, or to kill? But they held their peace.

5 Then he looked round about on them [c] angerly, mourning also for the [d] hardnesse of their hearts, and sayd to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 ¶ [2] And the Pharises departed, and straightway gathered a councill with the [e] Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude folowed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and [f] beyond Iordan: and they that dwelled about Tyrus & Sidon, when they had heard what great things he did, came vnto him in great number.

9 And hee commaunded his disciples, that a little ship should [g] waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they preassed vpon him to touch him, as many as had [h] plagues.

11 And when the [i] vncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

13 ¶ ✠ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 [3] And hee [k] appointed twelue, that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first *was* Simon, and he named Simon, Peter,

17 Then Iames *the sonne* of Zebedeus, & Iohn Iames brother (and surnamed them Boanerges, which is, The sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames *the sonne* of Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came [m] home.

20 And the multitude assembled again, so that they could not so much as eate bread.

21 [4] And when his [n] kinsefolkes heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

22 ¶ ✠ And the Scribes which came downe from Hierusalem, said, Hee hath Beelzebub, and through the prince of the deuils hee casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdom be diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if [o] Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 No

f Word for word, past themselues, or out of their wits.
2 The Gospel offendeth the proud, and saueth the humble.
✠ *Mat. 9. 9. luke 5. 27.*
g Matthewes other name.

✠ *1. Tim. 1. 13.*
∴ *Mat. 9. 14. luke 5. 33.*
3 The superstitious & hypocrites doe rashly put the summe of godlines in things indifferent, and are here for three causes reprehended: First, for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✠ *Mat. 12. 1. luke 6. 1.*
4 Secondarily, for that they make no difference between the lawes which God made concerning the same thing, and lawes that are made of things which are vtterly vnlawfull.
h Word for word, on the Sabbaths, that is, on the holy dayes.
✠ *1. Sam 21. 6.*
i 1. Sam. 21. 1. He is called Achimelech, and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names. Looke 1. Chro. 24. 6. 2. Sam. 8. 17. & 15. 29. 1. King. 2. 26. 2 King. 25. 18.
* *Exod. 29. 53. Leuit. 8. 31. and 24. 9.*
k Hath the Sabbath day in his power, and may rule as him listeth.

✠ *Matth. 12. 9. luke 6. 6.*
1 Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the moraill Lawe) before the moraill Law: whereas contrariwise, they should haue learned out of this the true vse of the ceremoniall Law.
a That is, vnprofitable and dead.

b A figurative speech, by the figure Synecdoche. For it is a kinde of speaking To saue the life, is as much, as to saue the man.
c Men, when they haue wrong done vnto them, are angry, but not without vice: but Christ is angry without vice, neither is he sory so much for the iniurie that is done to his own person, as for their wickednesse: and therefore he had pity vpon them, and for that cause he said to haue mourned.
d As though their hearts had beene so closed vp, & growne together, that neither some doctrine could preuaile no more with them.
2 The more the truth is kept vnder, the more it commeth out.
e Looke Mat. 22. 16.
f Which Iosephus calleth Sunis or rockie.
g Should always be ready for him.
h Diseases wherewith God stroue gainsaymen as it were with whips.
i In them whom they had entred into: or by the figure called Metonymia, for the which were vexed with vncleane spirits.
✠ *Chap 6. 7. mat. 10. 1. luke 9. 1.*
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k Chost & appointed out twelue to be familiar & conuersant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas called Iscariot.
m The disciples with Christ had okes to be of his traine and so liue with him, came home to his house, so he with him always after.
4 None are worse enemies of the Gospel, then they that least ought.
n Word for word, they that were of him, that is, his kinsfolkes: for the sayd were mad, were brought to their kinsfemen.
✠ *Mat. 9. 34 and 12. 24. luke 11. 15.*
o Satans imps at hand.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ ✠ 5 Verily I say vnto you, all sinnes shall bee forgiuen vnto the children of men, and blasphemies wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 p Because they sayd, Hee had an vncleane spirit.

31 ¶ ✠ Then came his q brethren and mother and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 6 And hee looked round about on them, which sate in compasse about him, and sayd, Behold, my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, my sister, and my mother.

CHAP. IIII.

4 The parable of the sower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, & then slept. 31 The graine of mustard seed. 38 Christ sleepeth in the ship.

AND ∴ he began againe to teach by the a sea, side, and there gathered vnto him a great multitude, so that hee entred into a ship, and sate b in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and said vnto them in his doctrine,

3 1 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the Sunne was vp, it was burnt vp, and because it had not root, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeelde fruite that sprung vp, and it grewe, and it brought forth, some thirtie fold, some sixtie fold, and some an hundreth fold.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when hee was c alone, they that were d about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the mystery of the kingdome of God: but vnto them that are e without, all things bee done in parables,

12 ✠ That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receiue the seede* by the ways side, in whom the word is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they which when they haue heard the word, straightways receiue it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time: *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares f of this world, and the ✠ deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seed in good ground, are they that heare the word, and receiue it, and bring foorth fruit: one *corne* thirtie, an other sixtie, and some an hundreth.

21 ¶ 2 Also hee sayd vnto them, ✠ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 ∴ For there is nothing hid, that shal not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3 And he sayd vnto them, Take heed what ye heare. ✠ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ✠ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ 4 Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground,

27 And g should sleepe, and rise vp night and day, and the seed should spring and grow vp, hee h not knowing how.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harueſt is come.

30 ¶ * 5 He sayd moreouer, Whereunto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a graine of mustard seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of the heauen may build vnder the shadow of it.

33 And ✠ with many such parables he preached the word vnto the, k as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee l expounded all things to his disciples apart.

35 ¶ ✠ Nowe the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the shippe, and there were also with him other little ships.

37 ✠ And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pil-low:

✠ Mat.18 31. luke 12.10. 1.Iohn 5.16.

5 They onely are without hope of salvation, which do maliciously oppugne Christ, whom they know.

p These are the words of the Scribes.

✠ Matth.12 46. Luke 8.19.

q Under the name brother, the Hebrews understand all that are of the same stocke and kinred.

6 The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshly.

✠ Matth.13.1. luke 8 4

a Beside of Tiberias.

b In a ship which was launched into the sea.

1 The selfe same doctrine of the Gospel is sowen every where, but it hath not like successe in deede through the fault of man, but yet by the iust indgement of God.

c Word for word, priuately.

d They that followed him at the heels.

e That is to say, to strangers, and such as are none of ours. 2.Kin.6.9 mar. 13.11.luke 9 10. Iohn 13.40. Acts 28 26. gen.12.8.

f Which pertaine to this life.

✠ 1.Tim.6.17.

2 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause the this, that the wickednesse of the world might be made manifest.

✠ Mat.5.15 luke 8.16 and 11.33.

∴ Matth 10.26. luke.8.17, and 12 2.

3 The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountiful wil God be toward vs.

✠ Matth.7.2. luke 6 38.

✠ Matth.13.12. and 25.29. luke 8. 18. and 19 26.

4 The Lord sowe-eth and reapeth after a maner vnknowen to men.

g That is when he hath done sowing, should passe the time both day and night, nothing doubting, but that the seede would spring which groweth both by day and night.

h It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and onely known by the fruit.

i By a certaine power which moueth it selfe.

✠ Matth.13.31. luke 13.19.

5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

∴ Mat 8 13,34.

k According to the capacitie of the hearers.

l Word for word, Loosed, as you would say, read them the hard riddles.

✠ Matth.8 23. luke 8.22.

6 They tha sailewit Christ, although he seeme to sleepe neue so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaked.

low: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee arose vp, and rebuked the winde, and sayde vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he sayd vnto them, [m] Why are yee so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him!

CHAP. V.

2 One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A Legion of deuils 13 entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleepe.

AND ✠ [1] they came ouer to the other side of the sea into the countrey of the [a] Gadarens.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man [b] which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Because that when hee was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus afarre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayde, What haue I to doe with thee, Iesus the Sonne of the most High God? I [c] will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name *is* Legion: for wee are many.

10 And hee [d] prayed him instantly, that hee would not send them away out of the countrey.

11 Now there was there in the [e] mountaines a great heard of swine feeding.

12 And al the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out and entred into the swine, and the heard ranne headlong from the high banke into the [f] sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineheards fled, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuil, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuil, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and shewe them what great things the Lorde hath done vnto thee, and *howe* hee hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done to him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was neere vnto the sea,

22 ✠ And [g] beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My litle daughter lieth at point of death: *I pray thee* that thou wouldest come and lay thine hands on her, that she may be healed and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ([2] And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

16 And had suffred many things of many Physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, shee came in the preasse behind, and touched his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dryed vp, and shee felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples sayd vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole trueth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the *same* ruler of the Synagogues house *certaine* which sayd, Thy daughter is dead: why diseasest thou the master any further?

36 [3] Assoone as Iesus heard that word spoken, he sayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffred no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and said vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 [4] And they laught him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them [h] that were with him, and entred in where the child lay,

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

43 And

m How commeth it to passe that you haue no faith?

✠ *Matth.8 28. Luke 8 26.*

1 Many haue the vertue of Christ in vsimitation, and yet they will not redeeme it with the losse of the least thing they haue.

a Looke Mat.8.30.

b Word for word, in an vncleane spirit: now they are said to be in the spirit, because the spirit holdeth them fast locked vp, and as it were bound.

c That is, assure me by an oath that thou wilt not vexe me.

d That deuil that played the messenger for his fellowes.

e This whole countrey is for the greater part of it very hilly: for the mountaines of Galaad reaue through it.

f Strabo in the sixtenth booke saith that in Gadaris there is a standing poole of very naughtie water, which if beasts taste of, they shead their haire, nailes, or hooues, & hornes.

✠ *Matth.9.18. Luke 8 41.*

g The whole company assembled not disorderly, but in euery Synagogue there were certaine men which gouerned the people.

2 Iesus being touched with true faith although it be but weake, doth heale vs by his vertue.

3 Fathers apprehend by faith the promises of life euen for their children.

4 Such as mocke and scorne Christ, are vnworthy to be witnesses of his goodnesse.

h The three disciples.

UMI

43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meate.

CHAP. VI.

2 Christ preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynt the sicke with oyle. 14 Herodes opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded. 29 buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 Hee feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

And ✠ [a] he departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and saide, From whence hath this man these things? and what wisedome is this that is giuẽ vnto him, that euen such [a] great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his [b] sisters here with vs? And they were offended in him.

4 And Iesus saide vnto them, A ✠ Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And he [d] could there doe no great workes, saue that he laid his hands vpon a few sicke folke, and healed *them*,

6 And he marueiled at their vnbeliefe. ∴ and went about by the townes on euery side, teaching.

7 ¶ ✱ [2] And hee called vnto him the twelue, and began to send them foorth two and two, and gaue them power ouer vncleane spirits,

8 3 And commaunded them that they should take nothing for *their* iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with ✱ [e] sandals, and that they should not put on [f] two coates.

10 And hee saide vnto them, Wheresoeuer yee shall enter into an house, [g] there abide till ye depart thence.

11 *4 And whosoeuer shall not receiue you, nor heare you, when ye depart thence, ✠ shake off the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, It shalbe easier for Sodome, or Gomorrha at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out many deuils: and they ✠ [h] anoynted many that were sicke, with oyle, and healed *them*.

14 ¶ ∴ 5 Then King Herod heard *of him* (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of [k] those Prophets.

16 ✠ So when Herod heard it, he said, It is Iohn whom [l] I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had maried her.

18 For Iohn said vnto Herod, ✠ It it not lawfull for thee to haue thy brothers wife.

19 Therfore Herodias [m] laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee *was* a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birthday made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter [o] of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King said vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 ∴ So [p] she went foorth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very sory: *yet* for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the [q] hangman, and gaue charge that his head should bee brought in. So he went and beheaded him in the prison,

27 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ ✱ And the Apostles gathered themselues together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 [6] And he saide vnto them, Come ye apart into the wildernesse, and rest a while: for there were many commers and goers, that they had not leasure to eate.

52 ✱ So they went by ship out of the way into a desart place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, & saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ✠ and he began to teach them many things.

35 ✠ And when the day was now farre spent, his disciples came to him, saying, This is a desart place, and now the day is farre passed.

36 Let them depart, that they may go into the countrey and townes aboet, and buy them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, [r] Shal we goe and buy [s] two hundreth penworth of bread, and giue them to eate?

✠ Matth. 13.54. Luke 4.16.

1 The fairblesse world doeth no whit at all diminish the vertue of Christ, but wittingly and willingly deniyeth it selfe of the efficacie of it, being offered vnto them.

a The word signifieth powers, or vertues, whereby are meeres those wonderfull workes that Christ did, which shewed and set forth the vertue and power of his Godhead to all the world, Mat. 7.22.

b After the maner of the Hebrewes, who by brothers and sisters, vnderstand all their kinsfolkes.

✠ Matth. 13.57. Luke 4.24. Iohn 4.44.

c Not onely that hath that honour which of right is due to him taken from him, but also mis spoken of, and misreported.

d That is, he would not: for we must needes haue faith, if we will receiue the workes of God.

∴ Matth. 4.23. Luke 13.22.

2 Chap. 3.14. Matth. 10.1. Luke 9.1.

3 The disciples are prepared to that generall Apostleship, by a peculiar sending forth.

4 Faithfull Pastours ought not to take their wages of, no not of those that are necessary for this life, if they may be an hinderance vnto them, bee it neuer so little. ✱ Acts 12.1.

e The word signifieth properly womens shoes.

f That is, they should take no change of garments with them, that they might bee lighter for this iourney, and make more speede.

g That is, change not your Innes in this short iourney. * Matth. 10.14. Luke 9.5.

h The Lord is a most feuere reuenger of his seruants. ✠ Acts 13.5 and 18.6.

✠ Iames 5.14.

h That oyle was a token and a signe of this marueilous vertue: and seeing that the gift of healing is ceased a good while since, the ceremonie which is yet reserued of same, is to no purpose.

∴ Matth. 14.1 Luke 9.7.

5 The Gospel confirmeth the godly, and vexeth the wicked.

i This word signifieth Powers, whereby is meant the power of working miracles.

k Of the old Prophets.

✠ Luke 3.19.

l Commanded to be beheaded.

✠ Luke 18.16. and 21.21.

m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare sentence pronounced against him, but the seed fell vpon stony places.

o Which the same Herodias had not by Herodes Antipas, but by Philip, and Josephus calleth her Salome.

∴ Matth. 14.8.

p For women vsed not to sit at table with men.

q The word signifieth one that beareth a dart, and the Kings gard was so called, because they did beare darts.

✱ Luke 9.10.

6 Such as follow Christ shall want nothing, no not in the wildernesse but shall haue abundance. And how wicked a thing is it, not to looke for this transitorie life at his handes, who giueth euerlasting life?

✱ Matth. 14.13. Luke 9.10.

* Matth. 9.36. and 14.14.

✠ Luke 9.11.

✠ Matth. 4.15.

r This is a kinde of demaund and wondering, not without a priuie mocke, which men do commonly vse, when beginning to be in a fume, they deny to doe any thing.

s Which is about twentie crownes which is fiue pounds.

✠ Matth.14.17. luke 9.13.iohn.6.9

38 ✠ Then hee said vnto them, How many loaues haue ye? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So hee commaunded them to make them all sit downe by [t] companies vpon the greene grasse.

40 Then they sate downe by [u] rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 [7] ¶ And straightway he caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent [x] them away, he departed into a mountaine to pray.

47 ✠ And when euen was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And he saw them troubled in rowing, (for the wind was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all saw him, and were sore afraid: but anon he talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the wind ceased, and they were [y] much more amased in themselues, and marueiled.

52 For they had not [z] considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ [∴] And they came oue, and went into the land of Gennesaret, and arriued.

54 [8] So when they were come out of the ship, straightway they knew him,

55 And ranne about through all that region round about, *and* began to cary hither & thither in couches all that were sicke, where they heard that he was.

56 And withersoeuer hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched [a] him, were made whole.

t Word for word, by bankets, after the maner of the Hebrewes, who haue no distributings, as Chapter 6. 7. Now he calleth the rowes of the sitters, bankets.

u The word signifieth, the beds in a garden, and its word for word, by beds and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.

7 The faithfull seruants of God after their little labour, are subiect to a great tempest, which Christ doeth so moderate being present in power, although absent in body, that hee bringeth them to an happie haue, at such time and by such meanes as they looked not for: A liuely image of the Church tossed to and fro in this world.

x His disciples.

✠ Matth.14.23. iohn 6.15.

y They were so farre from leaving to be amased, when they knew that it was no spirit, that they were much more astonished then euer they were before, when they saw the winde and the seas obey his commandement.

z Either they perceiued not, or had not well considered the miracle of the fiue loaues insomuch that that vertue of Christ was so lisse strange to them, the if they had not bene present at that miracle which was done but a little before. ∴ Marke 14.34. 8 Christ being reiected in his owne countrey, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their profite. a Or the hemme of the garment.

CHAP. VII.

2 *The Apostles are found fault with, for eating with vnwashen hands.* 4 *The Pharises traditions about washings. Hypocrites.* 8 *Mens tradions more set by then Gods.* 10 *Parents must be honoured.* 14 *The things that doe in deede defile a man.* 25 *The woman of Chanaue.* 32 *The deafe dumme man is healed.*

✠ Matth.15.2.

THen ✠ [1] gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they sawe some of his disciples [a] eate meate with [b] common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their hands oft, eate not, [c] holding the traditions of the Elders.

4 And *when they come* from the [d] market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, *as* the washing of cups, and [e] pots, and of brasen vessels, and of beds)

5 Then asked him the Pharises and Scribes, Why [f] walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 [2] Then hee answered and saide vnto them, Surely ✠ Esay hath prophesied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 [3] But they worship me in vaine, teaching *for* doctrines the commandements of men.

8 [4] For ye lay the Commandement of God apart, & obserue the tradition of men, *as* the washing of pots and of cups, and many other such like things ye doe.

9 [5] And he said vnto them, Well ye reiect the commaundement of God, that yee may obserue your owne tradition.

10 For Moses said, ✠ Honour thy father and thy mother: and ∴ Whosoeuer shall speake euil of father or mother, let him [g] die the death.

11 But yee say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by me, thou mayest haue profite, *he shall be free.*

12 So ye suffer him no more to doe any thing for his father or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

14 ✠ Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Doe yee not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, & goeth out into the draught which is the [h] purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

21 ✠ For from within, *euen* out of the heart of men proceed euill thoughts, adulteries, fornications, murthers,

22 Thefts, [i] couetousnesse, wickednesse, deceit, vncleannesse, a [k] wicked eye, backebiting, pride, foolishnesse.

23 All these euil things come from within, and defile a man.

1 None doe more resist the wisedome of God, then they that should be wiseft, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

a Word for word, eate bread: a kinde of speech which the Hebrewes vse, taking bread for all kinde of food.

b For the Pharises would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things, Matth.15.11,12.

c Obseruing diligently.

d That is to say, from ciuill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.

e By these words are vnderstood all kindes of vessels, which are appointed for our daily vse.

f Why liue they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of life.

2 Hypocrisie is alway ioyned with superstition, ✠ Isa 29.14.

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts.

4 The deuiles of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True Religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true Religion, although they seeme to haue taken deepe roote, shall be pluck vp.

✠ Exod 20.12. deut.5.16. ephes.6.2.

∴ Exod 11.17. levit 20.9. prou 20.20.

g Without hope of pardon, he shalbe put to death.

✠ Matth.15.10.

h For that that goeth into the draught, purgeth all meates.

✠ Gene.6.5. and 8.21.

i All kinde of crastinesse whereby men profite themselues by other mens losses.

k Cankered malice.

24 ¶ [6] ✠ And

24 ¶ ✠ [6] And from thence he arose, and went into the [l] borders of Tyrus and Sidon, and entred into an house, and woulde that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a [m] Greeke, a [n] Syrophenissian by nation) and shee besought him that hee would cast out the deuill out of her daughter.

27 But Iesus sayde vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto [o] whelpes.

28 Then shee answered, and sayde vnto him, [p] Trueth, Lord: yet in deed the whelpes eate vnder the table of the childrens crummes.

29 Then he sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, & her daughter lying on the bed.

31 ¶ [7] And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of [q] Decapolis.

32 And they brought vnto him one that was deafe and stambred in his speach, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and said vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

36 And he commanded them that they should tell no man: but howe much soeuer hee forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, ✠ Hee hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises 22 A blinde man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 Hee foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To be ashamed of Christ.

IN [r] those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

2 I haue compassion on the multitude, because they haue nowe continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would [s] faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wildernesse?

5 And hee asked them, How many loaues haue ye? And they sayd, Seuen.

6 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaues, and gaue thankes, brake *them*, and gaue to his disciples to set before *them*, and they did set *them* before the people.

7 They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before *them*.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten were about foure thousand) so he sent them away.

10 ¶ ✠ And anon hee entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 ✠ [t] And the Pharises [b] came foorth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee [c] sighed deepely in his spirit, and sayd, Why doeth this generation seeke a signe? Verily I say vnto you, [d] a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ ∴ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 [2] And he charged them, saying, Take heede and beware of the leauen of the Pharises, and of the leauen of Herod.

16 [3] And they reasoned among themselues, saying, *It is* because we haue no bread.

17 And when Iesus knew it, he said vnto them, Why reason you *thus*, because yee haue no bread? perceiue ye not yet, neither vnderstand? haue yee your hearts yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ✠ When I brake the fiue loaues among fiue thousand, how many baskets full of broken meat tooke ye vp? They said vnto him, Twelue.

20 And when *I brake* seuen among foure thousand, how many baskets of the leauings of broken meat tooke ye vp? And they said, Seuen.

21 Then hee sayd vnto them, [e] How *is it* that ye vnderstand not?

22 [4] And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I [f] see men: for I see them walking like trees.

25 After that, hee put his hands againe vpon his eyes, and made him [g] looke againe. And hee was restored to his sight, and saw euery man afarre off clearely.

26 [5] And he sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ ✠ [6] And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, *Some say*, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say yee that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 [7] And he sharpely charged them, that concerning him they should tell no man.

✠ *Matth.* 15.21.
l That which the proud doe reiect when it is offred vnto them, that same doe the modest and humble sinners as it were violently wring out.
l Into the vtermost coasts of Palestina, which were next to Tyrus and Sidon.
m By profession, prophane.
n Neighbour or nere to Damascus.
o Hee vseth this word Whelpes rather then the word Dogs, that he may frame to speake more courteiously.
p As if she said, it is as thou sayest Lord, for it is enough for the whelpes if they can but gather vp the crummes that are vnder the table: therefore I craue the crummes, and not the childrens bread.
q As the Father created vs to this life in the beginning in his onely Sonne, so doth he also in him alone renue vs vnto eternall life.
q It was a little countrey, and so called of ten cuiates, which the foure governments doe run betweene and compasse, Plinie, booke 3 chap 8.
✠ Gen. v. 31. acts 39 21.

r Matth. 15.32.

s Word for word, they will fall in sunder or be dissolued, for when men fall in a swound, their sinewes fall one from another.

✠ *Matth.* 15.39.
✠ *Matth.* 16.1.
t The stubborne enemies of the doctrine of the Gospel, giuing no credit to the miracles already done require new: but Christ being angry with them, doth vtterly forsake them.
b A common kind of speach, which the Hebrewes vse, whereby is meant that the Pharises went from their houses of purpose, to encounter with him.
c These sighs came euen from his heart root, for the Lord was verymuch moued with these mens so great infidelitie.
d Word for word, If a signe be giuen: It is a cutted kinde of speech very common among the Hebrewes: wherein some such words as these must be vnderstood, Let me be taken for a lyar, or some such like. And when they speake out the whole, they say, The Lord doe thus & thus by me.
∴ *Mat.* 16.5.
2 We must specially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie.
3 They that haue their minds fixed on earthly things, are vtterly blind in heauenly things, although they be neuer so plainly set foorth vnto them.
✠ *Iohn* 6 11.
e How commeth it to passe, that you vnderstand not these things which are so plaine and euident?
4 A true image of our regeneration, which Christ separating vs from the world, worketh and accomplisheth by little and little in vs.
f He perceiued some mouing of men, which he could not discerne their bodies.
g He commanded him againe, to trie in deede, whether he could see well or no.
5 Christ will not haue his miracles to bee separated from his doctrine.
✠ *Matth.* 16 13. *Luke* 9.18.
6 Many praise Christ, which yet notwithstanding spoile him of his praise.
7 Christ hath appointed his times to the preaching of the Gospel: and therefore here deferreth it to a more commodious time, least sodden haste should rather hinder then further the mysterie of his comming.

31 [8] Then hee began to teach them that the sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 ✠ And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then hee turned backe and looked on his disciples, and rebuked Peter, saying, Get thee behind mee, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ [10] And hee called the people vnto him with his disciples, and said vnto them, ✠ Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will ✠ saue his life, shal lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it.

36 [11] For what shal it profit a man though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 ✠ For whosoeuer shall be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Christ transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt, Peace.

AND ✠ hee sayd vnto them, Verily I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

2 ✠ [1] And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, and his shape was changed before them.

3 And his raiment did [b] shine, *and was* very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knewe not what hee sayd: for they were [c] afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, * This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus only with them.

9 [2] ✠ And as they came down from the mountaine, hee charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they [d] kept that matter to themselues, and [e] demanded one of another, what the rising from the dead againe should meane.

11 [3] Also they asked him, saying, Why say the Scribes, that ✠ Elias must first come?

12 And he answered, and said vnto them, Elias verily shall first come, and restore all things: and ✠ as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ ✠ [4] And when hee came to *his* disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the company answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer hee taketh him, he [f] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast them out, and they could not.

19 Then he answered him, & said, O faithles generation, how long now shal I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and assoon as the spirit [g] saw him, hee tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it since he hath beene thus? And he said, Of a child.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleeue it, [h] all things are possible to him that beleeueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeue: helpe my vnbeliefe.

25 When Iesus saw that the people came running together, he rebuked [i] vncleane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, & enter no more into him.

26 [5] Then *the spirit* cried, and rent him sore, and came out, and he was as one dead, in so much that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 [6] And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kind can by no other means come forth, but by prayer & fasting.

30 ¶ ✠ And they departed thence, and [i] went together through Galile, and hee would not that any should haue knowen it.

31 [7] For he taught his disciples, and said vnto them, The Sonne of man shall bee deliuered into the hands of men, & they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstoode not that saying, and were afraid to aske him.

33 ✠ [8] After, he came to Capernaum: and when he was in the [k] house, hee asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who *should* bee the chiefest.

35 And hee sate downe and called the twelue, and sayd to them, If any man desire to be first, the same

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✠ Mat. 16.28. luke 9.27.

a When he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.

✠ Mat. 17.1. luke 9.28.

1 The heauenly glory of Christ, which should within a short space be abased vpon the crosse is anouched by visible signes, by the presence and talke of Elias and Moses, and by the voice of the Father himselfe, before three of his disciples which are witnesses against whom lieth no exception.

b Did sparkle as it were.

c They were beside themselues for feare.

* Mat. 3.17 and 17.5. chap. 1.11.

2 The Lord hath appointed his times for the publishing of the Gospel.

✠ Mat. 17.9.

d Euen very hardly as it were.

e They questioned not together touching the generall resurrection which shalbe in the latter day, but they vnderstoode not what he meant by that which hee spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. ✠ Mal. 4.5.

✠ Esa. 53.4.

✠ Mat. 17.14. luke 9.38.

4 Christ shewth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.

f Vexeth him inwardly, as the rusty rusteth to dot.

g So soone as Iesus had looked vpon the boy that was brought vnto him, the deuill began to rage after his manner.

h There is nothing but Christ can and will doe it, for them that beleeue in him.

5 The neeter that the vertue of Christ is, the more outragiously doth Satan rage.

6 We haue neede of faith, and the force of prayer and fasting, to cast Satan out of his old possession.

✠ Mat. 17.22. luke 9.22.

i He and his disciples together.

7 Christ forewarneth vs with great diligence, to the ende, we should not be oppressed with sudden calamities, but the sourhfulnesse of man is wonderful.

✠ Mat 18 1. luke 9.46.

8 Onely humility doth exalt.

k Where he was wont to make his abode.

same shall be last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth me: and whosoeuer receiueth mee, receiueth not [l] mee, but him that sent me.

38 ¶ ✠ [9] Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ✠ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our part.

41 ∴ And whosoeuer shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ✠ [10] And whosoeuer shall offende one of these little ones, that beleeue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

45 ✠ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched,

44 * Where their [m] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

57 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their wormes dieth not, and the fire neuer goeth out.

49 [11] For euery man shal be [n] salted with fire: and ✠ euery sacrifice shall be salted with salt.

50 ✠ Salt is good: but if the salt be vnsauery, wherewith shal it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how he may possesse eternall life. 28 The Apostles forsooke all things for Christs sake. 33 Christ foreshewseth his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

AND ∴ he [a] arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And hee answered, and saide vnto them, What did ✠ Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 [1] Then Iesus answered and said vnto them, For the hardnesse of your heart hee wrote this [b] precept vnto you.

6 But at the beginning of the creation ✠ God made them male and female:

7 ✠ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ∴ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ✠ Whosoeuer shall put away his wife and marry another, committeth adulterie [c] against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ ✠ [2] Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus saw it, he was displeased, and saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a litle child, he shall not enter therein.

16 And he tooke them vp in his armes, and put *his* hands vpon them, and blessed them.

17 ¶ ✠ And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the cõmandements, ✠ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt [d] hurt no *man*. Honour thy father and mother.

20 Then he answered, & said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee. Goe *and* sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to goe through the eye of an needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and saide, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ ✠ [5] Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an [e] hundred fold, now at

l He doth not onely receiue me, but also him that sent me.
✠ *Luke 9.49.*
9 God who is the author of an ordinarie vocation, worketh also extraordinarily, so oft as it pleaseth him. But an extraordinarie vocation is vsed by the doctrine and the effects.
✠ *1.Cor.12.3.*
∴ *Matth.10.42.*

✠ *Matth.11 6. luke 17 1.*
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
✠ *Matth.5.29. and 18 8.*
✠ *Esai.66.27.*
m Their worme which shall be cast into that flame.

11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another.
n That is, shall be confederate to God, being seasoned with the incorruptible word.
✠ *Leuit.2.13.*
✠ *Matth 5.13. Luke 14.34.*

∴ *Matth.19.1.*
a That is to say, departed and went from thence: for in the Hebrew tongue, going and departing are all one, and so are rising and going forth.

✠ *Deut.24.1.*
1 God did neuer allow those diuorces, which the Law did tolerate.
b Looke Matth 19 For Moses gaue them no commandement to put away the stubborne hardi-

heir wiues, but rather made a good promise for the wiues against ſic of their husbands.

✠ *Gen.1 27. matth.19.4.*
✠ *Gen 2.24. 1.cor.6.16. ephes.5.32.*

∴ *1.Cor.7.10.*

✠ *Matth.5 32. and 19.9 luke 16 18.*
c Whom he putteth away, for he is an adulterer by keeping companie with another
✠ *Matth.19 13. luke 18.15.*
2 God of his goodnes comprehendeth in the couenant not onely the fathers, but the children also: and therefore, he blesseth them.
3 We must in malice become children, if wee will enter into the kingdome of heauen.
4 Two things are chiefly to be eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deserues, which is not onely vnderstood, but condemned by the due consideration of the Law: and the loue of riches, which turneth aside many from that race wherein they ran with a good courage.
* *Matth.19.16. Luke.18. 8.*
✠ *Exod.20.13.*
d Neither by force nor deceite, nor any other meane whatsoeuer.

✠ *Matth.19 27. luke 18 28.*
5 To neglect all things in comparison of Christ, is a sure way vnto eternall life, so that we fall not away by the way.
e An hundred fold as much, if we looke to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe, and our greedy desire.

at this present, houses, & brethren, and sisters, and mothers, and children, and landes f with persecutions, and in the world to come, eternall life.

31 ✠ But many that are first shall be last, and the last, first.

32 ¶ ✠ 6 And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 *Saying*, Beholde, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ ∴ 7 Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, g we would that thou shouldest doe for vs that we desire.

36 And he said vnto them, What would yee I should doe for you?

37 And they said vnto him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, & be baptized with the baptisme that I shall be baptized with?

39 And they sayd vnto him, We can. But Iesus said vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and bee baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but *it shalbe giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 8 But Iesus called them vnto him, and said to them, ✠ Ye know that h they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shal not be so among you, but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ ✠ 9 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood stil, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith haue saued thee. And by and by he receiued *his* sight, and followed Iesus in the way.

f *Euen in the midst of persecutions.*

✠ *Matth.19.30. Luke 13.30.*

✠ *Matth.20.17. Luke 18.31.*

6 The disciples are againe prepared to patience, not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainly follow.

∴ *Matth.20.20.*

7 We must first striue before we triumph.

g *We pray thee.*

8 The Magistrates according to Gods appointment, rule ouer their subiects: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, forsomuch as he also was a Minister of his Fathers will.

✠ *Luke 22.25.*

h *They to whom it is decreed and appointed*

✠ *Matth.20.29. Luke 18 35.*

9 Christ onely, being called vpon by faith, healeth our blindnesse.

CHAP. XI.

1 *Christ entreth into Hierusalem riding on an asse.* 13 *The fruitlesse figge tree is cursed.* 15 *Sellers and buyers are cast out of the Temple* 23 *The force of faith.* 24 *Faith in prayer.* 25 *The brothers offences must bee pardoned.* 27 *The Priests aske by what authoritie he wrought those things that he did.* 30 *Whence Iohns baptisme was.*

AND ✠ 1 when they came nere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lorde hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stoode there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ ✠ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, & strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: a blessed *bee* he that commeth in the Name of the Lord.

10 b Blessed *be* the kingdome that commeth in the Name of the Lorde of our father Dauid: Hosanna, *O thou which art* in the highest *heauens*.

11 ∴ So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

12 ✠ And on the morrowe when they were come out from Bethania, he was hungry.

13 2 And seeing a figge tree a farre off, that had leaues, he went *to see* if hee might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the word standeth: and his disciples heard it.

15 ¶ 3 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues.

16 Neither would hee suffer that any man should cary a c vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, ✠ Mine house shall be d called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes and hie Priestes heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, *Iesus* went out of the citie.

20 ¶ ✠ 4 And

✠ *Matth.21.1. Luke 18.29.*

1 A liuely image of the spiritual kingdome of Christ on earth.

✠ *Iohn 12.14.*

a *Well be it to him that commeth to vs from God, or that is sent of God.*

b *Happie and prosperous.*

∴ *Matth.21.10. Luke 19.45.*

✠ *Matth.21.19.*

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

3 Christ sheweth indeede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

c *That is, any prophanei nstrument, of which those fellowes had a number, that made the court of the Temple a market place.*

✠ *Esai.56.7.*

d *Shall openly be so counted and taken.*

* *Iere.7.11.*

✠ Matt.21.19.
4 The force of faith is exceeding great, and charitie is euer ioyned with it.

e The faith of God is that assured faith and trust which we haue in him.

✠ Matt.7.7. Luke 11.9.
f Word for word, what you receiue it, speaking in the time that now is, to shew the certainte of the thing and the performance in deed.
∴ Matt.6.14.
g When you shall appeare before the aduar.
✠ Matt 21.23. Luke 23.1.
5 The Gospell hath beene assaulted long time since, vnder the pretence of an ordinary succession.

6 A reward of an euill conscience to be afraid of those, of whom they should and might hauebene eared.

1 The calling of God is not tyed either to place, person, or time, without exception.
a This word Parable, which the Euangelists vse, doth not onely signifie a comparing of things together, but also darke speeches and allegories.
✠ Esai.5.1. Ierem.2.2. Matt.21.33. Luke 20.9.
b When the fruits of the ground vse to be gathered.

10 ¶✠4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the roots.

21 Then Peter remembred, and sayde vnto him, Master, behold, the fig tree which thou cursedst, is withered.

22 And Iesus answered, and sayd vnto them, Haue e the faith of God.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou taken away, and cast into the sea, & shal not wauer in his heart, but shall beleeue that those things which he saith, shall come to passe, whatsoeuer he sayth, shall be *done* to him.

24 ✠ Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleeue that f ye shal haue it, and it shall be *done* vnto you.

25 ∴ But when g yee shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶✠5 Then they came againe to Hierusalem: and as hee walked in the Temple, there came to him the hie Priests, & the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and sayd vnto them, I will also aske you a certaine thing, and answere ye me, and I wil tel you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shall say, From heauen, hee will say, Why then did ye not beleeue him?

32 6 But if we say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeede.

33 Then they answered, and sayd vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to bee giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement 31 To loue God and the neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widow.

AND 1 he began to speake vnto them in 2 parables, ✠ A *certaine* man planted a vineyard, & compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, and went into a strange country.

2 b And at the time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe they sent vnto him another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slew, and many other, beating some, and killing some.

6 Yet had hee one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✠ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they c went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶✠2 And they sent vnto him certaine of the Pharises, & of the Herodians, that they might take him in *his* talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should we not giue it? but he knew their hypocrisie, and sayd vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they sayd vnto him, Cesars.

17 Then Iesus answered, and said vnto them, ∴ Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶3✠ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, ✠ Moses wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered and said vnto them, Are yee not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but h God of the liuing. Ye are therefore greatly deceiued.

28 ¶✠4 Then came one of the Scribes that had heard them disputing together, *and* perceiuing that hee had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of al the commandements *is*, ✠ Heare, Israel, The Lord our God is the onely Lord.

30 Thou

✠ Psal.118.22. Isai.28.16. Matt.21.42. Actes 4.11. Rom.9.33. 1 Pet.2.8.
c They were greedie and very desirous.

✠ Matt.22.15. Luke 20.20.
2 The Gospell ioyneth the authoritie of the Magistrate with the seruice of God.
d Thou doest not so iudge by outward appearance, that the trueth is thereby darkened any whit at all.
e The way whereby we come to God.

∴ Rom.13.7.

3 The resurrection of the body is anouched against the foolish ignorance and malice of the Sadducees.
✠ Matt.22.23. Luke 20.27.
✠ Deut.25.5. Matt.22.24.

* Exod.3.6. Matt.22.32.

✠ Mat.22.35.
4 Sacrifices and outward worship neuer pleased God, vnlesse such necessary duties as we owe to God and our neighbours went afore.
✠ Deut.6.4.

30 Thou shalt therefore loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy mind, and with all thy strength: this is the first commandement.

31 And the second *u* like, that is, ✠ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, & with all the vnderstanding, and with all the soule, and with all the strength, and to loue *hu* neighbour as himselfe, is more then all whole burnt offrings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ ✠ [5] And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by [f] the holy Ghost, ∴ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ✠ [6] Moreouer he said vnto them in his [g] doctrine, Beware of the Scribes which loue to goe in [h] long robes, and *loue* salutations in the markets,

39 And the chiefe seates in the Synagogue, and the first roumes at feasts,

40 Which ✠ deuoure widowes houses, euen vnder a colour of long prayers. These shal receiue the greater damnation.

41 [7]* And as Iesus sate ouer against the treasurie, he beheld how the people cast [i] money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, & she threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluity: but shee of her pouertie did cast in all that shee had, *euen* all her liuing.

i Money of any kinde of mettall, as the Romanes vsed, who in the beginning did stampe [illegible] *brasse, and after vsed it for currant money.*

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must bee preached to all nations. 26 Of Christs comming to iudgement. 33 We must watch and pray.

AND ✠ [1] as he went out of the Temple, one of his disciples sayd vnto him, Master, see what maner stones, & what maner buildings *are here*.

2 ✠ Then Iesus answered, and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not bee throwen downe.

3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what *shalbe* the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, ∴ Take heede lest any man deceiue you.

6 For many shall come in my Name, saying, I am *Christ*, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumours of warres, be yee not troubled: for *such things* must needes be: but the end *shall* not *be* yet.

8 For nation shall rise against nation, & kingdome against kingdome, and there shal be earthquakes in diuers quarters, and there shalbe famine and troubles: these *are* [y] beginnings of sorowes.

9 But take yee heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a [a] testimoniall vnto them.

10 And the Gospel must first be published among all nations.

11 ✠ But when they leade you, and deliuer you vp, [b] be not careful before hand, neither [c] studie what ye shal say: but what is giuen you at the same time, that speake: for it is not you [y] speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men [d] for my Names sake: but whosoeuer shal endure vnto the end, he shalbe saued.

14 ✠ Moreouer, when ye shall see the abomination of desolation (spoken of by ∴ Daniel the Prophet) [e] set where it ought not, (let him that readeth, consider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then woe *shall be* to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For [f] those dayes shalbe such tribulation, as was not frō the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lorde had shortened those dayes, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then ✠ if any man say to you, Loe, here is Christ, or loe, *he is* there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shall shew signes and wonders, to deceiue if it were possible the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreouer in those dayes, after that tribulation, ✠ the sunne shal waxe darke, & the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man, comming in the cloudes, with great power and glory.

27 * And he shal then send his Angels, & shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer *u* neere,

29 So in like manner, when ye see these things come

✠ *Leuit.19.18. mat.22.39. rom.13.9. galat.5.14. iames 2.8.*

✠ *Mat.22.41. Luke 20.41.*

f Christ proue th his Godhead euen out of Dauid himselfe, of whome he came according to the flesh

f Word for word, in the holy Ghost, and there is a great force in this kind of speech, whereby is meant that it was not so much Dauid, as the holy Ghost that spake, who did in a maner possesse Dauid.

∴ *Psal.110.1.*

✠ *Matth.23.6. luke 11.43. and 20.43.*

6 The maners of ministers are not rashly to be followed as an example.

g Whiles he taught them.

e The word is a stole, which is a kind of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelnesse, but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie 22.11.

✠ *Matt.23.14. luke 20.47.*

7 The doing of our duetie, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart

* *Luke 21.1*

✠ *Mat.24.1. luke 21.5.*

1 The destruction of the Temple, citie, and whole nation is afore told, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.

✠ *Luke 19.43.*

∴ *Ephes.5.6. 2.thes.2.3.*

a The hearing of you preaching shall be a most euident witnesse against them, so that they shall not be able to pretend ignorance.

✠ *Mat.10.19. luke 12.11. and 21.14.*

b We are not forbidden to thinke before hand, but pressue carefulnesse whereby men discourage themselues, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance: that carefulnesse we are willed to beware of, looke Mat. 6.27.

c By any kinde of artificious and cunning kind of tale what to speake.

d For me.

✠ *Mat 24.15. luke 21.20*

∴ *Dan.9.7.*

e When the heathen and prophane people shall not only enter into the Temple, and defile both it and the city, but also cleane destroy it.

f This is a kind of speech which the Hebrewes vse, and it hath a great force in it, for it giueth vs to vnderstand that in all that time one miserie shall so follow vpon another, as if the time it selfe were very miserie it selfe: So the Prophet Amos 5.20. saith, that the day of the Lord shall be darknesse.

✠ *Mat.24.23. luke 17.23. and 21.8.*

✠ *Isai 13.10. ezek.32.7. ioel 2.10. & 3.15.*

* *Mat.24.31.*

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come to passe, knowe that *the kingdome of God* is neere, *euen* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 [a] But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 ✠ Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning,)

36 Lest if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priestes conspiracie against Christ. 3 The woman powring oyle on Christs head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 41 Christ deliuered into the hands of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters deniall.

AND ✠ [1] two dayes after followed *the feast of* the Passeouer, and of vnleauened bread: and the hie Priests & Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast *day*, lest there be any tumult among the people.

3 ∴ And when he was in Bethania in the house of Simon the leper, as hee sate at table, there came a woman hauing a box of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 [2] Therefore some disdained among themselues, and said, To what end is this waste of ointment?

5 For it might haue bene solde for more then [3] three hundreth pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 [3] For yee haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 [6] She hath done that she could: she came aforehand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shall bee preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ ✠ [5] Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how hee might conueniently betray him.

12 ¶ ✠ [6] Nowe the first day of vnleauened bread, [b] when [c] they sacrificed the [d] Passeouer, his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shall a man meet you bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master sayeth, Where is the lodging where I shall eat the Passeouer with my disciples?

15 And he will shew you [e] an vpper chamber *which is* large, trimmed and prepared: there make it ready for vs.

16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and made ready the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✠ [7] And as they sate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to bee sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, *It is* one of the twelue that [f] dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✠ but woe *be* to that man, by whome the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.

22 ∴ And as they did eate, Iesus tooke the bread, and when hee had giuen thankes, he brake it and gaue to them, and said, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shed for many.

25 Verely I say vnto you, I wil drinke no more of the fruit of the vine vntil that day, that I drink it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ ✠ [8] Then Iesus sayd vnto them, All yee shall be offended by me this night: for it is written, ✠ I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I wil go into *Galile before you.

29 [9] And Peter sayd vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euen* in this night before the cocke crow twise, thou shalt denie me thrise.

31 But he said g more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 ¶ ✠ [10] After, they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I haue prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heauinesse,

34 And said vnto them, My soule is very heauie, *euen* vnto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, & prayed, that if it were possible, that houre might passe from him.

36 And

a The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnawares.
✠ *Mat.24.13.*

✠ *Mat.26.2.*
Luke 22.1.

1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, but in all respects the trueth might agree to the figure.
∴ *Mat.26.6.*
Iohn 12.2.

2 Rash iudgements are frustrate before God.
3 *Which is about six pounds English.*
4 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.
4 This woman by the secret instinct of the Spirit, anointing Christ setteth before mens eyes, his death and burial wlich were at hand.
✠ *Matth.15.14.*
Luke 22.4
5 Couetousnesse cloked with a neale of charitie, is an occasion to betray and crucifie Christ.
✠ *Matth.26.17.*
Luke 22.8
6 Christ being made subiect to the Lawe for vs, doeth celebrate the Passeouer according to the Lawe and therewith shall by a miracle sheweth, that notwithstanding hee in the flesh shall straightway suffer, yet that he is God.
b That is, vpon which day, and at the euening of the same day, which was the beginning of the fifteenth, Looke Matt. 26.17.
c They vsed to sacrifice. *d This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeouer is meant the Pascall lambe.*

e *The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.*
✠ *Psal.41.10.*
mat.26.20,23.
luke 22.14.
iohn 13.18,21.
7 The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the newe couenant answerable vnto them, which shall continue to the worlds end.
f *That vseth to eat meat with me.*
✠ *Acties 1.16.*
∴ *Mat.26.26.*
1.chro.11.24.

✠ *John 16.32.*
8 Christ foreteileth how he shall be forsaken of his, but yet that he wil neuer forsake them.
✠ *Zach.13.7.*
* *Chap.16.7.*
9 Here is set forth in an excellent person, a most sorowfull example of mans rashnesse and weakenesse.
g *That doubling of words, setteth out more plainely Peters vehement affirmation.*
✠ *Mat.26.36.*
luke 22.39.
10 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrors of the curse of God, receiueth the cup at his Fathers hands, which he being iust, doth straightway drinke of for the vniust.

36 And he said, [h] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheleſſe not that I will, but that thou wilt *be done.*

37 [11] Then he came, and found them ſleeping, and ſaid to Peter, Simon, ſleepeſt thou? couldeſt not thou watch one houre?

38 ¶ Watch yee, and pray, that ye enter not into tentation: the ſpirit indeede is ready, but the fleſh is weake.

39 And againe he went away, and prayed, and ſpake the ſame words.

40 And he returned, and found them aſleepe againe: for their eyes were heauie: neither knewe they what they ſhould anſwere him.

41 And he came the third time, and ſaid vnto them, Sleepe hencefoorth, and take your reſt: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of ſinners.

42 Riſe vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✠ [12] And immediatly while hee yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwords & ſtaues from the hie Prieſts, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, ſaying, Whomſoeuer I ſhal kiſſe, he it is: take him and leade him away [i] ſafely.

45 And aſſoone as he was come, hee went ſtraightway to him, and ſaid, Haile Maſter, and kiſſed him.

46 Then they layde their hands on him, and tooke him.

47 And [k] one of them that ſtoode by, drewe out a ſword, and ſmote a ſeruant of the hie Prieſt, and cut off his eare.

48 And Ieſus anſwered and ſaid to them, Yee be come out as againſt a thiefe, with ſwords and with ſtaues, to take me.

49 I was daily with you, teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures ſhould be fulfilled.

50 Then they [l] all forſooke him, and fled.

51 [13] And there followed him a certaine yong man, clothed in [m] linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 ✠ So they led Ieſus away to the hie Prieſt, and to him came [n] together all the hie Prieſts, and the Elders, and the Scribes.

54 And Peter followed him afarre off, euen into the hall of the hie Prieſt, and ſate with the ſeruants, and warmed *himſelfe* at the fire.

55 [14] And the [o] hie Prieſts, and all the Councill ſought for witneſſe againſt Ieſus, to put him to death, but found none.

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not together.

57 Then there aroſe certaine, and bare falſe witneſſe againſt him, ſaying,

58 We heard him ſay, ✠ I will deſtroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witneſſe yet agreed not together.

60 Then the hie Prieſt ſtoode vp amongſt them, and aſked Ieſus, ſaying, Anſwereſt thou nothing? what is the matter that theſe beare witneſſe againſt thee?

61 But he helde his peace, and anſwered nothing. Againe the hie Prieſt aſked him and ſayd vnto him, Art thou that Chriſt the ſonne of the [o] Bleſſed?

62 And Ieſus ſaid, I am *he*, ✠ and ye ſhall see the Sonne of man ſit at the right hande of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Prieſt rent his clothes, and ſayd, What haue we any more neede of witneſſes?

64 Ye haue heard the blaſphemie: what thinke ye? And they all condemned him to be worthie of death.

65 [15] And ſome began to ſpit at him, and to couer his face, and to beate him with fiſts, and to ſay vnto him, Propheſie. And the ſergeants ſmote him with *their* rods.

66 ✠ [16] And as Peter was beneath in the hall, there came one of the maides of the hie Prieſt.

67 And when ſhe ſaw Peter warming *himſelf*, ſhe looked on him, and ſaid, Thou waſt alſo with Ieſus of Nazareth.

68 But he denied it, ſaying, I know him not, neither wot I what thou ſayeſt. Then he went out into the porch, and the cocke crew.

69 ∴ Then [p] a maide ſaw him againe, and began to ſay to them that ſtood by, This is *one* of them.

70 But he denied it againe: and anon after, they that ſtood by, ſaide againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy ſpeech is like.

71 And he began to curſe, and ſweare, *ſaying*, I know not this man of whom ye ſpeake.

72 ✠ Then the ſecond time the cocke crewe, and Peter remembred the worde that Ieſus had ſaid vnto him, Before the cocke crow twiſe, thou ſhalt denie mee thriſe, and weighing that with himſelfe, he wept.

CHAP. XV.

1 *Of the things that Chriſt ſuffered vnder Pilate.* 11 *Barabbas is preferred before Chriſt.* 15 *Pilate deliuereth Chriſt to be crucified.* 17 *He is crowned with thorne.* 19 *They ſpit on him, and mocke him.* 21 *Simon of Cyrene carrieth Chriſtes croſſe.* 27 *Chriſt is crucified betweene two theeues.* 26 *He is railed at.* 37 *He giueth vp the ghoſt.* 43 *Ioſeph buryeth him.*

AND ✠ [1] anon in the dawning, the hie Prieſts held a Counſel with the Elders, & the Scribes, and the whole Councill, and bound Ieſus, and led him away, and [a] deliuered him to Pilate.

2 Then Pilate aſked him, Art thou the King of the Iewes? And he anſwered, and ſaid vnto him, Thou ſayeſt it.

3 And the hie Prieſts accuſed him of many things.

4 * Wherefore Pilate aſked him againe, ſaying, Anſwereſt thou nothing? behold how many things they witneſſe againſt thee.

5 But Ieſus anſwered no more at all, ſo that Pilate marueiled.

6 Now at the feaſt, Pilate [b] did deliuer a priſoner vnto them, whomſoeuer they would deſire.

7 Then there was one named Barabbas, which was bound with his felowes, that had made inſurrection, who in the inſurrection had committed murther.

8 And the people cryed aloude, and began to desire

[h] The doubling of the word was vſed in those dayes, when their languages were ſo mixed together: for this word, Abba, is a Syrian word.

11 An horrible example of the ſluggiſhneſſe of men, euen in the disciples whom Chriſt had choſen.

✠ *Math. 26. 47. luke 22. 47. iohn 18. 3.*

12 As men did willingly ſpoyle God their Creator of his praiſe, in forſaking and betraying him, ſo Chriſt willingly going about to make ſatisfaction for this crime, is forſaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the ſinne, and we who are very traitours, forſakers, and ſacrilegers might be deliuered out of the deuils ſnare.

i So diligently, that he ſcape not out of your hands.

k That is, Peter.

l All his disciples.

13 Vnder pretence of godlines, all things are lawfull to ſuch as doe violence againſt Chriſt.

m Which he caſt about him, when he hearing that ſtoore in the night, ſuddenly ran forth: whereby we may vnderſtand with how great licenciouſneſſe those villaines violently ſet vpon him.

✠ *Mat. 26. 57. luke 22. 54. iohn 18. 24.*

n The higheſt counſel was aſſembled, becauſe Chriſt was accuſed as a blaſphemer and a falſe prophet, for as for the other crime of treaſon, it was forged againſt him by the Prieſts, to enforce Pilate by that meanes to condemne him.

14 Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at the length for confeſſing God to be his Father, condemned of impietie before the high Prieſt: that we, who denied God and were indeede wicked, might be quit before God. ∴ *Mat. 26. 59.* ✠ *Iohn 2. 19.*

o Of God, who is moſt worthie of all praiſe?

✠ *Mat. 24. 30.*

15 Chriſt ſuffering all kind of reproach for our ſakes, getteth euerlaſting glory to them that beleeue in him.

✠ *Mat. 26. 69. luke 22. 55. iohn 8. 25.*

16 An heauie example of the frailneſſe of man, together with a moſt comfortable example of the mercy of God, who giueth the ſpirit of repentance and faith to his elect.

∴ *Mat. 26. 71. luke 22. 58.*

p If we compare the Euangeliſts diligently together, we ſhall perceiue that Peter was knowen of many through the maidens words, yea, and in Luke, where the ſecond denial is ſpoken of, there is a man ſeruant mentioned, and not a maid.

✠ *Mat. 26. 75. Iohn 13. 38.*

✠ *Mat. 27. 1. luke 22. 66. iohn 18. 19.*

1 Chriſt being bound before the iudgement ſeat of an earthly iudge, in open aſſembly is condemned as guilty vnto the death of the croſſe, not for his owne ſinnes, (as appeareth by the Iudges owne words) but for all ours, that we moſt guiltie creatures being deliuered from the guiltineſſe of our ſinnes, might be quitted before the iudgement ſeate of God, euen in the open aſſembly of the Angels.

a It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Herode the great, and afterward by the Romanes, about fourty yeares before the deſtruction of the Temple, and therefore they deliuer Ieſus to Pilate. * *Mat. 27. 12. luke 23. 3. iohn 18. 35.* *b Vſed Pilate to deliuer.*

desire *that he would doe* as he had euer done vnto them.

9 Then Pilate answered them, & sayd, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the high Priests had deliuered him of enuie.

11 But the high Priests had mooued the people *to desire* that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then that I doe *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [3] And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to salute him, *saying*, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they took the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 ✠ And they [3] compelled one that passed by, *called* Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 ✠ [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* sculles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 ∴ [5] And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus ✠ Scripture was fulfilled, which saith, ✠ And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, ✠ Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayd among themselues with the Scribes, He saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleeue. They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, [6] darkenesse arose ouer [c] all the lande vntill the ninth houre.

34 And at the [7] ninth houre Iesus cried with a loud voice, saying, ✠ Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold, he calleth Elias.

36 And one ranne, and filled a ✠ spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ [8] There were also women which beheld afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when he was in Galile, ∴ followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 ✠ And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 ✠ Ioseph of Arimathea, an [d] honourable counsellour, which also looked for the kingdome of God, came, and went in [e] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if hee were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew *the trueth* of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses *mother*, beheld where he should be layed.

3 Christ going about to take away the sinnes of men, who went about to vsurpe the throne of God himselfe, is condemned as one that bended after the kingdome, and mocked with a false show of a kingdome, that we on the other side, who shall indeed be crowned kings, might receiue the crowne of glory at Gods owne hand.
✠ Matth. 27. 32. Luke 23. 26.
3 The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in paine vnder the heauie burden of the crosse, doeth manifestly shew that a lambe is led to be sacrificed.
✠ Matth. 27. 33. Luke 23. 33. iohn 19. 17.
4 Christ is led out of the wals of the earthly Ierusalem, into a foule place of dead mens carcases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were layed vpon him, to the end that we being made cleane by his blood, might be brought into the heauenly Sanctuary.
∴ Luke 23. 34.
5 Christ hangeth naked vpon the crosse, and as the wickedst caitiffe that euer was, most vilely reprooued: that we being clothed with his righteousnes & blessed with his curses, and sanctified by his holy oblation, may be taken vp into heauen.
✠ Esai 53. 12.
✠ Iohn 2. 19.
6 How angry God was against our sinne, which he punished in our suretie, his sonne, it appeareth by this horrible darkenesse.
c By this worde, land, he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was ouercouered with most grosse darkenesse.
7 Christ striuing mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voyce: and notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things aboue, and things beneath, by rending of the vaile of the Temple, and by the testimonie wrung out of them which murdered him, he sheweth euidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that he shalbe known out of hand to be conqueror and Lord of all.
✠ Psal. 22. 1. matth 27. 46.
✠ Psal. 69. 22.
8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.
∴ Luke 8. 2.
✠ Matth. 27. 57.
✠ Luke 23. 50. iohn 19. 38.
d A man of great authoritie, of the counsell of the Sanhedrim, or els taken into counsell by Pilate.
e If wee consider what danger Ioseph cast himselfe into, wee shall perceiue how bolde he was.

CHAP. XVI.

1 Of Christes resurrection. 9 Hee appeareth to Marie Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

AND * when the Sabbath day was past, Marie Magdalene, and Marie the *mother* of Iames and Salome, bought sweete oyntments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they [a] looked, they saw that the stone was rolled away (for it was a very great one)

5 ✠ So they went vnto the [b] sepulchre, and saw a young man sitting at the right side, clothed in a long white robe: & they were sore troubled.

6 But he said vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him

** Leuit. 24. 1. iohn 20. 1.*
a When they cast their eyes toward the sepulchre.
✠ Matth. 28. 1. iohn 20. 12.
b Into the cauie wherein the sepulchre was cut out.

7 But

✠ Chap.11.28. matth.26.32.
1 Christ himselfe appeareth to Marie Magdalene, to vpbraide the disciples incredulitie.
✠ John 20.16. luke 8.2.
∴ Luke 24.13.
2 Christ appeareth to two other disciples, and at length to the eleuen.
✱ Luke 24.36. iohn 20.19.
c The Euangelist considered not the order of the time, but the course of his historie, which hee diuided into three parts: The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he sayth, Finally.

7 But goe your way, and tel his disciples, and Peter, that he wil go before you into Galile: there shall ye see him ✠ as he sayd vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neither sayd they any thing to any man; for they were afrayd.

9 ¶ [1] And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalene, ✠ out of whom he had cast seuen deuils:

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they beleeued it not.

12 ¶ ∴ [2] After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, neither beleeued they them.

14 ¶ ✱ [3] Finally, he appeared vnto the eleuen as they sate together, and reproched them for their vnbeliefe and hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

15 [3] And he sayd vnto them, ✠ Goe ye into all the world, and preach the Gospel to [d] euery creature.

16 He that shall beleeue and be baptized, shall be saued: ✠ but he that will not beleeue, shall be damned.

17 And these tokens shall follow them that beleeue, ∴ In my Name they shall cast out deuils, and ✱ shall speake with [e] new tongues,

18 ✱ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recouer.

19 ✠ [4] So after the Loide had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went foorth, and preached euery where. And the ✠ Lord wrought with them, and confirmed [f] the word with signes that followed. Amen.

3 The Apostles are appointed, and their office is limited vnto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ ha'h instituted, hiuing besides power to do miracles.
✠ Matth.28.19.
d Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and so must all the Apostles doe.
✠ Iohn 12.48.
∴ Acts 16.18.
✱ Acts 2.4. and 10.46.
e Strange tongues, such as they knew not.
4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) hee will gouerne his Church vnto the worlds end. ✠ Heb.2.4. f Iowit, the doctrine: therefore doctrine must goe before, and signes must follow after.

not before. ✠ Acts 28.5. * Acts 28.8. ✠ Luke 24.51.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Elisabet. 15 What an one Iohn should be. 20 Zacharias stricken dumbe, for his incredulitie. 26 The Angel saluteth Mary, and foretelleth Christes nativitie. 39 Mary visiteth Elisabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

1 Luke cõmendeth the witnesses that saw this history.
a Many toake it in hand, but did not performe: Luke wrote his Gospell before Matthew and Marke.
b Luke was not an eye witnesse, and therefore it was not hee to whom the Lord appeared when Cleopas saw him: and he was taught not onely by Paul, but by others of the Apostles also.
c It is most mightie, and therefore Theophilus was a very honourable man, and in place of great dignity.
d Luke began his Gospel a great deale farther off, then the other did.
e Haue fuller knowledge of those things which before thou knewest but meanely.

FOrasmuch as [a] many haue [a] taken in hand to set foorth the storie of those things, whereof wee are fully persuaded,

2 [b] As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the word,

3 It seemed good also to me ([c] most noble Theophilus) assoone as I had searched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest [e] acknowledge the certainty of those things whereof thou hast bene instructed.

5 IN [2] the [f] time of [g] Herod king of Iudea, there *was* a certaine Priest named Zacharias, of the ✠ [h] course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabet.

6 Both were [i] iust before God, and [k] walked in all the [l] commandements and ordinances of the Lord, [m] without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order,

9 ✠ According to the custome of the Priests office, his lot was to burne incense, when he went into the [n] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ∴ while the incense was burning.

11 Then appeared vnto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw *him*, hee was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall be great in the [o] sight of the Lord, and shall neither drinke wine, nor [p] strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ✱ And many of the children of Israel shall he [q] turne to their Lord God.

17 ✠ For he shall go [r] before him [s] in the spirit and power of Elias, to turne the [t] hearts of the fathers to the children, and the disobedient to the [u] wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the angel, Where-

2 Iohn who was another Elias, and appointed to bee herald of Christ, comming of the stocke of Aaron, and of two famous and blamelesse parents, both shewed in his conception, which was against the course of nature, a double miracle, to bee ord that men should bee more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets.
f Word for word, in the dayes: so speake the Hebrewes giuing vs to vnderstand, how short and fraile a thing the power of princes is.
g Herod the great. ✠ 1.Chron.24.1.
h For the posteritie of Aaron was diuided into courses.
i The true marke of righteousnesse, is to be liked and allowed of in the iudgement of God.
k Liued, so speake the Hebrewes, for our life is as a way, wherein wee must walke, vntill we come to the marke.
l In all the morall and ceremoniall law.
m Whom no man could iustly reproue: now so it is, that the writers of iustification are set forth here, and not the cause, which is faith onely, and nothing els.

✠ Exod.30.7.
n The Temple was one, and the Court another, for Zacharias went out of the Court or outward roume, where all the people were, and therefore are sayd to be without, into the Temple.
∴ Leuit.16.17.
o So speake the Hebrewes, when is signified a rare kind of excellencie: so is it sayd of Nemrod, Gen.10.9. He was a valiant hunter before God.
d Any drinke that may make drunken.
✱ Malac.4.5.
q Shalbe a meanes to bring many to repentance, and turne themselues to the Lord from whom they fell.
✠ Matth 11.14.
r As they vse to goe before kings, and when you see them, you know the king is not farre off.
f Thou is spoken by the figure Metonymia cause, for that that commeth of the cause.
t By the figure Synecdoche, he sheweth that he shall take away all kindes of enimities, which vse to breede great troubles and tumoyles amongst men.
u Wisedome and goodnesse are two of the chiefest causes which make men to reuerence and honour their parents.

by

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel [x] that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things bee done, because thou beleeuedst not my words, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on *me*, to take from mee my rebuke among men.

26 ¶ [y] And in the sixt moneth, the Angel Gabriel was sent from God vnto a city of Galile, named Nazareth,

27 ✠ To a virgin affianced to a man whose name *was* Ioseph, of the [y] house of Dauid, and the virgins name *was* Marie.

28 And the Angel went in vnto her, and sayd, Haile thou *that art* [z] freely beloued: the Lorde [u] with thee: [a] blessed *art* thou among women.

29 And when she saw *him*, she was [v] troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel sayd vnto her, Feare not, Marie: for thou hast found [c] fauour with God.

31 ✠ For loe, thou shalt conceiue in thy wombe, and beare a sonne, ∴ and shalt call his Name Iesus.

32 He shall be great, and shall be [d] called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 ✠ And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shalbe none ende.

34 Then sayd Marie vnto the Angel, [e] How shall this be, seeing [f] I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost [g] shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that [h] holy thing which shall bee borne of thee, shall be [i] called the Sonne of God.

36 And behold, thy [k] cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her [l] sixt moneth, which was called barren.

37 For with God shall nothing bee vnpossible.

38 Then Marie said, Behold the seruant of the Lord: be it vnto mee according to thy word. So the Angel departed from her.

39 ¶ [4] And Marie arose in those dayes, and went into the [m] hill *country* with haste to a [n] citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe [o] sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because [p] the fruit of thy wombe is blessed.

43 And whence *commeth* this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy,

45 And blessed *is* shee that beleeued: for those things shall bee performed, which were told her from the Lord.

46 [5] Then Marie said, My soule magnifieth the Lord,

47 And my spirite reioyceth in God my Saiuiour.

48 For hee hath [q] looked on the [r] poore degree of his seruant: for behold, from hencefoorth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy *is* his Name.

50 And his mercy *is* from generation to generation on them [s] that feare him.

51 ✠ He hath shewed strength with his [t] arme: ✠ he hath [u] scattered the proud in the [x] imagination of their hearts.

52 ∴ Hee hath [y] put downe the mightie from *their* seats, and exalted them of [z] low degree.

43 ✠ Hee hath filled the [a] hungrie with good things, and sent away the rich empty.

54 [b] ✠ He hath vpholden Israel his seruant, to be mindfull of *his* mercy,

55 (* As hee hath spoken [c] to our fathers, *to wit*, to Abraham and his seed) for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ [6] Now Elisabets time was fulfilled, that she should be deliuered, and she brought foorth a sonne.

58 And her [7] neighbours and cousins heard tell how the Lord [8] had shewed his great mercie vpon her, and they ✠ reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shall be called Iohn.

61 And they sayd vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue, ‖ and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, & all [d] these words were noised abroad thorowout all the hill *country* of Iudea.

1 That appeare, for so the Hebrewes vse this word (Io Kaul) meaning that they are ready to doe his commandement.

2 The Angel sending the Lorde which should be borne, is sent to the virgin Marie, in whome the Sonne of the most High promised to Dauid, is conceiued by the vertue of the holy Ghost.

✠ Matth. 1. 18.

3 As much is to be said of Marie, otherwise Christ had not bene of the stocke, nor the sonne of Dauid.

4 It might be rendered word for word full of fauour and grace, and he shewed straight after, layng out plainly vnto vs, what that fauour is, in that he saith, the Lord is with thee.

a Of God.

b Moued at the strangenesse of the matter.

c In speake the Hebrewes, saying that men haue found fauour, which are in fauour.

✠ Esai. 7. 17.

∴ Luc. 1. 31. Matth. 1. 21.

d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.

2. Deu. 7. 14. 27. Matth. 4. 7.

e The greatnesse of the matter causeth the Virgin to aske the question, not that she distrusteth any whit at all, for she asketh only of the maner of the conceiuing, so that it is plaine she beleeued all the rest.

f In speake the Hebrewes signifying by this modest kind of speech the company of man and wife together, and that is the meaning of it: how shall this bee, for seeing I shall bee Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the Prophets, that the Messias should bee borne of a virgin.

g That is, the holy Ghost shall cause thee to conceiue by his mighty power.

h That pure thing and voyde of all sort of vncleanenesse: for he that was to take away sinne, must needs bee voyd of sinne.

i Beleeued, and shewed to the world, to be the Sonne of God.

k Though Elisabet were of the tribe of Leui, yet shee might bee Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Leuites might take them wives out of any tribe: for the Leuites had no portion allotted them, where the land was diuided among the people.

l This is now the sixt moneth from the time when she conceiued.

4 Elisabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce one for other.

m Which is on the South side of Hierusalem.

n That is to say, Hebron, which was in times past called Cariatharbe, which was one of the townes, that were giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Ios. 14. 15 and 21. 1.

o This was no ordinary nor vsuall kinde of mooning.

p Christ is blessed, in respect of his humanitie.

5 Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed

q Hath freely and graciously loued.

r Word for word, My basenesse, that is, my base estate: so that the Virgine vaunteth not her deserts, but the grace of God.

s To them that liue godly and religiously, so speake the Hebrewes.

✠ Esai. 51. 9. psal. 33. 10.

t This is an heaping vp of words more then needs, which the Hebrewes vse very much, and the arme is taken for strength.

✠ Esai. 29. 15.

u Euen as the winde doth the chaffe.

x He hath scattered them, and the imagination of their hearts: or by mind through the imagination of their owne hearts: so that their wicked counsell turned to their owne destruction.

∴ 1. Sam. 2. 6.

y The mighty and rich men.

z Such as none accounts is made of, such as challenge nothing to themselues in the sight of God.

✠ Psalm. 34. 10.

a Them that are brought to extreme pouerty.

b He hath holpen vp Israel with his arme, being cleane cast downe.

✠ Esai. 30. 18. and 41. 8 and 54. 5. ierem 31. 3, 20.

* Gene. 17. 19 and 22. 17. psal. 132. 11.

c Promised.

6 Iohns nativitie is set out with new miracles.

✠ Verse 1. 39

‖ was restored to it former state, *is read in some copies.*

d All this that was sayd and done.

66 And all they that heard them, [e] layd *them* vp in their hearts, saying, What maner child shall this be! and the [f] hand of the Lord was with him.

67 ¶ Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel, because he hath [g] visited ✠ and [h] redeemed his people,

69 ✠ And hath raised vp the [i] horne of saluation vnto vs, in the house of his seruant Dauid,

70 ∴ As he spake by the mouth of his holy Prophets, which were since the world began, *saying*,

71 *That hee would send vs* deliuerance from our enemies, & from the hands of all that hate vs.

72 That he might shew mercy towards our fathers, and [k] remember his holy couenant,

73 ✠ *And* the othe, which he sware to our father Abraham.

74 *Which was*, that hee would grant vnto vs, that wee being deliuered out of the hands of our enemies, should serue him without feare,

75 All the dayes of our life, in ✠ holines and righteousnesse [l] before him.

76 And thou, [m] babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his wayes,

77 *And* to [n] giue knowledge of saluation vnto his people, by the [o] remission of their sinnes,

78 Through the tender mercie of our God, whereby * the [p] day spring from an high hath visited vs,

79 To giue light to them that sit in darkenes, and in the shadow of death, and to guide our feet into the way of [q] peace.

80 And the childe grew, and waxed strong in spirit, and was in the wildernesse, til the day came that he should shew himselfe vnto Israel.

e Thought vpon them diligently and earnestly, and as it were printed them in their hearts.
f That is, the present fauour of God, and a singular kinde of vertue appeared in him.
7 Iohn yet scarce borne, by the authoritie of the holy Ghost, is appointed to his office.
g That hee hath shewed himselfe mindfull of his people, insomuch that he came down from heauen himselfe, to visite vs in prison, and to redeeme vs.
✠ *Luc. cap. 2 30. mat. 1.21.*
h Hath payed the ransome, that is to say, the price of our redemption.
✠ *Psal. 132 18.*
i The word Horne, in the Hebrewe tongue signifieth might, and it is a Metaphore taken from beasts, that fight with their hornes: and by raising vp the might of Israel, it meant, that the kingdome of Israel was defended, and the enemies thereof laid on the ground, euen then when the strength of Israel seemed to bee vtterly decayed. ∴ *Ierem. 23. 6. and 30. 10.* *k Declared in deed that he was mindfull.* ✠ *Gen. 22. 16. Ierem. 31. 33. hebr. 9. 13, 17.* ✠ *1. Peter 1. 17.* *l To Gods good liking.* *m Though thou bee as this present neuer so little.* *n Open the way.* *o Forgiuenesse of sinnes, or the meanes whereby God saueth vs, Rom. 4. 7.* * *Zach. 3. 8. and 6 12. mal. 4 2.* *p Or, bud, or branch, he alludeth vnto the places in Ierem. 23. 5. Zach. 3 8. and 6. 12. and he is called a bud from on high, that is sent from God vnto vs, and not as other buds which bud out of the earth.* *q Into the way which leadeth vs to true happinesse.*

CHAP. II.

1 Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels song 21 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his [illegible] 29 His song. 36 Anna the Prophetesse. 40 The childe [illegible] 46. Iesus disputeth with the doctours.

AND it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the [a] world should be [b] taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to bee taxed, euery man to his owne citie.

4 And Ioseph also went vp from Galile out of a citie called Nazareth, into Iudea, vnto [c] the citie of ✠ Dauid, which is called Bethleem (because he was of the house and linage of Dauid,)

5 To be taxed with Mary that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should bee deliuered,

7 And shee brought foorth her first begotten sonne, and wrapped him in swadling clothes, and layd him in a cratch, because there was no roome for them in the Inne.

1 Christ the sonne of God, taking vpon him the forme of a seruant, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Bethleem, as the Prophets foretewarned.
a So farre as the Empire of the Romanes did stretch.
b That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderstand, how rich euery countrey, citie, familie, and house was *c Which Dauid was borne and brought vp in.* ✠ *Iohn 7 42.*

8 ¶ [a] And there were in the same countrey shepheards, [d] abiding in the fielde, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord [e] came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel sayd vnto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that shall be to all the people,

11 *That is*, that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And this *shalbe* a signe vnto you, Yee shall finde the babe swadled, and laid in a cratch.

13 And straightway there was with the Angel [f] a multitude of heauenly souldiers, praising God, and saying,

14 Glory *be* to God in the high *heauens*, and peace in earth, and towards men [g] good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards sayd one to another, Let vs goe then vnto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroade the thing that was tolde them of that childe.

18 And all that heard it, wondred at the things which were told them of the shepheards.

19 But Mary kept all those sayings, & pondred *them* in her heart.

20 And the shepherds returned glorifying and praising God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ ✠ [i] And when the eight dayes were accomplished, that they should circumcise the child, his name was then called ✠ Iesus, which was named of the Angel, before he was conceiued in the wombe.

22 ∴ [4] And when the dayes of [h] her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, ✠ Euery man child that *first* openeth the wombe, shalbe called holy to the Lord)

24 And to giue an oblation, ✠ as it is cõmanded in the law of the Lord, a paire of turtle doues, or two yong pigeons.

25 [5] And behold, there was a man in Hierusalem, whose name was Simeon: this man *was* iust, and feared God, and waited for the consolation of Israel, and the [i] holy Ghost was vpon him.

26 And it was declared to him from God by the holy Ghost, that hee should not see death, before he had seene that Anointed of the Lord.

27 And he came by *the motion* of the spirit into the Temple, and when the [k] parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, now [l] lettest thou thy seruant depart in peace, according to thy [m] word,

30 For [n] mine eyes haue seene thy [o] saluation,

2 The Angels themselues declare to poore shepheards (not heeding regarding the pride of the mighty) the Godhead and office of the childe lying in the crib.
d Lodging without doores, and spare in the aire.
e Came suddenly vpon them, when they thought of no such matter.
f Whole armies of Angels which compasse the Maiestie of God round about, as it were souldiers.
g Gods ready, good, infinite, and gracious fauour towards men.
✠ *Gene 17. 12. Leuit. 12. 3. Iohn 7 22.*
3 Christ the head of the Church, made subiect to the Law, to deliuer vs from the curse of the Law, (as the Name of Iesus doth vtterly declare) being circumcised, doth ratifie and seale in his owne flesh the circumcision of the fathers.
✠ *Chap. 1. 31. matth. 1. 21.*
∴ *Leuit. 12. 8.*
4 Christ, vpon whom all our sins were layed, being offered to God, according to the Law, doth purge both Mary and vs all in himselfe.
h This is meant, for the fulfilling of the Law: for otherwise the virgin was not defiled, nor vncleane, by the birth of this childe.
✠ *Exod 13. 2. num 8 16.*
✠ *Leuit. 12 6.*
5 Simeon doth openly in the Temple foretell the death, of the comming of Messias, of the calling out of the greater part of Israel, and of the calling of the Gentiles.
i He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonymia.
k Ioseph and Mary.
rie: and so he speaketh, as it was commonly taken *l Lettest mee depart out of this life, to bee ioyned to my fathers.* *m As thou promisedst mee.* *n That is, for I haue seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and reioyced.* *o That, wherein thy saluation is conteined.*

31 Which.

31 Which thou hast prepared p before the face of all people,

32 A light to be reueiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde vnto Mary his mother, Beholde, this *child* is q appointed for the ✠ r fall and rising again of many in Israel, & for a s signe which shalbe spoken against,

35 (Yea and a sworde shall t pearce through thy soule) that the thoughts of many hearts may be opened.

36 ✠ And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitie:

37 And she *was* widow about fourescore and foure yeeres, and went not out of the Temple, but serued *God* with fastings & praiers night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, u and was filled with wisedome, and the grace of God was with him.

41 ¶ ✠ Now his parents went to Hierusalem, euery yeere, ✠ at the feast of the Passeouer.

42 And when he was twelue yeere olde, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes *thereof*, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had bene in the company, went a dayes iourney, and sought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 ✠ So when they saw him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauy hearts.

49 Then sayde he vnto them, How is it that ye sought me? knewe yee not that I must goe about my fathers businesse?

50 But they vnderstood not the word that hee spake to them.

51 ✠ Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

4 Iohn exhorteth to repentance 15 His testimony of Christ. 20 Herod putteth him in prison. 21 Christ baptised. 23 His pedegree.

NOw t in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Traconitis, and Lysanias the Tetrarch of Abilene,

2 (✠ When a Annas and Caiaphas were the hie Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

3 ✠ And hee came into all the coastes about Iorden, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, ✠ The voyce of him that crieth in the wildernesse *is*, Prepare yee the way of the Lord: make his paths straight.

5 Euery valley shalbe filled, and euery mountaine and hill shall bee brought low, and crooked things shalbe made straight, and the rough wayes *shalbe made* smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptized of him, ✠ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites woorthy amendment of life, and beginne not to say with your selues, We haue Abraham to *our* Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruit, shalbe hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, ✠ He that hath two coates, let him part with him that hath none: And hee that hath meate, let him doe likewise.

12 Then came there Publicanes also to bee baptized, and sayde vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is b appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we do? And he sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your c wages.

15 ✠ As the people waited, and all men mused in their heartes of Iohn, if hee were not that Christ,

16 Iohn answered, and sayde to them all, * In deed I baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 ✠ Whose fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will bee burne vp with fire that neuer shalbe quenched.

18 Thus then exhorting with many other things he preached vnto the people.

19 ✠ But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 ✠ Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce

p *Or, before the face of all people, for all men to looke vpon.*

q *Translated and set of God for a marke.*
✠ *Esai. 24. rom. 9. 32. 1. pet. 2. 8.*

r *Fall of the reprobate, which perish through their owne default: and rise of the elect, vnto whom God giueth faith to beleeue.*

s *That is, a marke, which all men shall striue against it.*

t *Shall wound and grieue most sharply.*

u *Another witnesse besides S. Mark, of whom no exception may be brought in, to the reuening of the Mahomet.*

x *In Christ grew vp boyes, for the sonne of the God himself was it selfe more and more.*

y *The Scribes and Phariseeses stirred vp to heare the testimonie of Christ in teaching, by a reuerend and rare deede.*
✠ *Deut. 26. 1.*

a *All duties which we owe to men as they are men to be seeple that so we they according to our vocation not to be followed before the glory of God.*

b *Christ very man made like vnto vs in all things, sinnes sauing.*

c *Iohn commeth in the time more nigh to the Prophets, fulfilleth the prophecies of the Law, & free mercy in Christ, which commeth after him, vsing also baptisme the assemblil signe both of regeneration and also of forgiuenesse of sinnes.*

✠ *Acts 4. 8.*

a *Iosephus calleth him Ananus.*

✠ *Matth. 3. 2. marke 1. 4.*

✠ *Esai. 40. 3. Iohn 1. 23.*

✠ *Matth. 3. 7.*

✠ *Iames 2. 15. 1. Iohn 3. 17.*

b *Require no more then that is appointed for the tribute money.*

c *Which was payd them partly in money and partly in victuall.*

2 *If we will rightly, and fruitfully receiue the sacraments, we must neither rest in the signes, neither in him that ministreth the signes, but lift vp our eyes to Christ, who is the authour of the sacraments, and the giuer of that which is represented by the sacraments.*

* *Matth. 3. 11. marke 1. 8. Iohn 1. 26. acts 1. 5. and 8. 4. and 11. 16 & 19. 4.*

3 *The Gospel is the fanne of the world.*

✠ *Matth. 14. 3. marke 6. 17.*

4 *Iohns preaching is confirmed with his death.*

✠ *Matth. 3. 13. marke 1. 9. Iohn 1. 32.*

5 *Our baptisme is sanctified in the head of the Church and Christ also is pronounced, by the voyce of the Father to be our euerlasting King, Priest, and Prophet.*

voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ [a] And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the son* of Nagge,

26 *The sonne* of Maath, *the sonne* of Mattathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri.

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the son* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salmon, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The son* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the son* of Sala,

36 *The sonne* of Cainan, *the son* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusela, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan,

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IIII.

1 Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in the law is healed, 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

AND [1] Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse,

2 ✠ And was *there* fourtie dayes tempted of the deuill, and in those dayes he did eate nothing, but when they were ended, hee afterward was hungry.

3 [2] Then the deuil said vnto him, If thou bee the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, ✠ That man shall not liue by bread onely, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the deuill sayde vnto him, All this [a] power will I giue thee, and the glory of those *kingdomes:* for that is [b] delivered to mee: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all [c] thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ✠ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then hee brought him to Hierusalem, and set him on a pinacle of the Temple, and sayde vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ✠ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they shall lift thee vp, least at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and said vnto him, It is said, ✠ Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

16 ✠ [3] And hee came to Nazareth where hee had beene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had [d] opened the booke, he found the place, where it was written,

18 ✠ The Spirit of the Lord *is* vpon mee, because he hath anointed mee, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I shoulde preach deliuerance to the captiues, & recouering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 [4] And all [e] bare him witnes, and [f] wondred at the [g] gracious words, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto me this Prouerbe, Physician heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verily I say vnto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ✠ Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie of* Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the time of

[a] The flocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sorts of men.

1 Christ being carried away (as it were out of the world into the desert) after the fast of fourtie dayes, and the ouercomming of Satan thrise, comming as it were suddenly from heauen beginneth his office.
✠ Matth. 4. 1. marke 1. 12.

2 Christ being stirred vp of Satan, first to distrust in God secondly to the desire of riches and honour, and last by the word of God to a vaine confidence of himselfe, ouercommeth him thrise
✠ Deut. 8. 3 matth. 4. 4.

a By this word power, are the kingdomes themselues meant, which haue the power and so is spoken by the figure Metonymie.

b That is sure so, for he is prince of the world, yet not absolutely, and as the soueraigne owner is, but by sufferance, and way of intreatie, and therefore he saith not true that he can giue it to whom he will.

c Out of an high place, which had a goodly champion country vnder it, he shewed him the situation of all countrey.
✠ Deut. 6. 13. and 10. 20.
✠ Psal 91. 12.
✠ Deut. 6. 16.
✠ Matth. 13. 54. marke 6. 1. iohn 4. 43.

3 Who Christ is and wherefore he came, he sheweth out of the Prophet Esay.

d Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.
✠ Isai 61. 1.

4 Familiarite causeth Christ to be contemned and therefore oftentimes goeth to strangers.

e Approued those things, which he spake, with common consent and voyce: for this word, μαρτυρεῖν signifieth in this place and many other to allow and approue a thing with open confession.

f Not onely the doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for elsehow could the people haue wondred? Paul appointed the same order in the Church at Corinth, 1 Cor. 14.

g Words full of the mightie power of God which appeared in all his doings as well, and allured men marueilously.
✠ 1. Kings 17. 9.

* Iohn 4. 44.

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g Words full of the mightie power of God which appeared in all his doings as well, and allured men marueilously.
✠ 1. Kings 17. 9.

* Iohn 4. 44.

unto him, Psal 45. 2 grace is powred into thy lippes. * Iohn 4. 44. amos 5. 17. h Land of Israel, Looke Marke 15. 38.

of ✠ Eliseus the Prophet: yet none of them was made cleane, saue Naaman the Syrian.

28 [5]Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way,

31 ¶ ✠ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ∴ And they were astonied at his doctrine: for his word was with authoritie.

33 ✱ And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cried with a loud voice,

34 [6]Saying, Oh, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out?

37 And the fame of him spred abroad through out all the places of the countrey round about.

38 ¶ ✱ [7] And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 ✱ [8] And deuils also came out of many, crying, & saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 [9]And when it was day, he departed, & went foorth into a desart place, and the people sought him, and came to him, & kept him that he should not depart from them.

43 But hee sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish 12 The Leper. 16 Christ prayeth in the desert 18 One sicke of the palsie 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christs ascension. 36. 37. 38 Faint hearted and weake disciples are likened to olde bottels and worne garments.

THen [1] ✠ it came to passe, as the people [a] preassed vpon him to heare the word of God, that he stood by the lake of Gennesaret,

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the ships, which was Simons, & required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he saide vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, [b] Master, we haue trauailed sore all night, & haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it he fel downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ ✠ [2] Now it came to passe, as he was in a certaine citie, beholde *there was* a man full of leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I wil, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tel it no man: but, Goe, *saith he*, and shew thy selfe to the Priest, and offer for the clensing, as ✠ Moses hath commanded, for a witnes vnto them.

15 [3] But so much more went there a fame abroad of him, & great multitudes came together to heare, & to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

17 ¶ [4] And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord [c] was *in him*, to heale them.

18 ∴ Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, & to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the mids before Iesus.

20 And when he saw their faith, he sayd vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But

✠ 2.King.5.14.

1 The more that poly the world inveighed, the more it regeth o-poly: but the life of the godly is not simply indect to the pleasure of the wicked.

✠ Matth.4.13. marke 1.21.

5 Matth.7.29. marke 1.22.

✱ Marke 1.23.

6 Christ astonisth not only men, be they never so blockish, but euen the deuils also, whether they will or no.

✠ Matth.8.14. marke 1.30.

7 In that that Christ healeth the diseases of the body with his word only, he prouoketh vs to God Almighty, sent for our saluation.

✱ Marke 1.34.

8 Satan is a mortall enemie to the truth, ought not to be heard, no not then, when he speaketh the truth.

9 No colour of zeale ought to hinder vs in the rest of our vocation.

1 Christ ordeineth the some disciples, which he had taken vnto him, the office of the Apostle, which shou'd hereafter be commended vnto them.

✠ Matth.4.18 marke 1.16.

a Did as it were vrge vpon him, so desirous they were to see him, and heare him.

b The word signifieth him that hath rule ouer any thing.

✠ Matth.8.2. marke 1.40.

2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom apprehended by faith all we which are vncleane, according to the Lawe by the witnesse of God himselfe, are pronounced to be pure and cleane.

✠ Leuit.14.4.

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him as a physician of the body, and not as the author of saluation.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

c The mightie power of Christes Godhead sheweth selfe in him, at that time.

∴ Matth.9.2. marke 2.3.

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, & praysed God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ ✠ [5] And after that he went forth and saw a Publicane called Leui, sitting at the receitte of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Phisician, but they that are sicke.

32 ✠ I came not to call the righteous, but sinners to repentance.

33 ¶ ∴ [6] Then they saide vnto him, Why doe the disciples of Iohn fast often, and pray, and the *disciples* of the Pharises also, but thine eate and drinke?

34 [7] And hee said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the new renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But newe wine must be powred into newe vessels: so both are preserued.

39 Also no man ỳ drinketh old wine, straightway desireth new: for he saith, The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hande. 13 The election of the Apostles. 20 The blessings and curses. 27 We must loue our enemies. 46 With what fruit the word of God is to be heard.

AND ✠ [1] it came to passe on a second solemne Sabbath, that he went through ỳ cornefields, and his disciples [a] plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certaine of the Pharises said vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, & said, ✠ Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the ✠ Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ✠ [2] It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath *day*, that they might find an accusation *against* him.

8 But hee knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande vp in the middes. And hee arose, and stoode vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euil? to saue life, or to [b] destroy?

10 And he beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ [3] And it came to passe in those daies, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, ∴ he called his disciples, and of them he chose twelue which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: Iames *the sonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour)

17 Then he came downe with them and stood in a plaine place with the company of his disciples and a great multitude of people out of all Iudea, and Hierusalem, and from the [c] sea coast of Tyrus and Sidon, which came to heare him, and to bee healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all:

20 ¶ ✠ [4] And he lifted vp his eies vpon his disciples, and saide, Blessed *be* ye poore: for yours is the kingdome of God.

21 ✠ Blessed *are* yee that hunger now: for yee shalbe satisfied: * blessed *are* ye that weepe now: for ye shall laugh.

22 ✠ Blessed are yee when men hate you, and when [d] they separate you, and reuile *you*, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce yee in that day, and [e] be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 But woe *be* to you *that are* riche: for yee haue [f] receiued your consolation.

25 ∴ Woe *be* to you that are full: for yee shall hunger. Woe *be* to you that now laugh: for yee shall waile and weepe.

26 Woe *be* to you when all men speake wel of you: for so did their fathers to the false prophets.

27 ¶ ✠ [5] But

✠ *Matth.9.9. marke 2.14.*

5 The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the greater offence of the proud and enuious worldlings.

✠ *1.Tim.1.15.*

∴ *Matth.9.14. marke 2.18.*

6 It is the point of hypocrites and ignorant men to put an holinesse in fasting, and in things indifferent.

7 Lawes generally made without any consideration of circumstances, for fasting and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

✠ *Matth.12.1. marke 2.23.*

1 Christ sheweth against the superstitions, who sticke in euery trifle, that the Law of the very Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it.

a *Epiphanius witteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, whereas in those feastes which were kept many dayes together, as the feast of Tabernacles, and the Passouer, their first day and their last were of like solemnitie, Leui. 23. Luke fitly calleth the last day the second Sabbath, though Theophilus vnderstandeth it of any other of them, that followeth the first.* ✠ *1.Sam.21.6.*

✠ *Exod.29.33. leuit.8.31. and 24.9.*

✠ *Mat.12.14. marke 3.1.*

2 Charitie is the rule of all ceremonies.

b *Whosoever beholdeth not his neighbour when he can, he killeth him.*

3 In that, that Christ vseth earnest & long praier, in choosing twelue of his owne company, to the office of the Apostleship, he sheweth how religiously we ought to behaue our selues in the choise of Ecclesiastical persons.

∴ *Chap.9.1. matth. 10.1. marke 13.3. and 6.7.*

c *From all the sea coast, which is called Syrophenicia.*

✠ *Matth.5.3.*

4 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid vp in no place here in [illegible] but in heaue[illegible] and that persecution, for righteousnesse sake, is the right way vnto it.

✠ *Esai.65.13.*

✠ *Esai.61.3.*

✠ *Matth.5.11.*

d *Cast you out of their synagogues, as Iohn expoundeth it, 16.2. which is the sharpest punishment the Church hath, if so be the Elders iudge rightfully, and by the word of God.*

e *Leape (as a calfe doe, which are prouender prickel) for exceeding ioy.*

✠ *Amos.6.1.*

f *That is, you reape now of your riches, all the commodities and blessings you are euer like to haue, and therefore you haue nat to looke for any other reward, Mat.6.2.*

∴ *Esai.65.13.*

27 ¶✠ [5] But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 ✠ And vnto him that smiteth thee on the *one* cheeke, offer also the other: ∴ and him that taketh away thy cloke, forbid not *to take thy* coate also.

30 Give to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✠ And as ye would that men should doe to you, so doe ye to them likewise.

32 ✠ For if yee loue them which loue you, what thanke shall yee haue? for euen the sinners loue those that loue them.

33 And if yee doe good for them which doe good for you, what thanke shal ye haue? for euen the sinners doe the same.

34 * And if ye lend *to them* of whom ye hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, [h] looking for nothing againe, and your reward shall be great, and yee shall be the children of ✠ the most High: for hee is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as you Father also is mercifull.

37 ¶ ✠ [6] Iudge not, and ye shal not be iudged: condemne not, and yee shall not bee condemned: [i] forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: ∴ a good measure, [k] pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure yee mete, with the same shall men mete to you againe.

39 [7] And he spake a parable vnto them, ✠ Can the blind leade the blind? shall they not both fall into the ditch?

40 ✠ The disciple is not aboue his master: but whosoeuer *will be* a perfect disciple, shalbe as his master.

41 ¶ ✠ [8] And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶✠ [9] For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 ✠ For euery tree is knowen by his owne fruit: ∴ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good: and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶✠ But why call ye me Lord, Lord, and doe not the things that I speake?

47 [10] Whosoeuer commeth to mee, and heareth my wordes, and doeth the same, I will shew you to whom he is like:

48 Hee is like a man which built an house, and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and coulde not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of liuing. 37 The sinfull woman washeth Iesus feete.

WHen ✠ [1] he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was woorthy that hee should doe this for him:

5 For he loueth, *(sayd they*, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come to thee: but say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authority and haue vnder me souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent turned backe to the house, they found the seruant that was sicke, whole.

11 [2] And it came to passe the day after, that he went into a citie called [a] Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man carried out, *who was* the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say vnto thee, Arise.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went foorth thorowout

✠ Mat 5.44.
5 Christian charitie, which distaineth much from the worldly, doth not only not reuenge iniuries, but comprehendeth euen our most grieuous enemies, and that for our Fathers sake which is in heauen: so farre is it from seeking it owne profit in doing well.
✠ Matth.5.39.
∴ 1 Corin.6.7.
✠ Mat 7.12.
✠ Mat.5.46.
g What so there in shin your worke, that is to be accounted of for if you looke to haue commodities by lending, seke those commodities, which are commodities in deede: loue your enemies, and so you shall shew to the world that you looke for those commodities, which come from God.
* Mat 5.42. deu.15.8.
h When you will lend, doe it onely to benefit and pleasure withall, and not for hope to receiue the principall again.
✠ Mat 5.45.
✠ Mat.7.1.
6 Brotherly reprehension must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and louing.
i Be speaketh not here of iuill iudgements, and therefore by the word forgiue, is meant that good nature, which the Christians vse in suffering and pardoning wrongs.
∴ Mat.7.2. marke 4.24.
k These are borrowed kinds of speaches taken from those which vse to measure dry things, as corne and such like, who vse a certaine kinde of dealing therein, and thrust it downe and shake it together, and preste it and heape it.
7 Vnskillull reprehenders hurt both themselues and other: for such as the master is, such is the scholler. ✠ Matth. 15.14. ✠ Matth. 10.24 iohn 13.16 and 15.20.
* Mat 7.3. 8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne. ✠ Mat.7.17. 2 He is a good man, not that is skilfull to reprehend other, but he that proueth his vprightnesse both in word and deed. ✠ Matth. 12.33. ∴ Mat 7.16. ✠ Mat.7.21 rom.2.13 iam.1.21.

10 Affliction doth at the length discerne true godlinesse from false and fained.

✠ Mat 8.5.
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will go to the Gentiles.

2 Christ ouercheth openly his power and death.
a Nain is the name of a towne in Galile, which was situate on the other side of Kison, which falleth into the sea of Galile.

rowout all Iudea, and thorowout all the region round about.

18 [3] And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall wee wait for another?

21 And [b] at that time, hee cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, and sayd vnto them, Goe your wayes and shew Iohn, what things yee haue seene and heard: that the blind see, the halt goe, the lepers are clensed, the deafe heare, the dead are raised, *and* the poore receiue the Gospel.

23 And blessed is he, that shal not be offended in me.

24 [4] And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went yee out into the wildernesse to see? A reede shaken with the wind?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, ✠ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you that there is no greater Prophet then Iohn, among them that are begotten of women: neuertheleſse, he that is least in the kingdome of God, *is* greater then he.

29 Then all the people that heard, and the Publicanes [c] iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God [d] against themselues, and *were* not baptized of him.

31 ✠ [5] And the Lord said, Whereunto shall I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdom is iustified of all her children.

36 ¶ [6] And one of the Pharises desired him that hee would eate with him: and hee went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knewe that Iesus sate at table in the Pharises house, she brought a boxe of ointment.

38 ∴ And shee stoode at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment.

39 [7] Now when the Pharise which bade him, saw it, he spake within himself, saying, If this man were a Prophet, hee would surely haue knowen who, and what maner of woman this is which toucheth him: [e] for she is a sinner.

40 [8] And Iesus answered and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fifty:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell *me*, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: [f] for she loued much. To whom a little is forgiuen, he doth a little.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee: [g] goe in peace.

CHAP. VIII.

1 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christs mother & brethren. 22 He rebuketh the winds. 26 Of Legion 37 The Gadarens reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterward, that hee himselfe went through euery citie & towne preaching and publishing the kingdome of God, and the twelue *were* with him,

2 And certaine women, which were healed of euill spirits, and infirmities, *as* ✠ Mary which was called Magdalene, out of whom went seuen deuils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 ✠ [1] Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp,

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ himselfe to be confirmed.

b *When Iohns disciples came to Christ.*

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doth present it day ly vnto vs, in the Gospel, but for the most part in vaine for that many seeke nothing els, but foolish toies and vaine glory.
✠ *Mat.3.1.*

c *Said that he was iust good, faithfull, and merciful.*
d *To their owne hurt.*

✠ *Mat.11.16.*
5 What way soeuer God followeth in offering vs the Gospel, the most part of men procure offences vnto themselues: yet notwithstanding some Church is gathered together.

6 Proud men deprine themselues of the benefites of the presence of Christ, euen then when he is at home with them in their houses, which the humble and base do enioy.
∴ *Marke 15.42. iohn 20.11.*

7 Rashnesse is the fellow of pride.
e *The Pharisee reiecteth the Law, which holdeth vnclean, defiled, that touch the defiled.*
8 To loue Christ, is a sure and perpetuall witnesse of remission of sins.
f *That is, saith Theophylact, she hath shewed her faith abundantly: and Basil in his sermon of Baptisme saith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Christ saying is so plaine by the similitude, that it is a wonder to see the enemies of the truth drawe and racke this place so fond, yea to establish their meritorious workes: for the greater sinne a man hath forgiuen him, the more he loueth him that hath beene so gracious to him: And this woman sheweth by duties of loue, how great the benefit was she had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharise did, that she was a sinner, but beareth her witnesse that the sinnes of her life past are forgiuen her.*
g *He confirmeth the benefit which he had bestowed, with a blessing.*

✠ *Marke 16.9.*

✠ *Mat.13.3. marke 4.1.*
1 The selfe same Gospel is sowen euery where, but not with like fruit, and that through the onely fault of men themselues.

vp, and bare fruite, an hundreth folde. And as he said these things, he cryed, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to know the a secrets of the kingdome of God, but to other in parables, that when ✠ they see, they should not see, and when they heare, they should not vnderstand.

11 ✠ The parable is this, The seede is the word of God:

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.

13 But they that are on the stones, *are they* which when they haue heard, receiue the worde with ioy: but they haue no rootes: which for a while beleeue, but in the time of tentation goe away.

14 And that which fel among thornes, are they which haue heard, and after b their departure are choked with cares and with riches, and voluptuous liuing, and c bring foorth no fruit.

15 But that *which fel* in good ground, are they which with an d honest and good heart heare the word, e and keepe it, and bring foorth fruit with patience.

16 ¶ ✠ 2 No man when hee hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 For nothing is secret, that shall not be euident: neither any thing hidde, that shall not be knowen, and come to light.

18 3 Take f heed therefore how ye heare: for ✠ whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shalbe taken euen that g which it seemeth that he hath.

19 ¶ * ✠ Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him *by certaine* which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ ✠ 5 And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, hee fell h asleepe, and there came downe a storme of winde on the lake, and i they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he saide vnto them, Where is your faith? and they feared, & wondered among themselues, saying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ ✠ So they sayled vnto the region of the Gadarenes, which is ouer against Galile.

27 6 And as hee went out to lande, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, and fell downe before him, and with a loud voice said, What haue I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, k and was caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many swine feeding on an hill: and the *deuils* besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might bee with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things Iesus hath done to thee. So he went his way, and preached l throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people m receiued him: for they all waited for him.

41 ¶ ✠ 7 And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee woulde come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her n substance vpon physicians, and could not bee healed of any:

44 When she came behind *him*, she touched the hemme of his garment, and immediately her issue

a *Those things are called secret, which may not be vttered: for the word vsed here, is as much as we say in our tongue, to hold a mans peace.*
✠ *Esai.6.9 matth. 13.14.mar.4.12. iohn 12.40. act.28.27. rom.11.8.*
✠ *Mat.13.18. marke 4.15.*
b *That is, so soone as they haue heard the word, they goe about their business.*
c *They bring not forth perfect and full fruite to the ripening: or, they bring, but they bring not to an end.*
d *Which seeketh not onely to seeme such a one, but is so indeed: so that this word, liuely, prospereth the outward life, and the word, good, is referred to the good gifts of the minde.*
e *With much ado: for the deuill and the flesh fight against the spirit of God, which is a new ghest.*
✠ *Chap 11.33. matth.5.15. marke 4.21.*
2 *That that euery man hath receiued in priuate, he ought to bestow to the vse and profite of all men.*
✠ *Mat.10.26. marke 4.22. chap.12.2.*
3 *Heauenly gifts are lost with niggardlinesse: and encrease with liberalitie.*
f *That is, with what minde you behaue your selues when you haue heard it.*
✠ *Matth.13.12 and 25.29.mar.4. 25 chap.19.16.*
g *Either to himself, or to other, or both: for there are some so proud, that those seemes, if they be possible to be, that they deceiue the simple more then they doe.*
✠ *Matth.1.46 marke 3.23.*
4 *There is no knot of flesh and blood, among men so nigh and strait, as the band which is betweene Christ, and them who imbrace him with a true faith. Matth.8.23.marke 4.36.*
5 *It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better triall, both, of his power, and also of our weakenesse.*
h *Iesus fell on sleepe, and it appeareth, that he was very fast on sleepe, because they called him twice before he awoke.*
i *Not the disciples, but the ship.*

✠ *Matth.8.28. marke 5.1.*
6 *Christ sheweth by casting out a Legion of deuils by his word only, that his heauenly vertue was appointed to deliuer men from the slauery of the deuill: but foolish men will no for the most part redeeme this so excellent grace freely offered vnto them with the least losse of their pelting pelie.*
k *By force and violence, as a horse when he is spurred.*

l *To wit, the citie of the Gadarenes: and though Marke say that he preached it in Decapolis, they dissent not, for Plinie recordeth, lib.5.cap.18. that Gadara is a towne of Decapolis, so that Decapolis was partly on this side Iordan, and partly on the other side.*
m *The multitude was glad how soeuer he came againe, and reioyced greatly.*
✠ *Matth.9.18. marke 5.22.*
7 *Christ sheweth by a double miracle that he is Lord both of life and death.*
n *All that should haue to liue vpon.*

issue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And hee saide vnto her, Daughter, be of good comfort: thy faith haue saued thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not. beleeue onely, and shee shall bee saued.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and o sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she p rose straightway: & he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

o *The word signifieth to beate and strike, and is transferred to the mourninges and lamentations, that are at burials, at which times men vse such kind of behauiour.*

p *The corpes was laid out, and the wench rectiued life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also voide of all sicknesse.*

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christes Name. 52 The Samaritanes will not receiue Christ. 55 Reuenge forbidden. 57 59. 61 Of three that would follow Christ, but on diuers conditions.

THen ✠ 1 called he his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 ✠ And hee sent them foorth to preach the kingdome of God, and to cure the sicke.

3 And hee saide to them, ∴ Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates a piece.

4 And whatsoeuer house ye enter into, there a abide, and thence depart.

5 And how many soeuer wil not receiue you, when ye goe out of that citie, ✱ shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶✱ 2 Nowe Herod the Tetrarch heard of all that was done by him: and he b doubted, because that it was said of some, that Iohn was risen againe from the dead.

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? & he desired to see him.

10 ¶✠ 3 And when the Apostles returned, they tolde him what great things they had done. ✠ Then hee tooke them to him, and went aside into a c solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, & healed them that had neede to be healed.

12 ∴ And when the day began to weare away, the twelue came, & said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he sayd vnto them, Giue yee them to eate. And they saide, Wee haue no more but fiue loaues and two fishes, d except we should goe and buy meate for all this people.

14 For they were about fiue thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, & looked vp to heauen, and e blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did al eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶✱✠ And it came to passe, as hee was f alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man,

22 5 Saying, ✱ The sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶* And he said to them all, If any man wil come after mee, let hem denie himselfe, and take vp his crosse g dayly, and follow me.

24 ✠ For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 ✠ For what aduantageth it a man, if hee win the whole word, and destroy himselfe, or lose himselfe?

26 ∴ For whosoeuer shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and *in the glory* of the Father, and of the holy Angels.

27 ✱ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 ✠ 6 And

✠ *Matth.10.1. mar.3.13. and 6.7.*

1 *The twelue Apostles are sent foorth at the onely commandement of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambasie.*

✠ *Matth.10.7*

∴ *Matth.10.9. marke 6.8.*

a *When you depart out of any citie, depart from thence where you first tooke vp your lodging: so that in for this publishing of the pretend ignorance, a matth.10.14. marke 6.11. acte 13.51.*

✠ *Mat.14.1. marke 6.14.*

2 *So soone as the world heareth tidings of the Gospel, it is diuided into diuers opinions, and the tyrants especially are afraid.*

b *He stucke as it were fast in the mure.*

✠ *Marke 6.30.*

3 *They shall lacke nothing that follow Christ, no not in the wildernesse.*

✠ *Matth.14.13. marke 6.32.*

c *The word signifieth a desert: yet this was not in the towne Bethsaida, but part of the field as belonging to the towne.*

∴ *Matth.14.15. mar.6.35. iohn 6.5.*

d *This is vnperfectly spoken, and therefore we must vnderstand some thing as this, we cannot giue them to eat, vnlesse we go and buy, &c.*

e *He gaue God thankes for these loaues and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banket might be to the glory of God.*

✱ *Mat.16.13. marke 8.27.*

4 *Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, & be more constant to confesse it.*

f *Alone from the people.*

5 *Christ himselfe attained to the heauenly glory of the crosse and inuincible patience.*

✠ *Mat.17.22. mar.8.31.*

* *Chap.14.27. mat.10.38. and 16.24. mar 8.34.*

g *Euery one day followeth another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the sorest and cruelest punishment that was amongst the Iewes.*

✠ *Chap.17.33. mat.10.39. and 16.25. iohn 12.25.*

✠ *Mat.16.26. marke 8.36.*

∴ *Chap.12.9 mat.10.33. mar.8.38. 2 tim.2.12.*

✱ *Mat.16.28. marke 9.1.*

28 ✠ [6] And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and tolde of his [h] departing, which he should accomplish at Hierusalem.

32 But Peter & they that were with him, were heauy with sleepe, & when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloud.

35 ✠ And there came a voice out of the cloud, saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in [i] those dayes any of those things which they had seene.

37 ¶ [7] And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ∴ And behold, a man of the company cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he cryeth, and he teareth him, that he foameth, and hardly departeth from him, when he hath [k] bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, & crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ [8] And they were all amased at the mightie power of God: and while they all wondered at all things which Iesus did, he sayd vnto his disciples,

44 [l] Marke these wordes diligently: ✱ for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that worde: for it was hid frõ them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶✱ [9] Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their hearts, he tooke a little child, and set him by him,

48 And said vnto them, Whosoeuer receiueth this little childe in my Name, receiueth mee: and whosoeuer shall receiue mee, receiueth him that sent me: for he that is least among you all, he shal be great.

49 ¶ ✱ [10] And Iohn answered and sayd, Master, wee saw one casting out deuils in thy Name, and wee forbade him, because hee followeth *thee* not with vs.

50 Then Iesus said vnto him, Forbid yee *him* not: for he that is not against vs, is with vs.

51 ¶ [11] And it came to passe, when the dayes were accomplished, that hee should be receiued vp, hee [m] setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they would not receiue him, because his behauiour was *as* though hee would goe to Hierusalem.

54 [12] And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that wee commaund, that fire come downe from heauen, and consume them, euen as ✠ Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what [n] spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ [13] And it came to passe that as they went in the way, ✠ a certaine man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Iesus said vnto him, The Foxes haue holes, and the birdes of the heauen nestes, but the Sonne of man hath not whereon to lay his head.

59 [14] But he sayd vnto another, Follow mee. And the same said, Lord, suffer me first to goe and bury my father.

60 And Iesus said vnto him, Let the dead bury [o] their dead: but goe thou, and preach the kingdome of God.

61 [15] Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

14 The calling of God ought to be preferred, without all conditions that we owe to men. *o Who notwithstanding that they of man, yet are strangers from the true life, which is euerlasting and as* follow Christ, must at once renounce all worldly cares

CHAP. X.

1 *The seuentie disciples.* 10 *The vnthankfull cities charged with impietie.* 17 *The disciples returning home, are warned to bee humble.* 30 *Who is our neighbour* 38 *Of Martha and her sister Marie.*

AFter ∴ [1] these things, the Lord appointed other seuenty also, and sent them, two and two before him into euery citie and place, whither he himselfe should come.

2 And hee sayd vnto them, ✱ The harueſt *is* great, but the labourers *are* few: pray therefore the Lorde of the harueſt to send foorth labourers into his harueſt.

3 ✱ [2] Goe your wayes: behold, I send you forth as lambes among wolues.

4 Beare no bagge, neither scrippe, nor shoes, and * salute [a] no man by the way.

5 ✠ And into whatsoeuer house ye enter, first say, Peace *be* to this house.

6 And if [b] the sonne of peace bee there, your peace shall rest vpon him, if not, it shall turne to you againe.

a figure, which men vse, when they put downe more in wordes, then among the Hebrewes, when they commaund a thing to bee done speedily without delay, as 2 King.4.29. for other wise courteous and gentile salutations are points of Christian duet, as for the calling it was but for a season. ✠ *Mat.10.12. marke 6.10.* *b So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and imbraceth it.*

11 Christ goeth willingly to death. *m Word for word, he hardened his face: that is, he resolued with himselfe to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.*

12 We must take heede of the immoderateneſse of zeale, and fond imitation, euen in good causes, that whatsoeuer we doe, we doe it to Gods glory, and the profit of our neighbour.

✠ *2.King.1.10, 12,13.*

n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirite, because they are giuen of Gods Spirit, and so are they, that are contrary to them, which proceede of the wicked spirite, as the spirit of couetousnesse, of pride, and madnesse.

13 Such as follow Christ, must prepare themselues to suffer all discommodities.

✠ *Matth.8.19.*

rouersie, before all liue in this frailc life heauenly. 15 Such

∴ *Mat.10.1.*

1 The seuentie are sent as the second forewarners of the comming of Christ.

✱ *Mat.9.37.*

✠ *Mat.10.16.*

2 The faithfull ministers of the word are in this world as lambes among wolues: but if they be diligent to doe their duetie, hee that sent them, will also preserue them.

* *2 King.4.29.*

a This is spoken after the maner of ✱ *meanst: vsuall among the Hebrewes*

7 And

✠ *Matt.17.2. marke 9.2.*

6 Iesus the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntary, shewing them withall for a space the brightnesse of his glory

h *What death he should die in Hierusalem.*

✠ *2.Pet.1.17.*

i *Vntill Christ was risen againe from the dead.*

7 Christis offended with nothing so much as with incredulitie, although he beare with it for a time.

∴ *Matt.17.14. marke 9.17.*

k *As it fareth in the falling sicknesse.*

8 We haue no cause to promise our selues rest and quietnesse in this world, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.

l *Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them*

✱ *Matt.17.22. marke 9.31.*

✠ *Mat.18.1. marke 9.35.*

9 The ende of ambition is ignominie: but the end of modest obedience is glory.

* *Marke 9.38.*

10 Extraordinary things are neither rashly to be allowed, nor condemned.

7 And in that house [c] tary stil, eating & drinking such things as by them *shalbe set before you:* ✠ for the labourer is worthy of his wages. Goe not from house to house.

8 ✠ But into whatsoeuer citie yee shall enter, if they receiue you, [d] eate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 [3] But into whatsoeuer citie ye shal enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very ∴ dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shalbe easier in that day for them of Sodome, then for that citie.

13 ✠ Wo *be* to thee, Chorazin, woe *be* to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ ✠ He that heareth you, heareth me: and he that despiseth you, despiseth mee: and he that despiseth me, despiseth him that sent me.

17 ¶ [4] And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs [e] through thy Name.

18 And he sayd vnto them, I saw Satan, like lightning, [f] fall downe from heauen.

19 Behold, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing shall [g] hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ [5] That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the [h] wise and vnderstanding, and hast reueiled them to babes: euen so, Father, because it so pleased thee. ||

22 [6] All things are giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueile him.

23 ¶ [7] And he turned to his disciples and said secretly, * Blessed *are* the eyes, which see that ye see.

24 For I tell you that many Prophets & Kings haue desired to see those things, which ye see, and haue not seene *them:* and to heare those things which ye heare, and haue not heard *them.*

25 ¶ ✠ [8] Then beholde, [i] a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And he sayd vnto him, What is written in the Law? how readest thou?

27 And he answered and sayd, ✠ Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, ✠ and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 [9] But he willing to [k] iustifie himselfe, sayd vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and sayd, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked *on him,* and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when hee saw him, he had compassion on him,

34 And went to him, & bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morow when he departed, he tooke out two pence, and gaue them to the host, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Go, and doe thou likewise.

38 ¶ [10] Now it came to passe, as they went, that he entred into a certaine town, and a certain woman named Martha, receiued him into her house,

39 And she had a sister called Mary, which also sate at Iesus feet, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and sayd, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Mary hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The dumme deuill driuen out. 17 A woman of the company lifteth vp her voyce. 29 The Iewes require signes. 37 He being feasted of the Pharise, reproueth the outward shew of holinesse.

AND so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 And he said vnto them, When ye pray, say, [1] Our father which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy wil be done, euen in earth, as *it is* in heauen:

3 Our dayly bread giue vs [a] for the day:

4 And forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euil.

5 ¶ [2] Moreouer he said vnto them, Which of you

c Take vp your lodging in that house, which yee first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemne preaching of the Gospell, which was vsed afterward, when the Churches were setled: but these are sent abroad to all the coasts of Iudea, to giue them to vnderstand, that the last Iubile is at hand.
✠ Deut. 24. 14. matt. 10. 10. 1. tim. 5. 18.
✠ Matt. 10. 11.
d Content your selues with that meate that is set before you.
3 God is a most seuere reuenger of the ministery of his Gospel.
∴ Chap. 9. 5. actes 13. 51. and 18. 6.
✠ Matt. 11. 21.
✠ Mat. 10. 40. iohn 13. 20.
4 Neither the gift of miracles, neither whatsoeuer excellent gift, but onely our election giueth vs occasion of true ioy: and the onely publishing of the Gospel is the destruction of Satan
e For Christs disciples vsed no absolute authoritie, but wrought such miracles, as they did, by calling vpon Christs Name.
f Paul placeth the deuill and his angels in the aire, Ephe. 6. 12. and he is sayd to be cast downe from thence by force, when his power is abolished by the voyce of the Gospell
g Shal do you wrõg.
5 The Church is contemptible, if we behoide the outward face of it, but the wisdome of God is not so marueilous, in any thing, as in it.
h Of this world.
|| Then he turned to his disciples, and sayd, Is read in some copies.
*6 Whosoeuer seeketh the Father without the Sonne, wandereth out of the way. 7 The difference of the olde Testament and the new consisteth in the measure of reuelation. * Matth. 13. 16.*
✠ Matt. 22. 35. mar. 12. 28. 8 Faith doeth not take away, but establisheth the doctrine of the Law.
i One of them that professed himselfe to bee learned in the rites and lawes of Moses.
✠ Deut. 6. 5.
✠ Leui. 19. 18.
9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.
k That is, to vouch his righteousnesse, or shew, that he was iust, that is, voide of all faults: and Iames 5. vseth the word of iustification in this sense.
10 Christ carieth not to be entertained delicately, but to be heard diligently, that is it, which he especially requireth.
✠ Mat. 6. 9.
1 A forme of true prayer.
a That is, as much as is needfull for vs this day, whereby we are not debarred to haue an honest care for the maintenance of our liues, but that carping care, which killeth a number of men, is cut off and restrained.
2 We must pray with faith.

you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend, yet doubtles because of his [b] importunitie, hee would rise and giue him as many as he needed.

9 ✠ And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 ✠ For euery one that asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ∴ If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if *he aske* a fish, will hee for a fish giue him a serpent?

12 Or if hee aske an egge, will hee giue him a scorpion?

13 If yee then which are euill, can giue good giftes vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 ¶ ✠ Then hee cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondred.

15 [3] But some of them sayd, ✠ He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 [4] But he knew their thoughts, and sayd vnto them, * Euery kingdome diuided against it selfe, shalbe desolate, and an house *diuided* against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils [c] through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the [d] finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his [e] palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein hee trusted, and diuideth his spoyles.

23 [5] He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ✠ [6] When the vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saith, I will returne vnto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: ✠ so the last state of that man is worse then the first.

27 ¶ [7] And it came to passe as hee sayd these things, a certaine woman of the company lifted vp her voyce, and sayd vnto him, Blessed *is* the wombe that bare thee, and the paps which thou hast sucked.

28 But hee sayd, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ✠ [8] And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of ✠ Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man bee to this generation.

31 ∴ The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for shee came from the vtmost parts of the earth to heare the wisedome of Salomon, and beholde, a greater then Salomon *is* here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they ✠ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ¶ ✠ [9] No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the body is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heed therefore, that the light which is in thee, be not darkenesse.

36 If therefore thy whole body *shall be* light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ [10] And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at the table.

38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.

39 ✠ And the Lord said to him, In deede yee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes [f] of those things which you haue, and beholde, all things shall be cleane vnto you.

42 [11] But wo *be* to you, Pharises: for yee [g] tithe the mynt and the rew, and [h] all maner herbes, and passe ouer [i] iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ✠ [12] Woe *be* to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 [13] Woe *be* to you, Scribes and Pharises hypocrites ∴ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ [14] Then answered one of the Lawyers, and sayd vnto him, Master, thus saying, thou puttest vs to rebuke also.

46 And he sayd, Wo *be* to you also, yee Lawyers: ✠ for ye lade men with burthens grieuous

b Word for word, impudencie: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.
✠ *Mat.7.7. and 21. 22. mark.11.24. John 14.13. and 16. 23. Iames 1 5.*
✠ *Mat.7.8.*
∴ *Mat.7.9.*
✠ *Mat.2.32. and 12.21.*
3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed.
✠ *Mat.9.34. and 12.24. Mark 3.22.*
4 The true way to know the true Christ from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that a ter we know him, we acknowledge him.
* *Mat.12.25. marke 3.24.*
c By this name and power of Beelzebub.
d That is, by the power of God: so it is said, Exod.8.19.
e The word signifieth properly an open and voyde roome before an house, and so by translation is taken for noble vacuus houses.
5 Against indifferent men, and such as loue to haue a meane, which seeke meanes to reconcile Christ and Satan together.
✠ *Matth.12.43.*
6 He that doeth not continue, is in worse case, then he that neuer begun.
✠ *Hebr.6 4. 2.pet.2.20.*
7 Christ seeketh not praise in himselfe, but in our saluation.

✠ *Mat.12.38, 39.*
8 They that are fond desirers of miracles, in stead of miracles, shall receiue punishment.
✠ *Ionas 1.12.*
∴ *1 King.10.1. 2.chron.9.1.*
✠ *Ionas 3.5.*
✠ *Chap.8.16. matth.5.15. marke 4.21.*
9 Our minds are therefore lightned with the knowledge of God, that we should giue light vnto others, and therefore our chiefest labor ought to be to pray for that light.
* *Matth.6.22.*
10 The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spiritiall righteousnesse of the heart and charity.
✠ *Matt.23.25.*
f That is, according to your abilitie: as who would say, in stead of your extortions, which binded you, that you could not eate cleanly, vse charitie, and accordingly as your abilitie shall serue you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be vnwashed.
11 It is the propertie of hypocrites, to stand stoutly for little trifles, and let passe greater matters.
g You decide by Gods Law that the tenth part is due to be payed.
h Of all kind of herbs some, as August. expoundeth it in his Enchirydion to Laurence, cap. 99. where he sheweth in like sort how that place of Paul, 1.Tim.2.4. God wil haue all men to be saued is to be expounded after the same maner.
i That is to say, that that is right and reason to doe.
12 Hypocrisie and ambition are commonly ioyned together. 13 Hypocrites deceiue men with an outward shew. ∴ *Matth.23.27. 14 Hypocrites are very seuere against other men, but thinke all things lawfull to themselues.* ✠ *Mat. 23.4. actes 15.10.*

for this word, Judgement, conteineth the commandements of the second Table, and the other words, The loue of God, conteine the first. ✠ *Chap.20.26. Mat.23.6. marke 12.38, 39.*

to be borne, and ye your selues touch not the burdens with one of your fingers.

47 [15] Wo *be* to you: ✠ for you build the sepulchres of the Prophets, & your fathers killed them.

48 Truely [k] yee beare witnesse, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore said the wisedome of God, I wil send them Prophets and Apostles, and of them they shall slay, and [l] persecute away,

50 That the blood of all the Prophets, [m] shed from the foundation of the world, may be required of this generation,

51 From the blood of ✠ Abel, vnto the blood of ∴ Zacharias which was slaine betweene the altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye haue [n] taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 [17] And as hee sayd these things vnto them, the Scribes and Pharises began to vrge him sore, and to [o] prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

15 Hypocrites honour the saints when they are dead, when they most cruelly persecuted, when they were alive.
✠ *Mat.23.29.*
k *When you persecute Gods seruents like mad men, euen as your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding, in that you beautifie the sepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and set vp monuments (as it were) in glory and triumph of it?*
l *They shall so vexe them and trouble them that at length they shall banish them.*
m *That you may be called to an accompt for it, yea, and be punished for the shedding of that blood of the Prophets.* ✠ *Gen. 4.8.* ∴ *2 Chron. 24.21.*
16 They haue of long time chiefly hindred the people from entring into the knowledge of God, which ought to bee the doore-keepers of the Church.
n *You haue hidden and taken away, so that it cannot bee found any where.*
17 The more the world is reprehended, the worse it is, and yet wil we not bee say the truth.
o *They proposed many questions to him, to draw somthing out of his mouth, which they might trauerously cauiled at.*

CHAP. XII.

2 The leauen of the Pharises. 5 Who is to bee feared. 8 To confesse Christ. 17 The parable of the rich man whose land was very fertile. 22 Not to care for earthly things. 31 but to seeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Gospels sake.

IN ✠ [1] the meane time, there gathered together [a] an innumerable multitude of people, so that they trode one another: and hee began to say vnto his disciples first, Take heed to your selues of the leauen of the Pharises, which is hypocrisie.

2 ✠ For there is nothing couered, that shall not be reuealed: neither hidde, that shall not bee knowen.

3 Wherefore whatsoeuer yee haue spoken in darkenesse, it shall be heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houses.

4 ✠ [2] And I say vnto you, my friends, bee not afrayd of them that kill the bodie, and after that are not able to doe any more.

5 But I will [b] forewarne you, whom ye shall feare: feare him, which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✠ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparowes.

8 ✠ [3] Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 ✠ And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but vnto him that shal blaspheme the holy Ghost, it shall not be forgiuen.

11 ✠ [4] And when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 [5] And one of the companie sayd vnto him, Master, bid my brother diuide the inheritance with me.

14 And he sayd vnto him, Man, who made me a iudge, or a diuider ouer you?

15 Wherefore he sayd vnto them, Take heed, and beware of [c] couetousnesse: for though a man haue abundance, *yet* his life standeth not in his riches.

16 [6] And hee put foorth a parable vnto them, saying, The [e] ground of a certaine rich man brought forth fruits plenteously.

17 Therefore he [f] thought with himselfe, saying, What shall I doe, because I haue no *roome* where I may lay vp my fruits?

18 And he said, This wil I do, I wil pull down my barnes, and builde greater, and therein will I gather all my fruits, and my goods.

19 And I wil say to my soule, Soule, thou hast much goods layd vp for many yeeres: liue at ease, eate, drinke, and [g] take thy pastime.

20 But God said vnto him, O foole, this night wil they fetch away thy soule frō thee: then whose shall those things be which thou hast prouided?

21 So *is* he that gathereth riches [h] to himselfe, and is not rich in God.

22 [7] And he spake to his disciples, Therefore I say vnto you, ∴ Take no thought for your life, what ye shall eat: neither for your bodie, what ye shall put on.

23 The life is more then meate: and the body *more* then the raiment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, & *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, & to morow is cast into the ouen, how much more *will he clothe* you, O ye of little faith?

29 Therefore aske not what yee shall eate, or what ye shal drink, neither [i] hang yon in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

✠ *Mat.16.5. marke 8.14.*
1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heede of them, which corrupt the purtie of doctrine with goodly glosses, and also take paines through the helpe of God, to set foorth sincere doctrine, openly and without feare.
a *Word for word, ten thousands of people, a certaine number for an vncertaine.*
✠ *Mat.10.26. marke 4.22.*
✠ *Mat.10 28.*
2 Although hypocrites haue princes to execute their cruelties, yet there is no cause why we should be afrayd of them the least iote that may bee, seeing they can do nothing, but what pleaseth God, and God will not any thing that may be against the saluation of his elect.
b *Hee warneth them of dangers that presently hang ouer their heads, for those that come vpon the sudden, doe make the greater wound.* ✠ *1.Sam.14.45. acts 27. 34.* ✠ *Chap 9.26. mat.10.32 mar.8.38. 2.tim.1.12.*
12 Great is the reward of a constant confession: and horrible is the punishment of the denying of Christ, yea impossible to be called backe againe shall the punishment be, if vpon set purpose, both with mouth and heart we blaspheme a known truth.

✠ *Mat.12.31. marke 3.28. 1.John 5.15.*
✠ *Mat.10.19. marke 13.11.*
4 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almighty, will not be wanting to the weakest which strue and contend in his appointed time.
5 Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not foster vp and cherish the filthy opinion that the Iewes had of Messias: Secondly, for that he would distinguish the civill gouernance from the Ecclesiastical: Thirdly, to teach vs to beware of them which abuse the shew of the Gospel, and also the name of ministery, to their owne priuate commodities.
c *By couetousnesse is meant, that greedy desire to get, commonly with other means than*
d *God is the author and preserueer of mans life, goods are not.*
6 There are none more mad, then rich men which hang vpon their riches.
e *Or rather countrey, for here is set forth a man that possesseth not a piece of ground onely, but an whole countrey, as they do, which wone house to house, and field to field, Esa.5.8.*
f *Made his reckoning within himselfe, which is the properties of couetous churles that spend their life in those trifles.*
g *Be merry & make good cheare.*
h *Caring for no man but for himselfe, & minding to trust in himselfe.*
7 An earnest thinking vpon the prouidence of God, is a present remedie against the most foolish and pining carefulnesse of men for this life. ∴ *Matth 6.25. 1.pet.5.7. psal.55. 22.*
i *A Metaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang vpon the arme of man, haue alwayes wandering and doubtfull minds, swaying some times this way, and sometimes that way.*

31 [8] But

[illegible] shall seeke [illegible] which are [illegible] for the [illegible] of [illegible].

9 It is a foolish thing not to looke [illegible] things at [illegible] hands, which [illegible] vs freely [illegible] greatest things.

✠ Matt. 6.20.

10 A godly bountifulnesse is a ready way to get true riches.

[illegible] This is the figure [illegible] for by the word, Purses, [illegible] that comfortes and friendship of an heart that tendereth the [illegible] and poore [illegible] of man, and [illegible] worldly goods is [illegible] by some gift, and hath the name [illegible] in the Greeke tongue, of money and comfortes: and therefore it is sayde to [illegible] Purses, who [illegible] with something to another, and giueth to the poore, shewing thereby, that he pitieth their poore [illegible].

✠ 1. Pet. 1 13.

11 The life of the faithful seruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it.

[illegible] Matth. 24.43. Luke. 16.15. and 3.3.

12 None haue more occasion to watch, then they that haue some degree of honour in the houshold of God.

[illegible] That is, euery man with such measure of corne as was appointed them.

[illegible] More then of him to whom so much was not giuen.

13 The Gospel is the onely cause of peace betweene the godly: and so is the occasion of great troubles among the wicked.

[illegible] Matth. 10.34.

31 [s] But rather seeke ye after the kingdome of God, and all these things shalbe cast vpon you.

32 [t] Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.

33 ¶ ✠ [10] Sell that ye haue, and giue [k] almes: make you bagges which waxe not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ ✠ [11] Let your loines bee girded about, and your lights burning,

36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed *are* those seruants, whom the Lord when hee commeth shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 [v] Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow.

40 [12] Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithful steward and wise, whom the master shall make ruler ouer his houshold, to giue them their [l] portion of meate in season?

43 Blessed [x] that seruant, whom his master when he commeth, shall find so doing.

44 Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maidens, and to eate and drinke, and to be drunken,

46 The master of that seruant will come in a day when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many *stripes*.

48 But hee that knew it not, and yet did commit things worthy of stripes, shalbe beaten with few *stripes*: for vnto whomsoeuer much is giuen, of him shalbe much required, and to whom men much commit, [m] the more of him will they aske.

49 ¶ [13] I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with a baptisme, and how am I grieued, till it be ended?

51 [x] Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be fiue in one house diuided, three against two, and two against three.

53 The father shalbe diuided against the son, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ ✠ [14] Then sayd he to the people, When yee see a cloud [n] rise out of the West, straightway ye say, A showre commeth: and so it is.

55 And when *ye see* the South wind blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne yee not this time?

57 [15] Yea, and why iudge ye not of your selues what is right?

58 ¶ ✠ While thou goest with thine aduersary to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, lest he draw thee to the iudge, and the iudge deliuer thee to the [o] iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

ther the amercements which they were condemned vnto that had men: moreouer, the magistrates officers make them which are cond they owe, yea, and oftentimes if they be obstinate, they doe not onely ta ges of them, but also imprison them.

✠ *Matth. 16.2.*

14 Men which are very quicke of sight in earthly things, are blinde in those things which pertaine to the heauenly life, and that through their owne malice.

n *Which appeareth, and gathereth itself together in that part of the aire.*

15 Men that are blinded with the loue of themselues, and therefore are detestable and stubborne, shall beare the reward of their follie.

✠ *Matth. 5.25.*

o *To him that had to demaund, and a wrong fully troubled mmed, pay that that ake the cost and charges.*

CHAP. XIII.

1 Of the Galileans, 4 and those that were slaine vnder Siloam. 6 The figge tree that bare no fruite. 11 The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seede. 23 Of leauen. 23 How few shalbe saued. 31 Herod that Foxe.

THere [1] were certaine men present at the same season, that shewed him of the Galileans, whose blood [a] Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose ye, that these Galileans were greater sinners then al the *other* Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the tower in [b] Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ [2] He spake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard, Behold, this three yeeres haue I come and sought fruit of this fig tree, and find none: cut it downe: why keepeth it also the ground [c] barren?

8 And he answered, and said vnto him, Lord, let it alone this yere also, till I digge round about it, and dung it.

9 And if it beare fruit, *well*: if not, then after thou shalt cut it downe.

10 ¶ [3] And hee taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [d] spirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her selfe* in any wise.

12 When Iesus saw her, he called her to him, and sayd to her, Woman, thou art [e] loosed from thy disease.

13 And he layed his hands on her, and immediatly

1 We must not reioyce at the iust punishment of others, but rather bee instructed thereby to repentance.

a *Pontius Pilate was gouernour of Iudea almost ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.*

b *To wit, in the place, or riuer: for Siloam was a small riuer, from whence the conduits of the citie came, whereof John 9.7 and Esai 8.6. and therefore it was a tower or castle, build vpon the conduit side, which fell downe suddenly, and killed some*

2 Great and long suffering is the patience of God, but yet so that at length he executeth iudgement.

c *Maketh the ground barren in that part, which otherwise were good for vines.*

3 Christ came to deliuer vs from the bands of Satan, and had the woman eighteene yeeres space, shee could not holde vp her head.

d *Troubled with a disease which Satan brought.* e *For man bound, as if shee had bene in chaines, insomuch that for eigh could not holde vp her head.*

diarly she was made straight againe, and glorified God.

14 4 And the f ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath *day*, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not ech one of you on the Sabbath *day* loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ ✠ Then sayd he, What is the kingdome of God like? or whereto shall I compare it?

19 5 It is like a graine of mustard seed, which a man tooke & sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20 ¶ ✠ And againe he said, Whereunto shal I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pecks of flowre, till all was leauened.

22 ¶ ∴ 6 And hee went thorow all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then sayd one vnto him, Lord, *are there* few that shalbe saued? And he sayd vnto them,

24 ✠ Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, & to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are,

26 7 Then shal ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 ✠ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 8 There shall be weeping and gnashing of teeth, when yee shall see Abraham and Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come *many* from the g East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 * And behold, there are last, which shal be first, and there are first, which shalbe last.

31 9 The same day there came certaine Pharises, and sayd vnto him, Depart, and goe hence: for Herod will kill thee.

32 Then sayd he vnto them, Goe yee and tell that h foxe, Behold, I cast out deuils, and wil heale still i to day, and to morow, and the third day I shalbe k perfected.

33 10 Neuertheless I must walke to day, and to morow, & the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ✠ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne *gathereth* her l brood vnder *her* wings, and ye would not!

35 Beholde, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill *the time* come that ye shall say, Blessed *is* hee that commeth in the name of the Lord.

CHAP. XIIII.

2 *The dropsie healed on the Sabbath.* 8 *The chiefe places at banketts.* 12 *The poore must bee called to our feasts.* 16 *Of those that were bidde to the great supper.* 23 *Some compelled to come in.* 28 *One about to build a tower.*

AND 1 it came to passe that when hee was entred into the house of a one of the chiefe Pharises on the Sabbath *day*, to eate bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawful to heale on the Sabbath *day*?

4 And they held their peace. Then he tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you *shall haue* an asse, or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ 2 Hee spake also a parable to the ghests, when hee marked how they chose out the chiefe roomes, and sayd vnto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou bee bidden of him,

9 And he that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 ✠ But when thou art bidden, goe and sit downe in the lowest roome, that when hee that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ✠ For whosoeuer exalteth himselfe, shal be brought low, and he that humbleth himselfe, shal be exalted.

12 ¶ 3 Then said he also to him that had bidden him, ∴ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor ∴ rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame *and* the blinde,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he said vnto him, Blessed *is* he that eateth bread in the kingdome of God.

16 Then sayde he to him, ✠ A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 4 But they all with h one *minde* began to make excuse: The first sayde vnto him, I haue bought a farme, and I must needes goe out and see it: I pray thee haue me excused.

19 And another said, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And

f *Word for word the rest: new the brood of chickens is the nest.*

1. The Lawe of the very Sabbath ought not to hinder the offices of charitie.

a *Either one of the elders, whom they called the Sanhedrim, or one of the chiefe of the Synagogue: for all the Pharises were not chiefe men of the Synagogue, Iohn 7. 48. for this word Pharise was the name of a sect, though it appeare by the whole history that the Pharises were in great credit.*

2 The reward of pride is ignominie, and the reward of true modestie is glorie.

✠ *Prou. 25. 7.*

✠ *Chap. 18. 14. matth. 23. 12.*

3 Against them which lauish out their goods either ambitiously, or for hope of recompense, whereas Christian charitie respecteth onely the glory of God, and the profit of our neighbour.

∴ *Prou. 3. 27. tob 4. 7.*

✠ *Matt 22. 1. rev. 19. 9.*

4 The most part even o them to whom God hath reuealed himselfe, are so mad, that such helps as they haue receiued of God, they willingly refuse into loss and hinderance.

b *As of set purpose, and a thing agreed vpon before, for though they alledge seuerall causes, yet all of them agree in this, that they haue their excuses that they may not come to supper.*

1 *Word for word the nest: new the brood of chickens is the nest.*

4 A liuely image of hypocrisie, and reward thereof.

f *One of the rulers of the Synagogue, for it appeareth by Mark 5. 22. and Acts 13. 15. that there were many rulers of the Synagogues.*

✠ *Matt. 13. 31. marke 4. 31.*

5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it may better set forth his power.

✠ *Matt 13. 33.*

∴ *Matt. 9. 35. marke 6. 6.*

6 Against them which hardlier are with many, then goe right with a few, and by that meanes through their own slownesse, are shut out of the kingdome of God.

✠ *Matt. 7. 13.*

7 He is in vaine in the Church, which is not of the Church, which thing the cleanness of life sheweth.

✠ *Mar. 7. 23. and 25. 41. psal. 6. 8.*

8 The casting off of the Iewes, & the calling of the Gentiles is foretolde.

g *From all the quarters of the world, and these are foure of the chiefest.*

✠ *Matt. 19. 30. and 20. 16. marke 10. 31.*

9 We must goe forward in the case of our calling, through the midst of terrours, whether they be true o fained.

h *That deceitfull & treacherous man.*

i *That is, a small time, and Theophyl. sayth, it is a proverbe: or els, by To day, we may vnderstand the time that now is, and by To morow, the time to come, meaning thereby all the time of his maiestie and office.*

k *To wit, when the sacrifice for sinne is ended.*

10 There are no where more cruell enemies of godly, than they which are within the Sanctuarie and Church itself: but God seeth it, and will in his time haue an account of it.

✠ *Matth. 23. 37.*

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So the seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his seruant, Goe out quickly into the [c] streetes and lanes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruaunt sayd, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master sayd to the seruaunt, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may bee filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 [5] Nowe there went great multitudes with him, and he turned and sayd vnto them,

26 ✠ If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my disciple.

27 ✠ [6] And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to builde a towre, [e] sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what King going to make war against another King, sitteth not downe first, and taketh counsell, whether hee be able with ten thousand to meete him that commeth against him with twenty thousand?

32 Or els while hee is yet a great way off, hee sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer hee be of you, that forsaketh not all that he hath, hee cannot bee my disciple.

34 ∴ [7] Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the groate, 11 And of the prodigall sonne.

THen ‖ resorted vnto [1] him [2] all the Publicanes and sinners, to heare him.

2 Therefore the Scribes and Pharises murmured, saying, Hee receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✱ What man of you hauing an hundreth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friendes and neighbours, saying vnto them, Reioice with me: for I haue found my sheep which was lost.

7 I say vnto you, that likewise ioy shall bee in heauen for one sinner that conuerteth, *more* then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing ten groates, if shee lose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ [2] He sayd moreouer, A certaine man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue mee the portion of the goods that falleth to mee. So hee diuided vnto them *his* substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he took his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout the land, and hee began to be in necessitie.

15 Then hee went and claue to a citizen of that countrey, and hee sent him to his farme, to feed swine.

16 And hee would faine haue filled his bellie with the huskes that the swine ate: but no man gaue *them* him.

17 [3] Then he came to himselfe, and sayd, How many hired seruaunts at my fathers haue bread enough, and I die for hunger?

18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against [h] heauen, and before thee,

19 And am no more worthy to bee called thy sonne: make me as one of thine hired seruants.

20 So hee arose and came to his father, and when hee was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 [4] And the sonne sayd vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet,

23 And bring the fat calfe, and kill him, and let vs eat, and be mery:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be mery.

25 [5] Now the elder brother was in the fielde, and when he came and drew neere to the house, he heard melodie, and dancing,

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then hee was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered and said to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gaueſt me a kid, that I might make mery with my friends.

30 But

[c] Wide and broad streetes.

[5] Euen those aduersaries, which are of themselues worthy of praise and commendation, must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.

[d] Matth. 10. 37.

[6] If the matter stand between God by him as Theophilus, and therefore these words are not taken simply, but by comparison.

[e] Chap. 9. 23. Matth. 16. 24. Marke 8. 34.

[7] The true followers of Christ must at once build and fight, & therefore be ready and prepared to suffer all kinde of miseries.

[e] A house, and finish all his costs before he begin the worke.

∴ Matth. 5. 13. Marke 9. 50.

[7] The disciples of Christ must be wise, both for themselues and for others otherwise they become the foolishest of all.

[1] Or, drew neere.

[1] We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take greater paines about them.

[2] Some Publicanes and sinners came to Christ from all quarters.

✱ Matth. 18. 12.

[2] Men by their voluntary falling from God, hauing spoiled themselues of the benefits which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doeth not onely gently receiue them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.

[3] The beginning of repentance is the acknowledging of the mercy of God, which stireth vs to hope well.

[h] Against God, because he is sayd to dwell in heauen.

[4] In true repentance there is a feeling of our sinnes, ioyned with sorrow and shame, from whence springeth a confession, after which followeth forgiuenesse.

[5] Such as truely fear God, desire to haue all men to be their fellowes

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue is thine. It was meete that we should make mery, and bee glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Lawe and the Prophets. 19 Of Diues and Lazarus.

AND hee sayd also vnto his disciples, [1] There was a certain rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

2 And hee called him, and sayd vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, *and* to beg I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue mee into their houses.

5 Then called hee vnto him euery one of his masters debtors, & sayd vnto the first, How much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And hee said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee said, An hundreth measures of wheate. Then he said to him, Take thy writing and write foureſcore.

8 And the Lorde commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, hee is also faithful in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in the wicked riches, who will trust you in the [e] true treasure?

12 And if ye haue not bene faithfull in [f] another mans *goods*, who shall giue you that which is yours?

13 ✠ [3] No seruaunt can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also, which were couetous, and they scoffed at him.

15 [4] Then hee sayd vnto them, Yee are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 ✠ [5] The Lawe and the Prophets *endured* vntill Iohn: and since that time the kingdome of God is preached, and euery man preasseth into it.

17 ✠ Now it is more easie that heauen & earth should passe away, then that one title of the Law should fall.

18 ¶ [6] Whosoeuer putteth away his wife, and marieth another, committeth adultery: and whosoeuer marrieth her [g] that is put away from her husband, committeth adultery.

19 ¶ [6] There was a certaine rich man, which was clothed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to bee refreshed with the crumbes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosom. The rich man also died, and was buried.

23 And being in hell in torments, [i] he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome.

24 Then he cryed, and sayd, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 [7] Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moyses and the Prophets, neither wil they be perswaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 5 We must forgiue him that trespasseth against vs. 10 Wee are vnprofitable seruants. 11 Of the ten lepers. 20 Of the comming of the kingdome of heauen. 33 False Christs. 36 After what manner Christs comming shall be.

THen said hee to his disciples, ✠ [1] It cannot be auoided, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that hee should offend one of these little ones.

3 ¶ [2] Take heed to your selues: if thy brother trespasse against thee, rebuke him; and if hee repent, forgiue him.

4 ✠ And though hee sinne against thee seuen times

1 Seeing that men oftentimes purchase friendship to themselues by other means costly, it is a shame for vs, with a free and liberall bestowing of ye goods which the Lord hath giuen vs to that purpose, we doe not pleasure him, nor procure the good will of our neighbours, seeing that by this onely meanes riches, which are oftentimes occasions of sinne, are turned to another end and purpose.

a This parable doth not approue the stewards naughtie dealing, for it was very theft: but parables are set forth to shew a thing couertly, & as it were vnder a figure to represent the truth though it agree not throughly with the matter it selfe: so that Christ meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall.

c This is not spoken of goods that are euill gotten, for God will haue our bountifulnesse to the poore, proceed and come from a good fountaine: but he calleth those riches of iniquitie, which men vse naughtily.

d To wit, the poore Christians: for they are the inhabitours of these Tabernacles, Theophil.

2 Wee ought to take heede, that for abusing our earthly function and duetie, we be not deprued of heauenly giftes: for how can they vse spirituall giftes aright, who abuse worldy things? e That is heauenly and true riches: which are contrary to worldly and fitting substance. f In worldly goods, which are called other mens, because they are committed to our credite. ✠ Matth 6.24. 3 No man can loue God and riches together. 4 Our sinnes are not hidden to God although they be hidden to men, yea, although they be hidden to them whose sinnes they are.

✠ *Mat.11.12.*

5 The Pharises despised the excellencie of the new Couenant, in respect of the olde, being ignorant of the perfect rightuousnesse of the Law, and how false expounders they were of the Law, Christ declareth by the fourath Commandement.

✠ *Mat.5.18.*

6 Mat.5.32. and 19.9.1.cor.7.11.

g They that gather by this place, that a man cannot be married against after that he hath put away his wife for adultery, which forbiddeth, reuoketh finally: for Christ speaketh of those diuorces which the Jewes vsed, of which forsome was not take the diuorcement for adultery, for adulterers were put to death by the Law.

6 The end of the poueryy and miserie of the godly, shalbe euerlasting ioy: as the end of the riot, ostentation and cruell pride of the rich shalbe euerlasting miserie, without all hope of mercy.

h Very gorgeously and sumptuously: for purple garments were costly, and the fine linnen which was a kind of linnen that came out of Achaia, was as deare as golde.

i Heauenly and spirituall things are expressed, and set forth vnder colours and resemblances fit for our reuen.

7 Seeing that we haue a most sure rule to liue by, laid forth vnto vs in the word of God, vainly and vainely doe men seeke for other reuelations.

✠ *Matth.18.7. marke 9.42.*

1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of ye least be offended.

2 Our reprehensions must be iust, and proceede of loue and charitie.

✠ *Matth.18.21.*

times in a day, and seuen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgiue him.

5 ¶ [5] And the Apostles sayde vnto the Lord, Increase our faith.

6 And the Lord said, ✠ If ye had faith, *as much as it* [a] a graine of mustard seed, and should say vnto this mulberie tree, Plucke thy selfe vp by the roots, and plant thy selfe in the sea, it should euen obey you.

7 ¶ [4] Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, & gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 [5] So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our duetie to doe.

11 ¶ [6] And so it was when he went to Hierusalem, that hee passed through the mids of Samaria, and Galile.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farre off,

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercy on vs.

14 And when he saw *them*, he said vnto them, ✠ Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were clensed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce prayed God,

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten clensed? but where *are* the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And hee sayd vnto him, Arise, go thy way, thy faith hath saued thee.

20 ¶ [7] And when hee was demaunded of the Pharises, when the kingdome of God shoulde come, he answered them, and said, The kingdome of God commeth not with [b] obseruation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdom of God is [c] within you.

22 [8] And he said vnto the disciples, The dayes will come, when yee shall desire to see [d] one of the daies of the Sonne of man, and ye shall not see it.

23 ∴ [9] Then they shal say to you, Behold here, or behold there: *but* go not thither, neither folow them.

24 For as the lightning that lightneth out of the one *part* vnder heauen, shineth vnto the other *part* vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things and be reproued of this generation.

26 ✠ [10] And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ✠ Likewise also as it was in the dayes of Lot, They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these *ensamples* shall it be in the day when the sonne of man is reueiled.

31 [11] At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ∴ Remember Lots wife.

33 ✠ Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shal lose it, shall [e] get it life.

34 ✠ I tell you, in that night there shalbe two in one bed: the one shalbe receiued, and the other shalbe left.

35 Two women shalbe grinding together, the one shalbe taken, and the other shalbe left.

36 Two shalbe in the field: one shalbe receiued and another shalbe left.

37 [12] And they answered, and said vnto him, Where, Lord? And he said vnto them, * Wheresoeuer the body *is*, thither shall also the egles bee gathered together.

CHAP. XVIII.

2 The parable of the vnrighteous Iudge and the widowe. 10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blind man receiueth sight.

AND [1] hee spake also a parable vnto them, *to this ende*, that they ✠ ought alwayes to pray, and not to [a] waxe faint,

2 [b] Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, saying, Doe mee iustice against mine aduersarie.

4 And he would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and [c] make me weary.

6 And the Lord said, Heare what the vnrighteous Iudge saith.

7 Now shall not God auenge his elect, which cry day and night vnto him, yea, though [d] he suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?

9 ¶ [2] He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other.

10 Two men went vp into the Temple to pray:

✠ *Gen 7.5. mat. 24.38. 1. pet. 3. 12.*

10 The world shalbe taken vnwares with the sudden iudgement of God: and therefore the faithful ought to watch continually.

✠ *Gen. 19.24.*

11 We must take good heed, that neither distrust, nor the inticements of the world, nor any respect of friendship hinder vs the least that may be.

∴ *Gen. 19.26.*

✠ *Chap. 9.24 mat. 10.39 mar. 8.25. iohn 12.25.*

e That is, shall saue it, so Matthew expounderh it: for the life that is here spoken of, is euerlasting saluation.

✠ *Mat. 24.41.*

11 The only way to continue is to cleaue to Christ.

✠ *Mat. 24.28.*

1 God will haue vs to continue in prayer, not to wearie vs, but to exercise vs, therefore we must so striue with impatiencie, that long delay cause vs not to breake off the course of our prayers.

✠ *Rom. 12.12. 1. thes. 5.17.*

a Teedie to afflictions, and aduersities, as they doe which are out of heart.

b He doeth not compare things that are equall together, but the lesse with the greater: If a man get his right at a most vnrighteous iudges hands, much more shall the prayers of the godly preuaile before God.

c Word for word, beate mee downe with her blowes, and is a metaphore taken of wrestlers, who beate their aduersaries with their fistes or clubbes: so doe they that are importunate beate the Judges eares with their crying out, euen as it were with blowes.

d Though hee seeme slowe in reuenging the iniurie done to him.

2 Two things especially make our prayers voyde and of none effect: confidence of our owne righteousnesse, and the contempt of other: and an humble heart is contrary to both these.

the one a Pharise, and the other a Publican.

11 3 The Pharise stoode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publican standing [e] a farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house, iustified rather then the other: ✠ for euery man that exalteth himselfe shalbe brought low, and he that humbleth himselfe shalbe exalted.

15 ¶ ✠ [f] They brought vnto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 5 But Iesus [g] called them vnto him, & said, Suffer the babes to come vnto mee, and forbid them not: for of such is the kingdome of God.

17 6 Verily I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

18 ∴ Then a certaine ruler asked him, saying, Good master, what ought I doe, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me good? none is good, saue one, *euen* God.

20 Thou knowest the commaundements. ✠ Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 7 And he sayd, All these haue I kept from my youth.

22 Now when Iesus heard that, hee sayd vnto him, Yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, & come follow me.

23 But when he heard those things, he was very heauy: for he was marueilous rich.

24 8 And when Iesus saw him very sorowfull, he sayd, With what difficultie shall they that haue riches enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with men are possible with God.

28 ¶ ✠ Then Peter said, Loe, wee haue left all, and haue followed thee.

29 9 And he sayd vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ ✠ 10 Then Iesus tooke vnto him the twelue, and said vnto them, Behold, we goe vp to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they vnderstood [h] none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ ✠ 11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sate by the way side begging.

36 And when hee heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the sonne of Dauid, haue mercy on me.

39 12 And they which went before, rebuked him that he should hold his peace, but hee cryed much more, O Sonne of Dauid haue mercy on mee.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee sayd, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they saw *this*, gaue praise to God.

CHAP. XIX.

2 Zaccheus the Publican. 13 Ten pieces of money deliuered to seruants to occupie withall. 19 Iesus entreth into Hierusalem. 14 Hee foretelleth the destruction of the citie with teares. 45 He casteth sellers out of the Temple.

NOw 1 when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus which *was* the [a] chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who hee should be, and could not for the preasse, because hee was of a low stature.

4 Wherefore he ranne before, and climed vp into a wild figge tree, that hee might see him: for he should come that *way*.

5 And when Iesus came to the place, he looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily, and receiued him ioyfully.

7 2 And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

8 3 And Zaccheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by [b] forged cauillation, I restore him foure fold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as hee is also become the [c] sonne of Abraham.

10 ✠ For the Sonne of man is come to seeke, and to saue that which was lost.

11 4 And whilest they heard these things, hee continued, and spake a parable, because hee was neere to Hierusalem, & because also they thought that the kingdom of God should shortly appeare.

12 He said therefore, ∴ A certaine noble man went into a farre conuntrey, to receiue for himselfe a kingdome, and *so* to come againe.

3 Although we confesse, that what soeuer we haue, we haue it of God, yet are we despised of God, as proude & arrogant, if we put neuer so little trust in our owne workes before God.

e Farre from the Pharise in a lower place.

✠ *Chap.14.11. mat 23.12.*

✠ *Mat.19.13. marke 10.13.*

f The children were tender and yong, in that they were brought, which appeareth more euidently, in that, that they were infants, which is to be marked against them that are enemies to the baptizing of children.

4 To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptions.

5 The children also of the faithfull are comprehended in the free couenant of God.

g Them that caried the children, whom the disciples droue away.

6 Childlike innocencie is an ornament of Christians.

∴ *Mat.19.16. marke 10.17.*

✠ *Exod.10.30.*

7 The intisement of riches carieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

✠ *Mat.19.27. mar.10.28.*

9 They become the richest of all, which refuse not to be poore for Christs sake.

✠ *Mat 20.17. marke 10.32.*

10 As sure and certaine as perfection, is so sure is the glory which remaineth for the conquerours.

h Hereby we see how ignorant the disciples were.

✠ *Mat.20.19. marke 10.46.*

11 Christ heweth by a visible miracle, that he is the light of the world.

12 The more stops and lets that Satan layeth in our way euen by them which professe Christes Name, so much the more ought we to goe forward.

1 Christ preuenteth them with his grace especially, which seemed to be furthest from it.

a The ouerseer and head of the Publicans which were there together: for the Publicanes were diuided into companies, as we may gather by many places of Scripture.

2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.

3 The example of true repentance, is knowen by the effect.

b By falsely accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they haue this trade among them, when they rob and spoile the common weale, they haue nothing in their mouthes, but the profit of the common weale, & vnder that colour they play the theeues, insomuch that if men reproue and goe about to redresse their robberie, and spoiling, they cry out, the common weale is hindred.

c Beleeued of God are that walketh in the steps of Abrahams faith: and wee gather that saluation came to that house: because they receiued the blessing as Abraham had, for all of the houshold were circumcised. ✠ *Matth.18.11.*

4 We must patiently waite for the iudgement of God, which shalbe reuealed in his time. ∴ *Matth 25 14.*

13 5 And

13 [5] And he called his ten seruants, and deliuered them ten pieces of money, and saide vnto them, Occupy till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might knowe what euery man had gained.

16 Then came the first, saying, Lord, [d] thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruants: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also *ruler* ouer fiue cities.

20 [6] So the other came, and said, Lord, Behold thy piece, which I haue laid vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou layedst not downe, and reapest that thou diddest not sow.

22 Then hee saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sow.

23 Wherefore then gauest not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

24 And he said to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 ✠ For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, [f] he went foorth before, ascending vp to Hierusalem.

29 ✠ [7] And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called *the mount* of Oliues, he sent two of his disciples,

30 Saying, Goe yee to the towne which is before *you*, wherein assoone as ye are come, ye shall find a colt tied, whereon neuer man sate: loose him, and bring him *hither*.

31 And if any aske you, why ye loose *him*, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found as he had said vnto them.

33 And as they were loosing the colt, the owners thereof said vnto them, Why loose yee the colte?

34 And they sayde, The Lord hath neede of him.

35 ¶ ∴ [8] So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loud voyce, for all the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest *places*.

39 [9] Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ ✠ [9] And when he was come neere, he beheld the Citie, and wept for it,

42 [g] Saying, [h] O if thou haddest euen knowen [i] at the least in this [k] thy day those things, which *belong* vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euerie side,

44 And shal make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not [m] that season of thy visitation.

45 ¶ ✠ [10] He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, ∴ Mine house is the house of prayer, ✱ but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And the hie Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

5 There are three sorts of men in the Church: the one sort fail from Christ whom they fear not: the other, which according to their vocation, bestow the gifts which they haue receiued of God, to his glory with great paines and diligence: the third line idlely, and doe no good. As for the first, the Lord when hee commeth will iudly punish them in his time: the other he will bless, according to the paines which they haue taken: and as for the slouthfull and idle persons, he will punish them in the first.

d This was a piece of money which the Gentiles vsed, and was in value about an hundred pence, which is about ten crownes.

6 Against them which spend their life idlely in delicatenesse, and otherwise, in contemplation.

e To the bankers and changers.

✠ Chap.8.18. Matth.13.11. and 25.29. Marke 4.25.

f The disciples staggered and staied at the matter, but Christ goeth on boldly though death were before his eyes.

✠ Matth.21.1. Marke 11.1.

7 Christ shewe th in his owne person, that his kingdome is not of this world.

8 Matth.21.7. Iohn.12.14.

8 When they linger which ought to be the chiefest preachers and sitters foorth of the kingdome of God he will raise vp other extraordinarily, in despite of them.

✠ Chap.21.6 mat. 24.1. marke 13.1.

9 Christ is not simply delighted with the destruction, no not of the wicked.

g Christ breaketh off his speech, which sheweth partly how he was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbraid them for their thecherie and stubbornesse against him, such as hath not lightly bene heard of.

h At least wise thou, O Hierusalem, to whom thy message was properly sent.

i If after the slaying of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe especially in this my last comming to thee thou hadst had any regard to thy selfe.

k The fit and commodious time is called the day of thy citie.

l That is, those things wherein thy happinesse standeth.

m That is, thy very instant wherein God visited thee.

✠ Matth.21.13.

10 Christ shewe th after his entrie into Hierusalem by a visible signe, that it is his office enioined him of his Father to purge the Temple.

∴ Marke 11.17. Isa.56.7.

✱ Ierem 7.11.

CHAP. XX.

4 *From whence Iohns Baptisme was.* 19 *The wickednesse of the Priestes is noted by the parable of the vineyard and the husbandmen.* 20 *To giue tribute to Cesar.* 27 *He conuinceth the Sadduces denying the resurrection.* 41 *How Christ is the sonne of Dauid.*

AND ✱ [1] it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the hie Priestes and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tel vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, they that could not tell whence it *was*.

8 Then Iesus saide vnto them, Neither tell I you by what authoritie I doe these things.

9 ¶ ✱ [2] Then began he to speake to the people this parable, A certaine man planted a vineyard, and

✱ Matth.21.23. marke 11.27.

1 The Pharises being ouercome with the truth of Christes doctrine, moue a question about his outward calling and are ouercome by the witnesse of their owne conscience.

✱ Matth.21.33. marke 12.1. Isai. 5.1 Ierem.2.21.

2 It is no new thing to haue bene the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuary of Gods holy place: but at length they shall not escape vnpunished.

and let it foorth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient hee sent a seruant to the husbandmẽ, that they should giue him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer hee sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloued sonne: it may bee that they will doe reuerence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may bee ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and saide, What meaneth this then that is written, ✠ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✠ [3] And they [a] watched *him* and sent foorth [b] spies, which should faine themselues iust men [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, wee know that thou sayest, and teachest right, neither doest thou accept [e] mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftinesse, & said vnto them, Why tempt ye me?

24 Shewe mee a penie. Whose image and superscription hath it? They answered, and sayd, Cesars.

25 Then he said vnto them, ∴ Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 ✱ [4] Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ✠ Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, & the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The [g] children of this world marry wiues, and are married.

35 But they which shall bee counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen ✠ Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the dead, but of them which liue: for all [i] liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✠ [5] Then saide he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, ∴ The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lord, how is hee then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples.

46 ✱ [6] Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts,

47 Which deuoure widowes [k] houses, and in shew make long prayers: These shall receiue greater damnation.

✠ *Psal.118.22. isa.28.16.act.4.11. rom.9.33.1.pet.2.8.*

✠ *Matth.22.16. marke 12.13.*

3 The last refuge that false prophets haue to destroy the true prophets, is to lay sedition, and treason to their charge.

a A fit time to take him in.

b Whom they had deceitfully bir d.

c That they might take some holde in his talke, and thereby forge some false accusation against him,

d To put him to death.

e Thou art not moued by fauour of any: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indede alike

f Craftines is a certaine diligence and wittines to do euill, gotten by much vse and great practise in matters.

∴ *Rom.13.7.*

✱ *Matth.22.23. mar.12.18.*

4 The resurrection of the flesh is a-nouched against the Sadduces.

✠ *Deut.25.5.*

g They are called here in this place the children of this world, which liue in this world: and not they, that wholly are giuen to the world, as before chap.16.8. which are contrary to the children of light.

h That is, men partakers of the resurrection: for we say truely, that they shall liue in deed, which shall enioy euerlasting blisse, so doe they rise in deed, which rise to life, though if the word resurrection be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

✠ *Exod 3.6.*

i That is, before him: a notable saying, the godly do not die, though they die here on earth.

✠ *Matt.22.44. mar.12.35.*

5 Christ is so the sonne of Dauid according to the flesh, that he is his Lord (because he is the euerlasting sonne of God) according to the spirit.

∴ *Psalm 110.1.*

✱ *Chap.11 43 mat.*

23.6.*mar.*12.38. 3 We must auoyd the example of the ambitious and coueteous pastours. *k This is spoken by the figure Metonymie, houses, for the goods and substance*

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The signes going before the last iudgement.

AND ✱ [1] as he behelde, hee sawe the rich men which cast their gifts into the treasurie.

2 And he sawe also a certaine poore widowe which cast in thither two mites:

3 And hee saide, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 ✱ [2] Now as some spake of the Temple, how it was garnished with goodly stones, & with consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not bee left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe *shall* there *be* when these things shall come to passe?

8 ✠ And he said, Take heede, that ye be not deceiued: for many will come [b] in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

✱ *Marke 12.41.*

1 The poore may exceed in bountie and liberalitie even the richest, according to Gods iudgement.

✱ *Chap.19 43.mat. 24 1.mar.13.1.*

2 The destruction of the Temple is foretold, that that true spiritual building may be built vp, whose head builders must and ought to be circumspect.

a These were things that were hanged vpon walles and pillars.

✠ *Ephes 5 6. 2.thes.2.3.*

b Vsing my Name.

9 ✠ And when yee heare of warres and seditions, bee not afraid: for these things must first come, but the end followeth not by and by.

10 Then sayd he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 ✠ And great earthquakes shal be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shal there be from heauen.

12 But before all these, they shall lay their hands on you, & persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a [c] testimoniall.

14 ✠ Lay it vp therfore in your hearts, that ye cast not before hand what ye shall answere.

15 For I will giue you a mouth and wisdome, where against al your aduersaries shal not be able to speake nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friendes, and *some* of you shall they put to death.

17 And ye shall bee hated of all men for my Names sake.

18 ∴ Yet there shal not one haire of your heads perish.

19 By your patience [d] possesse your soules.

20 ¶ ✠ And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill the things that are written.

23 But wo *be* to them that bee with child, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and [e] wrath ouer this people,

24 And they shall fall on the [f] edge of the sword, and shall bee led captiue into all nations, and Hierusalem shall bee troden vnder foote of the Gentiles, vntill the time of the Gentiles bee fulfilled.

25 ✠ [g] Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexity: the sea and the waters shall roare.

26 [5] And mens hearts shal faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: * for your redemption draweth neere.

29 [6] And he spake to them a parable, Behold, the fig tree, and all trees,

30 When they now shoot foorth, yee seeing them, know of your owne selues, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, knowe yee that the kingdome of God is neere.

32 Verily I say vnto you, This age shall not passe, till all *these* things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 ✠ Take heed to your selues, lest at any time your heartes bee oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come [h] on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that yee may [i] stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount, that is called *the mount* of Olives.

38 And all the people came [k] the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 Hee prayeth in the mount. 44 Hee sweateth blood. 50 Malchus eare cut off and healed. 57 58. 60. Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth himselfe to be the Sonne of God.

NOw ✠ the [1] feast of vnleauened bread drewe neere, which is called the Passeouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.

3 ✠ [2] Then entred Satan into Iudas who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunity to betray him vnto them, when the people were [b] away.

7 ¶ ∴ [3] Then came the day of vnleauened bread, when the Passeouer [c] must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare vs the [d] Passeouer that we may eate it.

9 And they sayd to him, Where wilt thou, that we prepare *it*?

10 Then he sayd vnto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entreth in.

11 And say vnto the good man of the house, The Master sayth vnto thee, Where is the lodging where I shal eate my Passeouer with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had said vnto them, and made ready the Passeouer.

14 ✠ ✠ And when the [e] houre was come, he sate downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you, before I [f] suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it bee fulfilled in the kingdome of God.

17 And hee tooke the cup, and gaue thankes, and sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God bee come.

✠ *Mat.26.10 mar.14.17.* 4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall bee his last banquet with them after the maner and necessitie of this life. *e The euening and twilight, at what time this supper was to be kept. f I am put to death.*

h On all men whersoeuer they be.

i You may so appeare that you will abide the countenance and sentence of the Iudge without feare.

✠ *Matth.26.1. marke 14.10.*

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

✠ *Matth 26 14. marke 14.10.*

2 God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the authour of our destruction.

a They that had the charge of keeping of the Temple, which were none of the Priests and Bishops, as appeareth by the 52. verse of this Chapter.

b Without tumult, vnwitting to the people which vsed to follow him: and therefore in deed they watched their time, when they knew he was alone in the garden.

∴ *Mat 26.17. marke 14 1.*

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death

c By the order appointed by the Law.

d The lambe which was the figure of the Passeouer. And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments.

3 The true Temple of God is built vp again in the middest of incredible tumults, and most sharpe miseries, through inuincible patience, so that the ende thereof cannot be but most happy.

✠ *Matth.24.7.*

c This shall be the end of your troubles and afflictions, they shalbe witnesses both before God and man, aswell of the treacherous and cruell dealing of your enemies, as also of your constancie. A noble saying, that the afflictions of the godly and holy men pertaine to the witnesse of the truth.

✠ *Chap.12.12. matth.10.19. marke 13.11.*

∴ *Matth.10.30.*

d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.

✠ *Dan.9 27. matth.24.15. marke 13.14.*

e The finall destruction of the whole citie is foretold.

e By wrath, those things are meant, which God sendeth when he is displeased.

f Word for word, mouth, for the Hebrewes call the edge of a sworde, the mouth, because the edge biteth.

✠ *Isa.13.10. ezek. 32.7. mat.24.29. marke 13.24.*

g When the times are expired, appointed for the saluation of the Gentiles and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the last iudgement.

5 After diuers tempests, the Lord will at the length plainly appeare to deliuer his Church.

✠ *Rom 8 27.*

6 We must be sober and watchfull, both day and night for the Lords comming, that we be not taken at vnwares.

✠ *Rom.13.13.*

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

✠ *Matth.26.1. marke 14.10.*

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a They that had the charge of keeping of the Temple, which were none of the Priests and Bishops, as appeareth by the 52. verse of this Chapter.

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c By the order appointed by the Law.

d The lambe which was the figure of the Passeouer. And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments.

19 ✠ 5 And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in remembrance of me.

20 Likewise also after supper *he tooke* the cup, saying, This 6 cup *is* h that new Testament in my blood, which is shed for you.

21 ✠ i Yet behold, the i hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* that man by whom hee is betrayed.

23 Then they began to inquire among themselues which of them it should be, that should doe that.

24 ¶ ∴ 8 And there arose also a strife among them, which of them shoulde seeme to bee the greatest.

25 But he sayd vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 But who is greater, hee that sitteth at table, or he that serueth? Is not hee that sitteth at table? And I am among you as he that serueth.

28 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 ✠ That ye may eat, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ 10 And the Lord sayd, Simon, Simon, behold, ✠ Satan hath desired you, l to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * 12 And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou kneweſt me.

35 ¶ And he said vnto them, ✠ When I sent you without bag, and scrip, and shooes, lacked ye any thing? And they said, Nothing.

36 m Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and hee that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must bee performed in mee, ✠ Euen with the wicked was hee numbred: for doubtlesse those things which *are written* of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he said vnto them, It is enough.

39 ¶ ∴ And he came out, and went (as he was wont) to the mount of Oliues: and his disciples also followed him.

40 ✠ 13 And when hee came to the place, hee said to them, Pray, lest ye enter into tentation.

41 14 And he was drawen aside from them a bout a stones cast, & kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cuppe from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an n agonie, hee prayed more earnestly: and his sweat was like o drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to *his* disciples, & found them sleeping for heauines.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

47 ¶ ✠ 16 And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, sawe what would follow, they sayde vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Iesus sayd vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as vnto a thiefe with swords and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against mee: but this is your very houre, and the p power of darknesse.

54 ¶ ∴ Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed afarre off.

55 ✠ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine mayd beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a litte while, another man sawe him, and sayd, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily, euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had said vnto him, ✠ Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ 20 * And the men that held Iesus, mocked him, and strooke him.

64 And

✠ *Mat 26.16. marke 14 22. 1.cor.11.24.*

3 Christ establisheth his new Couenant, and his communicating with vs with new signes.

g *Here is a double Metonymie: for first the vessell is taken for that which is contained in the vessell, as the cup, for the wine which is within the cup. Then the wine is called the Couenant or Testament, whereas in deede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that it representeth.*

h *This word* that, *sheweth the excellencie of the Testament, and answereth to the place of Ieremie, chap.31. 31. where the new Testament is promised.*

✠ *Mat.26.21. marke 14.18. psal.41.9.*

6 Christ sheweth against that he goeth to death willingly, although he be not ignorant of Iudas treason.

i *That is, his practise, so vse the Hebrewes to speake, 2 King.14 19. Is not the hand of Ioab in this matter?*

7 Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of the instruments.

∴ *Matth.20.25. marke 10.42.*

8 The Pastours are not called to rule, but to serue.

k *Haue great titles, for so it was the custome to honour Princes with some great titles.*

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome. ✠ *Mat.19.28.* 10 We must alwayes thinke vpon the wait that Satan layeth for vs. ✠ *1.Pet.5.8.* l *To sifte you and scatter you, and also to cast you out.* 11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * *Matth. 26 34. marke 14. 39. iohn 13.38.* 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. ✠ *Matth.10.9.* m *All this talke is by way of an allegorie, as if he sayd, O my friends and fellow souldiers, you haue liued hitherto as it were in peace: but nowe there is a most sharpe battell at hand to bee fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what thou armour is, he sheweth by his owne example, when hee prayed afterward in the garden, and reproued Peter for striking with the sword.* ✠ *Esai. 53.12.* ∴ *Matth.26.36 marke 14.32. iohn 18.1.*

✠ *Mat 26.41. marke 14.38.*

13 Christ hath made death acceptable vnto vs by ouercomming in our name, all the horrours of death, which had ioyned with them, the curse of God.

14 Prayers are sore succour against the most pitilous assaults of our enemies.

n *This agonie sheweth that Christ strouc much, and was in great distresse: for Christ strouc not onely with the feares of death, as other men vse to doe, for so many martyrs might seeme more constant then Christ, but with the sharpe full iudgement of his angrie Father, which is the sharpest fullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.*

o *These doe not onely shew that Christ was true man, but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankind is contained in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.*

15 Men are vtterly sluggish, euen in their greatest dangers, vntill Christ stirre them vp.

✠ *Mat.26.47. marke 14.43. iohn 18 3.*

16 Christ is willingly betrayed and taken, that by his obedience hee might deliuers, which were guilty for the betraying of Gods glory.

17 That zeale which carieth vs out of the bounds of our vocation, pleaseth not Christ.

18 Euen the very feare of the which tooke Christ, prothings were done to oppresse the light neth partly their euill conscience, and partly also that all these by Gods prouidence. p *The power that was giuen to darknesse for a season.* ∴ *Mat 26.58* 19 Wee haue to behold in Peter, an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect. ✠ *Mat.26.58, 59. mar.14 66 iob.18.25.* ✠ *Mat 26 34. iob. 13.38.* 20 Christ bare the shame that was due to our sinnes. * *Mat.26.67. mar.14.65.*

64 And when they had blindfolded him, they smote him on the face; and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ✠ [21] And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye wil not beleeue it.

68 And if also I aske you, you wil not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then sayde they all, Art thou then the Sonne of God? And he sayid vnto them, Ye say, that I am.

71 Then said they, What neede we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Hee is accused before Pilate. 7 Hee is sent to Herode. 11 Hee is mocked. 24 Pilate yeelldeth him vp to the Iewes request. 27 The women bewaile him. 33 Hee is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dieth, 53 He is buried.

THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man [a] peruerting the nation, ✠ and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ∴ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to the people, I find no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of [b] Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stoode foorth and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and araied him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ ✠ Then Pilate called together the high Priestes, and the [d] rulers, and the people,

14 ✱ And sayd vnto them, Yee haue brought this man vnto me, as one that peruerteth the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things, whereof yee accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crurifie, crucifie him.

22 [6] And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might bee crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ ✠ [7] And as they ledde him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed *are* the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, ✠ Fall on vs: and to the hilles, Couer vs.

31 ∴ For if they doe these things to a [e] greene tree, what shall be done to the drie?

32 ✱ And there were two others, which were euill doers, led with him to be slaine.

33 [9] And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 [10] Then said Iesus, Father, forgiue them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be that Christ the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ ✠ And [12] one of the euill doers, which were hanged, railed on him, saying, If thou bee that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We

✠ *Matth.27.1. marke 1.5. iohn.18.28.*

21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that we might be quit before God from the blasphemie which we deserued.

1 Christ who is now readie to suffer for the sedition which we raised in this world, is first of all pronounced guiltes, that it might appeare that he suffered not for his owne sinnes (which were none) but for ours.

a *corrupting the people, and leading them into errours.*

b *Matth.22.21. marke 12,17.*

∴ *Matth.27.11. marke 15.2. iohn.18.33.*

2 Christ is a laughing stocke to princes, but to their great smart.

b *This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22.yeeres, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose agane, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeeres after Christs death. This Herod was sent into banishment in Lions, about the second yeere of Caius Cesar.*

c *Accompanied with his nobles and souldiers which followed him from Galile.*

3 The hatred of godlinesse ioyneth the wicked together. 4 Christ is quit the second time euen of him of whom he is condemned, that it might appeare, howe he being iust, redeemed vs which were vniust. d *Those whom the Iewes called the Sanhedrin.* ✱ *Matth.27.23. marke 15.14 iohn 18.34.*

5 The wisdome of the flesh, or two euils chusith the lesse, but God curseth such counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him.

✠ *Matth.27.32. marke 15.21.*

7 An example of the outrageousnes and disorder of souldiers.

8 The triumph of the wicked hath a most horrible end.

✠ *Isa.2.19. hose.10.8. reuel.6.16.*

∴ *1.Pet.4.17.*

e *As if he said, If they doe thus to me that am fruitfull, and alwayes flourishing, and who liue for euer, by reason of my Godhead, what will they doe to you, that are vnfruitfull and voide of all liuing righteousnesse?*

✱ *Matth.27.38. marke 15.27. iohn 19.18.*

9 Christ became accursed for vs vpon the Crosse, suffering the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

f *Whom God loueth more then all others.*

11 Pilate ✱ vnwares is made a preacher of the kingdome of God.

g *Therefore either we must take that spoken of Synecdoche which Matthew saith, or that both of them mocked Christ. But one of them at the length ouercome with the great patience of God, brake foorth into that confession worthy all memorie.*

12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth indeede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

41 We are indeede righteously *here*: for wee receiue things worthy of that we haue done: but this man hath done nothing [h] amisse.

42 And hee said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ [3] And it was about the sixt houre: and there was a darkenesse ouer all the land, vntill the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loud voice, and said, ✠ Father, into thine hands I commend my spirit. And when hee thus had saide, hee gaue vp the ghost.

47 ¶ [15] Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 [16] And all his acquaintance stoode a farre off, and the women that followed him from Galile, beholding these things.

50 ¶ ✠ [17] And beholde, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, *which was* of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 [18] And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and oyntments, and rested the Sabbath *day* according to the commandement.

h More then he ought.

i God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of euerlasting ioy and saluation, through the goodnesse and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.

13 Christ being euen at the point of death, sheweth himselfe to bee God almightie, euen to the blind.

14 Christ entreth stoutly into the very darkenesse of death, for to ouercome death euen within his most secret places.

✠ *Psal.31.6.*

15 Christ causeth his very enemies to giue honorable witnesse on his side, so oft as it pleaseth him.

16 Christ gatheretb together, and defendeth his litle flocke in he midst of the tormentours.

✠ *Mat.27.57.mar. 15.43.ioh 19.38.*

17 Christ through his famous buriall confirmeth the trueth both of his death, and resurrection, by the plaine and euident witnesse of Pilate.

k Word for word dawning, as nowe beginning, for the light of the former day drewe towarde the going downe, and that was the day of preparation for the feast which was to bee kept the day following. 18 Christ being set vpon by the deuill and all his instruments, and being euen in deaths mouth, setteth weake women in his foreward, minding straightways to triumph ouer those terrible enemies, without any great endeuour.

CHAP. XXIIII.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, vnto the Apostles. 13 Christ doeth accompanie two going to Emmaus. 27 Hee expoundeth the Scriptures vnto them. 39 Hee offereth himselfe to his Apostles to bee handled. 49 Hee promiseth the holy Ghost. 51 He is caried vp into heauen.

NOw the ∵ [1] first *day* of the weeke [a] earely in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stoode by them in shining vestures.

5 And as they were afraid, & bowed downe their faces to the earth, they said to them, Why seeke ye him that liueth, among the dead?

∵ *Marke 16.1. Ioh 20.1.*

1 Poore silly women, euen beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit or violence.

a Very earely as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.

6 He is not here, but is risen: remember ✠ how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his words,

9 [2] And returned from the sepulchre, and told all these things vnto the eleuen, & to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the *mother* of Iames, and other women with them which tolde these things vnto the Apostles.

11 But their words seemed vnto them as a fained thing, neither beleeued they them.

12 ✠ [3] Then arose Peter and ran vnto the sepulchre, and [b] looked in and saw the linnen clothes layd by themselues, and departed wondering in himselfe at that which was come to passe.

13 ¶ ∵ [4] And behold, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke and are sad?

18 And [d] the one (named Cleopas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, & hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in word before God, and all the people,

20 [5] And how the hie Priestes, and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we trusted that it had beene hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, & certaine women among vs, made vs astonied, which came early vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then hee sayde vnto them, O fooles and slowe of heart to beleeue all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *written* of him.

28 And they drewe neere vnto the towne which they went to, but he made as though hee would haue gone further.

29 But they constreined him, saying, Abide with vs: for it is toward night, & the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sate at table with them, hee tooke the bread, and blessed, and brake

✠ *Chap.9.22. matth 17.23. marke 9.31.*

2 The cowardly & dastardly minde of the disciples is vpbraided by the stout courage of women, (so wrought by Gods great mercie) to shewe that the kingdome of God consisteth in an extraordinarie power.

✠ *Iohn 20.6.*

3 Christ vseth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, lest they should seeme to haue beleeued that too lightly, which they preached afterward to all the world.

b As it were holding downe his head, and bowing his necke, looked diligently in.

∵ *Marke 16.12.*

4 The resurrection is prooued by two other witnesses, which saw it, and that i was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.

c Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not inuisible, but their eyes were dimmed.

d Some of the old fathers thinke that the other disciple was this our Euangelist: but Epiphanius writing against the Saturnilians, saith it was Nathanael, but all these are vncertainties.

5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists haue put downe in writing of Christ.

brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was [e] no more seene of them.

32 And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they tolde what things *were* done in the way, and how hee was knowen of them in [f] breaking of bread.

36 ¶ ✠ [6] And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace *be* to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore doe [g] doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them *his* hands and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue yee here any meate?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 7 And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must bee fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And behold, I doe send the ✠ promise of my Father vpon you: but tarie yee in the citie of Hierusalem, [i] vntil ye be endued with power from on high.

50 8 Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, ✠ hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praysing, and lauding God. Amen.

e Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not bee seene, but beleeue indeede that he changed his place.

f When he brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.

✠ *Marke 16.14. ioh 20.19.*

g The Lord himselfe sheweth by certaine and necessary signes, that he was risen againe, and that in the same body which he tooke vpon him.

g Diuers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelihood.

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof, is repentance and remission of sins.

h The Apostles who are the preachers of the Gospel beginning at Hierusalem.

✠ *Iohn 15.26. acts 1.4.*

i Vntill the holy Ghost come downe from heauen vpon you.

8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

✠ *Marke 16.19. acts 1.9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 That Word begotten of God before all worldes, 2 and which was euer with the Father, 14 is made man. 6.7 For what end Iohn was sent from God: 16 His preaching of Christes office. 19. 20. The recorde that he bare giuen out vnto the Priestes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN [1] the [a] beginning [b] was [c] that Word, and that Word was [d] with God, and that [e] Word was God.

2 This same was in the beginning with God.

3 ✠ [2] All [f] things were made by it, and [g] without it [h] was made nothing that was made.

4 [i] In it [k] was life, and that life was [l] the light of men.

5 [3] And that light shineth in the darkenesse, and the darkenesse [m] comprehended it not.

6 ¶ ✠ [4] There was a man sent from God, whose name *was* Iohn.

7 *This* same came for a witnesse, to beare witnesse of that light, that all men [n] through him might beleeue.

8 Hee was not [o] that light, but *was sent* to beare witnesse of that light.

9 [5] This was [p] that true light, which lighteth euery man that commeth into the world.

10 [q] He was in the world, and the world was [r] made by him: and the world knew him not.

11 He came [r] vnto his owne, and his owne receiued him not.

12 [6] But as many as receiued him, to them he gaue [s] prerogatiue to be the sonnes of God, *euen* to them that beleeue in his Name,

13 Which are borne not of blood, nor of the will of the flesh, nor of [t] will of man, but of God.

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature, with the Father.

a From the beginning as the Euangelist saith, 1. Epistle 1.1. as though he said, that the world began not then to haue his being, when God began to make al that was made: for the Word was euen then when all things that were made, begaine to be made, and therefore he was before the beginning of all things. b Had his being. c This word, That, pointeth out vnto vs a peculiar and choyce thing aboue all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwise also are called the word of God. d This word (With) pointeth out the distinction of persons to vs. e This worde (Word) is the first in order in the sentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the same which the learned call (Predicatum.) ✠ *Col. 1.16.* 2 The Sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially by the excellent gifts of reason and vnderstanding, wherewith hee hath beautified man aboue all other creatures. *f Paul expoundeth this place, Colos. 1.15. and 16. verses. g That is, as the Father did worke, so did the Sonne worke with him: for he was fellow-worker with him. h Of all those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world. k To wit, euen then, when all things are made by him, for els he would haue said, Life is in him, and not life was. l That force of reason and vnderstanding, which is kindled in our mindes to knowledge him the author of so great a benefit.*

3 The light of men is turned into darkenesse, but yet so that there is clearnesse ynough to make them without excuse.

m They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not so much as acknowledge him.

✠ *Matt. 3.1. marke 1.4. luke 3.2.*

4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the herault of Christ.

n Through Iohn. o That light which we speake of, to wit, Christ, who onely can lighten our darknesse. q When as the Sonne of God saw, that men did not acknowledge him by his workes, although they were endued with vnderstanding (which hee had giuen to them all) he exhibited himselfe vnto his people to bee seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. *p Who onely and properly deserueth to be called the light, for he shineth of himselfe; and borroweth light of none. q That person of the Worde, was made manifest euen at that time when the worlde was made. r Heb. 11.3. r The Word shewed himselfe againe, when he came in the flesh.* 6 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is, to bee the sonnes of God. *s Hee vouchsafed to giue them this prerogatiue to take them to be his children. t Of that grosse and corrupt nature of men, which is throughout the Scriptures set as enemie to the Spirit.*

14 ✠ 7 And

✠ Matt.1.16.
7 That Sonne, who is God from eterlasting, tooke vpon him mans nature, that one and the selfesame might be both God and man, which manifestly appeared to many witnesses, that saw him, amongst whom hee was conversant, and vnto whom by sure and vndoubted arguments he shewed both his natures.
u That is, men: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule.
x For a season, and when that was ended, he went vp into heaven: for the worde which he vseth, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit.
✠ Matt.17.2. 2.pet.1.17.
y The glory which hee speaketh of here, is that manifestation of Christ his maiestie, which was as it were layde open before our eyes when the Sonne of God appeared in flesh. z This word (as) doeth not in this place betoken a likelinesse, but the truth of the matter, for his meaning is this, that we saw such a glorie, as beseemed and was meete for the true and onely begotten Sonne of God, who is Lorde and King ouer all the world. a Hee was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth.

14 ✠ 7 And that Worde was made u flesh, and x dwelt among vs, (and wee ✠ saw the y glory thereof, z as the glorie of the onely begotten *Sonne* of the Father) a full of grace and trueth.
15 ¶ 8 Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that cometh b after me, was c before me: for he was better then I.
16 ∴ 9 And of his fulnesse haue all we receiued, and d grace for grace.
17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.
18 10 ✠ No man hath seene God at any time: that onely begotten Sonne, which is in the e bosome of the Father, he hath f declared him.
19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, Who art thou?
20 And hee g confessed and h denied not, and said plainely, I ✠ am not that Christ.
21 And they asked him, What then? Art thou Elias? And he said, i I am not. Art thou k that Prophet? And he answered, No.
22 Then said they vnto him, Who art thou, that wee may giue an answere to them that sent vs? What sayest thou of thy selfe?
23 He said, I * am the voice of him that crieth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.
24 12 Now they which were sent, were of the Pharises.
25 And they asked him, and said vnto him, l Why baptizest thou then, if thou bee not that Christ, neither Elias, nor that Prophet?
26 Iohn answered them, saying, I baptize with water: but there is one m among you, whom yee

b That is, Hee before whome I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was sixt moneths older then he. c This sentence hath in it a turning of the reason as wee call it, as who should say, a setting of that first which should bee last, and that last which should bee first: for in plaine speech this is it: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we finde in Luke 7.47. many sinnes are forgiuen her, because shee loued much, which is thus much to say, shee loued much, because many sinnes are forgiuen her. ∴ Colos.1.19. and 2.9. d Christ is the most plentifull fountaine of all goodnesse, but then hee powred out his gifts most bountifully, when as hee exhibited and shewed himselfe to the world. d That is, grace vpon grace, as a man would say, graces heaped one vpon another. 10 The true knowledge of God proceedeth onely from Iesus Christ. ✠ 1.Tim.6.16 1.Iohn 4.12. e Who is neerest to his Father, not onely in respect of his loue toward him, but by the bond of nature, and for that vnion or onenesse that is betweene them, whereby the Father and the Sonne are one. f Reuealed him, and shewed him vnto vs, whereas before hee was hid vnder the shadowes of the Law, so that the quicknesse of the sight of our minds was not able to perceiue him: for whosoeuer seeth him, seeth the Father also 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present. g He did acknowledge him, and spake of him plainely and openly. h This rehearsing of one and the selfe same thing though in diuers wordes, is vsed much of the Hebrewes, and is hath great force: for they vse to speake one thing twise, to set it vse more certainely and plainely. ✠ Acts 13.25. i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Malac.4.5. which place is to bee vnderstood of Iohn, Matth.11.14. And yet Iohn deuyeth that he is Elias, answering them in deede according as they meant. k They enquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut.18.15. which is to be vnderstood of all the company of the Prophets and ministers, which haue bene and shall be to the ende, and especially of Christ, who is the head of all Prophets. ✠ Isa.40 3. matth 3.3 luke 3.4. 12 Christ is the authour of Baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn who is the minister, but wholly in Christ the Lord. l Hereby we may preuue that the Iewes knew there should be some change in religion vnder Messias. m Whom all the world seeth not, and is euen among st you.

knowe not.
27 ✠ Hee it is that commeth after mee, which was before me, whose shoe latchet I am not worthy to vnloose.
28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.
29 ¶ 13 The next day Iohn seeth Iesus comming vnto him, and sayeth, Behold n that Lambe of God, which o taketh away the p sinne of the world.
30 This is he of whom I sayd, After me cometh a man, which was before mee: for he was better then I.
31 And q I knewe him not: but because hee should be declared to Israel, therefore am I come, baptizing with water.
32 14 So Iohn bare record, saying, I beheld e ✠ that Spirite come downe from heauen, like a doue, and it abode vpon him,
33 And I knew him not: but he that sent me to baptize with water, he sayde vnto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost.
34 And I saw, and bare recorde that this is r that Sonne of God.
35 ¶ 15 The next day, Iohn stood againe, and two of his disciples.
36 16 And hee beheld Iesus walking by, and said, Behold that Lambe of God.
37 17 And the two disciples heard him speake, and followed Iesus.
38 Then Iesus turned about, and saw them follow, and sayde vnto them, What seeke yee? And they sayde vnto him, Rabbi, (which is to say by interpretation, Master) s where dwellest thou?
39 Hee sayde vnto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the t tenth houre.
40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.
41 The same found his brother Simon first, and said vnto him, We haue found that Messias which is by interpretation, that u Christ.
42 And hee brought him to Iesus. And Iesus beheld him, and sayd, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by terpretation a stone.
43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.
44 Now Philip was of Bethsaida, the citie of Andrew and Peter.
45 18 Philip found Nathanael, and sayde vnto him, Wee haue founde him of whome ∴ Moses did write in the Lawe, and the ✠ Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

✠ Mat.3.11. marke 1.7. luke 3.16. acts 10.5. & 12.16. and 19.4.
13 The body and trueth of all the sacrifices of the Lawe, to make satisfaction for the sinne of the worlde, is in Christ.
n This worde (That) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Law, but also to bring into our minides the Prophesies of Esay and others.
o This worde of the present time, signifieth a continuall acte, for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.
p That is, that roote of sinnes, to wit, our corruption, and so consequently, the fruits of sinne, which are commonly called in the plurall number sinnes.
q I neuer knew him by face before.
14 Christ is preuned to bee the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voice, and by Iohns testimonie.
✠ Mat.3.16. marke 1.10. luke 3.22.
r This word (That) pointeth out vnto vs some excellent thing, and maketh a difference betweene Christ and other whom Moses and the Prophets commonly call the sonnes of God, or the sonnes of the Christ. 16 Christ is set before vs to followe not as a vaine shadowe, but as our Mediatour. 17 In this first gathering of the disciples wee haue shewed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so preuenting vs) wee must also beare, and followe him home, that being instructed by him, wee may also instruct others. f Where is thy lodging? t The night greweth on. u That is, anoynted, and King after the manner of the Iewish people. 18 The good endeuours euen of the vnlearned, God doeth so allowe, that hee maketh them masters to the learned ∴ Genesis 39.10 deut. 18.18. ✠ Isai 4.2. and 40.10. and 45.8. ierem.23.5. and 33.14. ezech.34.23. and 37.24. dan.9.24.

most high. 15 Iohn gathered disciples, not to himselfe, but to

46 [15] Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 [20] Iesus sawe Nathanael comming to him, and said of him, Behold in deede an Israelite, in whom is no guile.

48 [21] Nathanael saide vnto him, Whence kneweſt thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou waſt vnder the fig tree, I saw thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Becauſe I said vnto thee, I saw thee vnder the figge tree, beleeueſt thou? thou shalt see greater things then theſe.

51 And he said vnto him, Verely, verely I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ✠ [x] ascending, and descending vpon that Sonne of man.

CHAP. II.

1 Christ turneth water into wine, 11 which was the beginning of his miracles. 12 Hee goeth downe to Capernaum: 13 From thence he goeth vp to Hierusalem, 15 and casteth the merchandiſe out of the Temple. 19 Hee foretelleth that the Temple, that is, his body shall bee deſtroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.

AND [1] the [2] third day, was there a marriage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called alſo, and his diſciples vnto the mariage.

3 [2] Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine [b] houre is not yet come.

5 His mother sayd vnto the seruants, Whatſoeuer he sayth vnto you, doe it.

6 And there were set there, sixe waterpots of stone, after the maner of the purifying of the Iewes, concerning two or three [c] firkins apiece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Draw out now, and beare vnto the gouernor of the feast. So they bare it.

9 Now when the gouernour of the feast had taſted the water that was made wine, (for hee knew not whence it was, but the seruant, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set foorth good wine, and when men haue [e] well drunke, then that which is worse: *but* thou haſt kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and sheweth foorth his glory: and his diſciples beleeued on him.

12 After that, he went down into Capernaum, hee and his mother, and his [f] brethren, and his diſciples: but they continued not many dayes there.

13 [3] For the Iewes Paſſeouer was at hand. Therefore Iesus went vp to Hierusalem.

14 [4] And hee found in the Temple thoſe that sold oxen, and sheepe, and doues, and changers of money sitting *there*.

15 Then hee made a scourge of small cordes, and drane them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew their tables,

16 And said vnto them that sold doues, Take theſe things hence: make not my fathers houſe, an houſe of merchandiſe.

17 And his diſciples remembred, that it was written, ✠ The [g] zeale of thine houſe hath eaten me vp.

18 [5] Then answered the Iewes, and sayd vnto him, What [h] signe sheweſt thou vnto vs, that thou doeſt theſe things?

19 Iesus answered and said vnto them, ✠ Deſtroy this Temple, and in three dayes I will raiſe it vp againe.

20 Then said the Iewes, Fourtie and six yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the [i] temple of his body.

22 As soone therefore as hee was riſen from the dead, his diſciples remembred that hee thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Paſſeouer in the feast, many beleeued in his name, when they saw his miracles which he did.

24 [6] But Iesus did not commit himſelfe vnto them, becauſe he knew them all,

25 [7] And had no need that any should teſtifie of man, for he knew what was in man.

1 Christ is declaring openly inan aſſembly by a notable miracle, that hee hath power ouer the nature of things, to feede mens body, leadeth the mindes of all men, to his spiritull and saluing vertue and power.

2 After the talke which he had with Nathanael, or after that hee departed from John, or after that he came into Galile.

3 Christ is careful enough of our saluation, and therefore hath no neede of others to put him in mind of it.

4 His appointed time.

5 Theſe were veſſels appointed for water, wherin they washed themselues.

6 Every firkin contained an hundred pound, or twelue pound, or twelue ounces the pound: Whereby we gather that Christ made them with a thousand and eight hundred pounds of wine.

7 Wilt thou for word, we drunken: Now this speech, to be drunke, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometimes such plenty, and plentifull vse of wine, as doth not paſſe measure, as Gen 43.34. f That is, his cousins. 3 Christ to the Lawe for vs, satisfieth the Law of the Paſſeouer. 4 Christ being ordeined to purge the Church, doeth with great zeale begin his office both as Priest and Prophet.

✠ *Pſal.69.9.*

g Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceiued of some naughtie and euill dealing towards them whom we loue well.

5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heauen, (and they although in vaine would haue it extinguished) vnleſse it be sealed with outward and bodily miracles.

h With what miracle doeſt thou confirme it, that we may see that heauenly power and vertue, which giueth thee authoritie to speake and doe thus? ✠ Mat.26.61. and 27.40. mar.14.58. and 15.29. i That is, of his body. 6 It is not good crediting them, which stand onely vpon miracles. 7 Christ is the searcher of hearts, and therefore the true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wilderness. 23 John baptizeth, 27 and teacheth his, that he is not Christ.

THERE [1] was now a man of the Phariſes named Nicodemus, a [a] ruler of the Iewes.

2 This *man* came to Iesus by night, and sayd vnto him, Rabbi, wee know that thou art a [b] teacher come from God, for no man could doe theſe miracles that thou doeſt, [c] except God were with him.

3 [2] Iesus answered and said vnto him, Verely, verely I say vnto thee, Except a man bee borne againe, he cannot [d] see the [e] kingdome of God.

4 Nicodemus said vnto him, How [f] can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is [g] flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it [h] listeth, and

1 There are none sometimes more vnlearned then the learned: but as well the learned as the vnlearned must desire wisdom of Christ onely.

a A man of great estimation, and a ruler among st the Iewes.

b We know that thou art sent from God to teach vs.

c But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not only haue said that God was with him, but in him, as Paul doeth, 2. Cor. 1. 19.

2 The beginning of Christianitie consisteth in this, that we know our selues not onely to be corrupt in part, but to bee wholly dead in sinne: so that our nature hath neede to bee created anewe, as touching the qualities thereof: which can bee done by no other vertue, but by the diuine and heauenly, whereby wee were first created. d That is, goe in, or enter, as hee expoundeth himselfe afterward, verse 5. e The Church: for Christ sheweth in this place, how wee come to be citizens, and to haue ought to doe in the citie of God. f How can I that am old, be borne againe? for he answereth, as if Christ his wordes belonged to none but to him. g That is, fleshly, to wit, wholly vncleane and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which, is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth. h With free and wandring blasts, as it listeth.

thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 [2]Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, We speake that we know, and testifie that we haue seene: but ye receiue not our [i] witnesse.

12 If when I tel you earthly things, ye beleeue not, how should yee beleeue, if I shall tell you of heauenly things?

13 For no [k] man [l] ascendeth vp to heauen, but he that hath descended from heauen, [m] that Sonne of man which [n] is in heauen.

14 ✠ And as Moses lift vp the serpent in the wildernesse, so must that Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 ✠ [5] For God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoeuer [o] beleeueth in him, should not perish, but haue euerlasting life.

17 ∴ [6] For God sent not his Sonne into the world, that he should [p] condemne the world, but that the [q] world through him might be saued.

18 Hee that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, because hee hath not beleeued in the Name of that onely begotten Sonne of God.

19 ✠ [7] And this is the [r] condemnation, that that light came into the world, and men loued darkenesse rather then that light, because their deeds were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reproued.

21 But he that [s] doth trueth, commeth to the light, that his deeds might be made manifest, that they are wrought [t] according to God.

22 ¶ After these things came Iesus and his disciples into the land of Iudea, & there taried with them, and ✠ baptized.

23 And Iohn also baptized in Enon besides Salem, because there was much water there: and they came and were baptized.

24 For Iohn was not yet cast into prison.

25 [6] Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and sayd vnto him, Rabbi, he that was with thee beyond Iorden, to whom * thou bearest witnesse, behold, hee baptizeth, and all men come to him.

27 Iohn answered, & said, A man [u] can receiue nothing, except it be giuen him from heauen.

28 Yee your selues are my witnesses, that ✠ I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that is come from on high, is aboue all: he that is of the earth, is of the [x] earth, and [y] speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath [z] seene & heard, that he testifieth: but [a] no man receiueth his testimony.

33 He that hath receiued his testimonie, hath sealed that ✠ God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth *him* not the Spirit by measure.

35 The Father loueth the Sonne, and hath ∴ [b] giuen all things into his hand.

36 ✠ Hee that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not [c] see life, but the wrath of God abideth on him.

CHAP. IIII.

6 Iesus being weary, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that hee is the Messias. 32 His meate. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

NOwe [1] when the Lord knew, how the Pharises had heard, that Iesus made ✠ and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples)

3 Hee left Iudea, and departed againe into Galile.

4 And he must needs go thorow Samaria.

5 [2] Then came he to a citie of Samaria called Sychar, neere vnto the possession that * Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [a] thus on the well: it was about the [b] sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iew, askest drinke of mee, which am a woman of Samaria? For the Iewes [c] meddle not with the Samaritanes.

10 Iesus answered and said vnto her, If thou kneweest [d] that gift of God, & who it is that saith to thee, Giue mee drinke, thou wouldest haue asked of him, and he would haue giuen thee [e] water of life.

11 The woman said vnto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himselfe dranke

3 The secret mysterie of our regeneration which cannot be comprehended by mans capacitie, is preached by faith, and that in Christ onely, because that he is both God on earth, and man in heauen that is to say, in such sort man, that hee is God also, & therefore almightyand in such sort God, that he is man also, and therefore his power is manifest vnto vs.

i You handle doubtfull things, and such as you haue no certaine author for, and ye men beleeue you: but I teach those things that are of a trueth and well known, & you beleeue me not.

k Onely Christ can teach vs heauenly things, for no man ascendeth, &c.

l That is, hath any spiritual light and vnderstanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is sayd to haue come downe from heauen, that must be vnderstood of his Godhead, and of the maner of his conception: for Christ his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spoken of whole Christ, to giue vs to vnderstand that he is but one person wherein two natures are vnited, and this kinde of speach men call, The communicating of proprieties. ✠ *Num.21.9 chap.12.23.*

✠ *1.John 4.9.* 5 Nothing el but the free loue of the Father, is the beginning of our saluation, and Christ is he in whom our righteousnesse and saluation is resident: and faith is the instrument or meane whereby wee apprehend it, and life euerlasting is that which is set before vs to apprehend. *o It is not all one to beleeue in a thing, and to beleeue of a thing: for wee may not beleeue (in any thing) saue onely in God, but wee may beleeue (of any thing) whatsoeuer: thus sayth Nazianzene in his oration of the Spirit.* ∴ *Chap.9.39. and 12.47.* 6 Not Christ, but the despising of Christ doeth condemne.. *p That is, to bee the cause of the condemning of the world, for in deede sinnes are the cause of death, but Christ shall iudge the quicke and the dead.* 7 *Not onely the people of the Iewes, but whosoeuer shall beleeue in him.* ✠ *Chap.1.9.* 7 Onely wickednesse is the cause, why men refuse the light that is offered them. *r That is, the cause of condemnation, which sticketh fast in men, vnlesse through God his great benefit they be deliuered from it.* *s That is, he that leadeth an honest life, and void of all craft and deceit.* *t That is, with God, God as it were going before.* ✠ *Chap.4.1.* 8 Satan inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the Gospel: but Iohn being mindefull of his office, doeth not onely breake off their endeuours, but also taketh occasion thereby to giue testimonie of Christ, how that in him onely the Father hath set forth life euerlasting. * *Chap 1.34.*

u What meant you to goe about to better my state? this is euery mans lot and portion, that they cannot better themselues one iote. ✠ *Chap.1.20.*

x Is nothing else but man, a piece of worke made of the slime of the earth.

y Sauoureth of nothing but corruption, ignorance, darknesse, &c.

z What he knoweth fully, and perfectly.

a That is, very few. ✠ *Rom.3.4.*

∴ *Matth.11.27.*

b Committed them to his power and will.

✠ *Abac.2.4. 1.John 5.10.*

c Shall not enioy.

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by rashnesse procure or pluck dangers vpon our heads.

✠ *Chap.3.22.*

2 Christ leaving the proud Pharises communicateth the treasures of euerlasting life with a poore sinfull woman, and stranger, refelling the grosse errours of the Samaritans, and defending the true seruice of God, which was deliuered to the Iewes, but yet so that he calleth both of them backe to himselfe, as one whom only all the fathers, and also all the ceremonies of the Law did regard and had a respect vnto.

* *Gen.33.19. and 48.22. Iosh.24.32.*

d Euen as he was wearie, or because familiaritie nor friendship betweene the Iewes and Samaritanes. *d By this word (That) wee are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe, whom his Father offered to this woman.* *e This euerlasting water, that is to say, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that should bee drawen out of a well: and these metaphors are very much vsed of the Iewes, Leu.2.13. Ioel 3.18. Zach.13.11.*

thereof, and his sonnes, and his cattell?

13 Iesus answered, and sayde vnto her, Whosoeuer drinketh of this water, shall thirst againe.

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shal giue him, shall be in him a well of water, sprinking vp into euerlasting life.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou now hast, is not thine husband: that saydest thou truely.

19 The woman sayd vnto him, Sir, I see that thou art a Prophet.

20 3 Our fathers worshipped in this f mountaine, and ye say, that in ✠ Ierusalem is the place where men ought to worship.

21 Iesus sayd vnto her, Woman, beleeue mee, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Yee worship that which yee ✠ know not: we worship that which wee know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in g Spirit and Trueth: for the Father requireth euen such to worship him.

24 ∴ God is a h Spirit, and they that worship him, must worship him in Spirit and Trueth.

25 The woman sayde vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that hee talked with a woman: yet no man sayde vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the citie, and said to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 4 But he sayd vnto them, I haue meate to eate that ye know not of.

33 Then sayd the disciples betweene themselues, Hath any man brought him meate?

34 Iesus sayde vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 5 Say not ye, There are yet foure moneths, and *then* commeth harueſt? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: ⁂ for they are white already vnto harueſt.

36 6 And hee that reapeth, receiueth reward, and gathereth fruit vnto life eternall, that both he that soweth, and he that reapeth might reioyce together.

37 For herein is the i saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: other men laboured, and yee are entred into their labours.

39 7 Now many of the Samaritans of that citie beleeued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that hee would tary with them: and he abode there two dayes.

41 And many moe beleeued because of his owne word.

42 And they sayd vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, and knowe that this is in deede that Christ the Sauiour of the world.

43 ¶ 8 So two dayes after he departed thence, and went into k Galile.

44 For Iesus himselfe had ✠ testified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

46 9 And Iesus came againe into ✠ Cana *a towne* of Galile, where hee had made of water wine. And there was a certaine l ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, hee went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen ready to die.

48 Then sayd Iesus vnto him, Except yee see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, go downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd vnto him, Thy sonne liueth. And he beleeued and all his housholde.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Christ on the Sabbath: 10 The Iewes that rashly finde fault with that his deed, 17 he conuinceth with the authority of his Father. 19.20 He prououeth his diuine power by many reasons, 45 and with Moses testimonie.

AFter ∴ that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

2 1 And there is at Hierusalem by the place of the sheepe, a a poole called in Ebrew b Bethesda, hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mooving of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene

) All the religion of superstitious people standeth for the most part, vpon two pillars, but very weake, that is to say, vpon the examples of the fathers peruerted, and a foolish opinion of outward things: against which errours we haue to set the word and mind of God.

f The name of this mountaine is Garizim, whereupon Sanballat the Cuthite built a Temple by Alexander of Macedonie his leaue, after the vilanie of Iissica: and made there Manasses his sonne in law, his Priest, Ioseph. booke 11.

✠ Deut.12.6.

✠ 2 King.17.29.

g This word (Spirit) is to be taken here, as it is set against that commandment, which is called carnall, Heb.9.16. as the commandment is considered in it selfe: and so he speaketh of (Trueth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the Law, which did onely shadow that which Christ performed indeed.

∴ 2 Cor.3.27.

h By the worde (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.

4 We may haue care of our bodies, but yet so, that we preferre willingly and ready the occasion which is offered vs to enlarge the kingdome of God, before all necessities of this life whatsoeuer.

5 When the spirituall corne is ripe, we must not linger: for so the children of this world would condemne vs.

⁂ Matth.9.37. luke 10 2.

6 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the harueſt, and there is an excellent agreement betweene them both, and the ministers of them both.

i That prouerbe.

7 The Samaritans doe most ioyfully imbrace that which the Iewes most stubbornly reiected.

8 The despisers of Christ deprue themselues of his benefits: yet Christ prepareth a place for himselfe.

k Into the townes and villages of Galile: for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Euangelists write) the efficacie of his benefits was hindred through their marueilous stifnecke dnesse.

✠ Matth.13.57. marke 6.4. luke 4 24.

9 Although Christ be absent in body, yet he worketh mightily in the beleeuers by his word.

✠ Chap.2.1,12.

l Some of Herods courtiers, for though Herod was not a king, but a tetrarch, yet the lofty name onely except, hee was a king, or at least the people called him a king.

∴ Leuit.23.3. deut.16.1.

1 There is no disease so old, which Christ can not heale.

a Whereof cattell dranke, and vsed to be plunged in, whereof there could not be but great store at Hierusalem.

b That is to saw, the house of powring out, because great store of water was powred out into that place.

c

bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, hee sayd vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 [2] The Iewes therfore sayd to him that was made whole, It is the Sabbath *day*: ✠ it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole, he sayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: sinne no more, lest a woorse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath *day*.

17 [3] But Iesus answered them, My Father worketh hitherto, and I worke.

18 ✠ Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was [c] his Father, and made himselfe equall with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can doe nothing [d] of himselfe, saue that hee seeth the Father doe: for whatsoeuer things [e] hee doeth, the same things doeth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer he himselfe doeth, and he will shew him greater workes then these, that ye should maruell.

21 [4] For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 [5] Verely, verely I say vnto you, He that heareth my worde, and beleeueth him that sent mee, hath euerlasting life, and shal not come into condemnation, but hath passed from death to life.

25 [6] Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him [i] power also to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Marueil not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 [8] And they shall come [l] forth, ✠ that haue done good, vnto the [m] resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne selfe: [o] as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I ✠ should beare witnesse of my selfe, my witnesse were not [p] true.

32 ∴ There is another that beareth witnesse of me, and I know that the witnesse, which he beareth of me, is true.

33 ✱ [10] Ye sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that yee might bee saued.

35 He was a burning & a shining candle: & ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.

37 And the ✱ Father himselfe, which hath sent me, beareth witnesse of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him ye beleeue not.

39 ✠ Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the prayse of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my fathers Name, and ye receiue mee not: if another shall come in his owne name, him will ye receiue.

44 How can yee beleeue, which receiue ✠ honour one of another, and seeke not the honour that commeth of God alone?

45 ✠ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: ∴ for he wrote of me.

47 But if ye beleeue not his writings, how shal ye beleeue my words.

2 True religion is not more cruelly assaulted by any meanes, then by the pretence of religion it selfe ✠ *Iere.17.22.*

3 The worke of God was neuer the breach of the Sabbath: but Christ are the works of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne. ✠ *Chap.7.19.*

c *That is, his onely and no mans sels, which they gather by that, that hee sayeth, (And I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.*

d *Not onely without his Fathers authoritie, but also without his mightie working & power.*

e *This must be vnderstood of Christ his person, which consisteth of two natures and not simply of his Godhead: so then hee sayth that his Father mooueth and gouerneth him in all things, but yet notwithstanding, when he sayth he worketh with his Father, he vouchsafeth his Godhead.*

f *In like sort, iointly and together.*

4 The Father *Not for that the Father doeth some things, and then the Sonne worketh after him, and doeth the like, but because the might & power of the Father and the Sonne do worke equally and iointly together.*

make [h] no man partaker of euerlasting life, but in Christ, in whom onely also he is truely worshipped. g *This word (iudgeth) is taken by the figure Synecdoche for all gouernement.* h *These wordes are not so to be taken, as though they simply denied that God gouerneth the world, but as the Iewes imagined it, which separate the Father from the Sonne, whereas indeed the Father doeth not gouerne the world but onely in the person of his Sonne, being made manifest in the flesh: so sayeth he afterward verse 30 that hee came not to doe his owne will: that his doctrine is not his owne, Chap.7.16. that the blinde man and his parents sinned not, &c. Chap.9.3.* 5 The Father is not woorshipped but by his Sonnes worde apprehended by faith, which is the onely way that leadeth to eternall life 6 We are all dead in sinne, and cannot be quickened by any other meanes, then by the word of Christ apprehended by faith.

i *That is, high and soueraigne power to rule and gouerne all things, inasmuch that he hath power of life and death.*

k *That is, he shall not onely iudge the world, when God, but also as he is man, he vsed that of his Father to be iudge of the world.*

7 All shal appeare before the iudgement seate of Christ at length to be iudged.

8 Faith and infidelitie shal be iudged by their fruits.

l *Of their graues.* ✠ *Matth.25.41.*

m *To the resurrection which hath life euerlasting following it: against which is set the resurrection of condemnation: that is, which condemnation followeth.*

9 The Father is the author and approuer of all things which Christ doeth.

n *Looke verse 19.*

o *As my Father directeth me, who dwelleth in me.* ✠ *Chap.8.14.*

p *Faithfull, that is, worthy to be credited, looke Chap 8.14.* ∴ *Matth.3.17.*

✱ *Chap.1.27.*

10 Christ is declared to be the onely Sauiour by Iohns voice, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to seeme religious, seeth none of all these things.

q *A little while.* ✠ *Matth.3.17. and 17.5.*

* *Deut 4.12.* ✠ *Acles 17.11.*

r *Loue toward God.*

i *This deniall doeth not put away that which is sayd, as if Christ sayd, the Iewes shall haue no other an accuser then Moses.* ∴ *Gen. 3.15. and 22.18. and 49.10. deut.18.15.*

CHAP. VI.

1 *Fiue thousand areed with fiue loaues and two fishes.* 15 *Christ goeth apart from the people.* 17 *As his disciples were rowing,* 19 *he commeth to them walking on the water* 26 *He reasoneth of the true* 27 *and euerlasting* 35 *bread of life.* 41. 52 *The Iewes murmure,* 60 *and many of the disciples* 66 *depart from him.* 69 *The Apostles confesse him to be the Sonne of God.*

After

AFter these things, Iesus went his way [a] ouer the sea of Galile, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouet a ✠ feast of the Iewes, was neere.

5 ✠ [i] Then Iesus lift vp *his* eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these might eat?

6 (And this hee sayd to prooue him: for hee himselfe knew what he would do.)

7 Philip answered him, Two hundreth penyworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then sayd vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about fiue thousand.

11 And Iesus tooke the bread, & gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barlie loaues, which remained vnto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the world.

15 [z] When Iesus therefore perceiued that they would come, and take him to make him a King, hee departed againe into a mountaine himselfe alone.

16 ¶ [y] When euen was now come, his disciples went downe vnto the sea,

17 ∴ And entred into a ship, and went ouer the sea [b] towards Capernaum: and now it was dark, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: be not afraid.

21 Then [c] willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, saue that one, wherein to his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias, neere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

26 [d] Iesus answered them, and sayd, Verely, verely I say vnto you, Ye seeke mee not, because ye saw the miracles, but because ye ate of the loaues, and were filled.

27 [d] Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath ✠ God the Father [e] sealed.

28 Then sayd they vnto him, What shall wee do, that we might worke the [f] works of God?

29 [5] Iesus answered & said vnto them, ✠ [g] This is the work of God, that ye beleeue in him, whom he hath sent.

30 [6] They said therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

31 Our fathers did eate Manna in the desert, as it is ∴ written, Hee gaue them bread from heauen to eate.

32 [7] Then Iesus sayd vnto them, Verely, verely I say vnto you, Moses gaue you not [h] that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they sayd vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am that bread [i] of life: he that commeth to me, shal not hunger, and he that beleeueth in me, shall neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleeue not.

37 [8] All that the Father giueth me, shall come to me: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to doe mine [k] owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent mee, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euery man which [l] seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 [9] The Iewes then murmured at him, because he sayd, I am that bread, which is come dowue from heauen.

42 And they said, [x] Is not this Iesus that sonne of Ioseph, whose father and mother wee know? howe then sayeth hee, I came downe from heauen?

a Not that he cut vnto the lake of Tiberias, but by reason of the large circuit, he sailing made his iourney the shorter: therefore he is sayd to haue gone ouer the sea, when as he passed ouer from one side of a creeke to the other.
✠ Leuit. 23.7. deut. 16.1.
✠ Mat. 14.16. marke 6.37. luke 9.13.
i They that follow Christ doe sometime hunger, but they are neuer destitute of helpe.

z Christ is not onlyne delited, but also greatly offended with a popolaiten worship.
y The godly are oftin in perill and danger, but Christ commeth to them in time, euen in the middest of the perils, and bringeth them to the haue.
∴ Matth. 14.25. marke 6.47.
b Mar. 6.45. They are willed to go before to Bethsaida, for Bethsaida lay in the way to Capernaum.
c They were afraid at the first, but when they knew his voyce, they became new men, and tooke him willingly into the ship, whom they feared and fled from before.

4 They that seeke the kingdome of heauen, lacke nothing notwithstanding the Gospel is not the food of the belly, but of the minde.
d Bestow your labour and paine, ✠ Chap 1.32. mat. 3.17 and 17.5.
e That is, whom God the Father hath distinguished from all other men, by planting his own vertue in him, as though he had sealed him with his seale, that he might be a liuely patterne and representer of him: and that more is installed him to the office, to reconcile vs men to God, and bring vs to euerlasting life, which is onely proper to Christ.
f Which please God: for they thinke that euerlasting life hangeth vpon the condition of fulfilling the Law: therefore Christ calleth them backe to faith.
5 Men torment themselues in vaine, when they go about to please God without faith. ✠ 1. John 3.13.
g That is, this is the work that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.
6 The spirituall vertue of Christ is contemned of them which are desirous of earthly miracles.
∴ Exo. 16.14 num. 11.7. psal 78.25.
7 Christ, who is the true and onely authour and giuer of eternall life, was signified vnto the fathers in Manna.
h He denieth that Manna was that true heauenly bread, and sayeth that he himselfe is that true bread, because he feedeth vnto the true and euerlasting life. And as for that that Paul 1. Cor. 13. calleth Manna spirituall foode, it maketh nothing against this place, for hee ioyneth the thing signified with the signe: but in this whole disputation Christ dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly.
i Which haue life, and giue life.
8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come.
k Looke above, Chap. 5. verse 22.
l Seeing and beleeuing are ioyned together: for there is another kinde of seeing, which is generall, which the deuils haue, for they see: but here he speaketh of that kind of seeing, which is proper to the elect.
9 Flesh cannot perceiue spirituall things, and therefore the beginning of our saluation commeth from God, who changeth our nature, so that we being inspired of him, may abide to be instructed and saued by Christ.
x Matth. 13.55.

43 Iesus then answered, and sayde vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father which hath sent mee, draw him: and I will raise him vp at the last day.

45 It is written in the ✠ [m] Prophets, And they shalbe all [n] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ✠ Not that any man hath seene the Father, [o] saue hee which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me, hath euerlasting life.

48 [10] I am that bread of life.

49 ∴ Your fathers did eate Manna in the wildernesse, and are dead.

50 [p] This is that bread which commeth down from heauen, that hee which eateth of it, should not die.

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 [12] Then the Iewes stroue among themselues, saying, How can this man giue vs *his* flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Son of man, and drinke his blood, yee haue [s] no life in you.

54 Whosoeuer eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meate in deede, and my blood is drinke in deed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

56 As [t] that liuing Father hath sent me, so liue I by the [u] Father, aud he that eateth mee, euen he shall liue by me.

58 This is that bread which came down from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe that his disciples murmured at this, said vnto them, Doth this offend you?

62 *What* then if yee should see that Sonne of man ascend vp ✠ where he was before?

63 [16] It is the [x] spirit that quickeneth: the flesh profiteth nothing: the words that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his disciples went backe, and walked no more with him.

67 Then sayd Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the words of eternall life:

69 And wee beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 [16] Iesus answered them, Haue not I ✠ chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

2 *Christ, after his cousins were gone vp to the feast of Tabernacles,* 10. *goeth thither priuily.* 12 *The peoples sundry opinions of him.* 14 *Hee teacheth in the Temple.* 32 *The Priestes command to take him.* 41 *Strife among the multitude about him,* 47 *and betweene the Pharises and the officers that were sent to take him,* 50 *and Nicodemus.*

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ✠ [a] feast of the Tabernacles was at hand.

4 [1] His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then said Iesus vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are euill.

8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast: ∴ for my time is not yet fulfilled.

9 ¶ These things he sayd vnto them, and abode still in Galile.

10 [3] But assoone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as *it were* priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that hee neuer learned!

✠ *Isai.54.13. Iere.31.13.*

m In the booke of the Prophets, for the olde Testament was diuided by them into three seuerall parts, into the Law, the Prophets, and the holy Writ.

n To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap. 54.13. that is to say, ordeined to life, Actes 13 48. and therefore the knowledge of the heauenly truth, is the gift and worke of God, and standeth not in any power of man.

✠ *Mat.11.17.*

o If the Son onely hath seene the Father, then it u he only that can teach and instruct vs truely.

10 The true vse of Sacraments, is to ascend from them to the thing it self, that is, to Christ: by the partaking of whom only, we get euerlasting life.

∴ *Exod.16.15.*

p He pointed out himselfe when he spake these words.

11 Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meate and drinke are to the vse of this transitory life.

q Which giueth life to the world.

r That is to say, whosoeuer is partaker of christ indeed, who is our food.

12 Flesh cannot put a difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore it condemneth that which it vnderstandeth not: yet notwithstanding the truth must bee preached and taught.

s If Christ bee present, life is present, but when Christ is absent, then is death present.

✠ *1.Corinth.11 27.*

t In that that Christ is man, he receiueth that power which quickeneth and giueth life to them that are his, of his Father: and hee addeth the word (That) to make a difference betweene him and all other fathers.

u Christ his meaning is, that though hee bee man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and drawe out of the Father, that power which it hath to giue life.

13 The reason of man cannot comprehend the vnitie of Christ and his members: therefore let it reuerence and worship that which is better then it selfe.

✠ *Chap.3.13.*

14 The flesh of Christ doeth therefore quicken vs, because that hee that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.

x Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, and to giue life to vs.

15 Such is the malice of men, that they take occasion of their owne destruction, even of the very doctrine of saluation (vnlesse it be a few, which beleeue through the singular gift of God.)

16 The number of of the professors of Christ is very small, and among them also there be some hypocrites, and worse then all other.

✠ *Matth.26.16.*

✠ *Leuit 23.34.*

a This feast was so called, because of the boothes and tents which they pight of diuers kindes of boughs, and sate vnder them seuen dayes together, all which time the feast lasted.

1 The grace of God commeth not by inheritance, but it is a gift that commeth otherwayes whereby it commeth to passe, that ostentimes the children of God suffer more affliction by their owne kinsfolkes then by strangers.

b His kinsfolkes: for so vse the Hebrewes to speake.

2 We must not follow the foolish desires of our friends.

∴ *Chap.8.20.*

3 An example of horrible confusion in the very bosome of the Church. The Pastours oppresse the people with terrour and feare: the people see he Christ when he appeareth not: when he offereth himselfe, shyly: a very Iewe for the chiefe of the Iewes sought nothing so much as to burie his fame and name.

4 Christ stiueth with goodnesse against the wickednesse of the world; in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bene stirred vp to embrace Christ.

d About the fourth day of the feast.

they neglect him. Some also that know him, condemne him thinke well of him, and that in secret.

c Or, boldly and freely.

16 [5] Iesus answered them, and sayd, [e] My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 ✠ [7] Did not Moses giue you a Law, and *yet* none of you keepeth the Lawe? ✠ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, and saide vnto them, I haue done one worke, and ye all marueile.

22 ∴ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the [x] fathers) and yee on the Sabbath *day* circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the [f] Law of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath *day?*

24 ✠ [9] Iudge not [g] according to the appearance, but iudge righteous iudgement.

25 ¶ [10] Then sayde some of them of Hierusalem, Is not this he whom they go about to kill?

26 And behold, hee speaketh openly, and they say nothing to him: doe the rulers know in deed that this is in deed that Christ?

27 [11] Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.

28 ¶ [12] Then cryed Iesus in the Temple as hee taught, saying, Yee both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and hee hath sent me.

30 [13] Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and said, When that Christ commeth, will hee doe moe miracles then this man hath done?

32 [14] The Pharises heard that the people murmured these things of him, and the Phariseis, and high Priests sent officers to take him.

33 Then sayde Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.

34 [m] Ye shall seeke me, and shall not find *mee*, and where I am can ye not come.

35 Then sayde the Iewes among themselues, Whither will he goe, that we shall not find him? Will he go vnto them that are [h] dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke mee, and shall not finde *mee?* and Where I am, can ye not come?

37 [15] Now in the [i] last *and* ✠ great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleeueth in mee, ✠ as sayth the [k] Scripture, out of his belly shall flow riuers of water of life.

39 (∴ This spake he of the Spirit which they that beleeued in him, should receiue: for the [l] holy Ghost was not yet *giuen*, because that Iesus was not yet [n] glorified.)

40 [16] So many of the people, when they heard this saying, said, [x] Of a truth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ✠ Saith not the Scripture, that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 [17] Then came the officers to the hie Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 [18] Doeth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayde vnto them, (* hee that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, ✠ and know [n] what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 [19] And euery man went vnto his own house.

[e] Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

[f] Therefore are these fewe to whom the Gospel is more: h well, because the studie of godlinesse is very rare.

[g] Looke above chap. 5. vers. 22. and here speaketh alsi after the opinion of the Iewes, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore sit light by him, but it is his that sent me.

[h] This true doctrine of saluation differeth from the false in this, that the same setteth forth the glory of God and this by pulling vp of men da kenth the glory of God.

✠ Exod. 24. 3.

[7] None doe more audiently boast themselues to be the defenders of the Law of God, then they that doe most impudently breake it.

✠ Chap. 5. 12.

[f] The Sabbath day which is here set before vs for a rule of all mennes (it was appointed to hinder but not further and practise Gods workes) wherein which the loue of our neighbour is the chiefest.

∴ Leuit. 12. 3.

✠ Gene. 17. 10.

[f] That is to say, if the law of circumcision which Moses, be of so great account among you, that you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?

✠ Deut. 1. 16.

[9] We must iudge according to the nature of things, but the persons of men do turne vnto many vs away.

[g] By the shew that Iesus: for I seeme to bee but an abiect and rustall of Galile, and a carpenters sonne, but no man make his fruite. 10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God. 11 Men are very wise to procure stops and stayes to themselues. 12 The truetb of Christ doeth not hang vpon the iudgement of man. 13 The wicked cannot doe what they list, but what God hath appointed. 14 As the kingdom of God increaseth, so increseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they despised when they were present. ✠ Chap. 13. 33. [h] Word for word (to the dispersion of the Gentiles or Grecians) and ∴ the name of the Grecians be vnderstanded the Iewes which were dispersed among the Gentiles, 1. Pet. 1. 1.

[15] There are two principles of our saluation: the one is to be throughly touched with a true feeling of our extreme poueritie the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

[i] The last day of the feast of Tabernacles, that is, the eight day, was as high a day, as the first.

✠ Leuit. 23. 36.

✠ Deut. 18. 15.

[k] This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Ioel 2. Esai. 44. but especially in Esai. 55. ∴ Ioel 2. 28. actes 2. 17.

[l] What is meant by the holy Ghost, he expresed a little before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.

[m] That is, those things were not yet seene and perceiued, which were to shew and set foorth the Church it selfe against cruel enemies then

[1] While the wicked goe about to make a snare for good men, they make a snare for themselues.

✠ Leuit. 20. 19.

[3] Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.

∴ Deut. 17. 7.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham saw Christs day

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.

3 [1] Then the Scribes and the Phariseis brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 ✠ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 [2] And while they continued asking him, he lift himselfe vp, and sayd vnto them, ∴ Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to ʸ last: so Iesus was left alone, and the woman standing in the mids.

10 [3] When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 [4] Then spake Iesus againe vnto them, saying, I ✠ am that light of the world; hee that followeth me, shall not walke in darknesse, but shall haue that light of life.

13 [5] The Pharises therefore sayde vnto him, [a] Thou bearest record of thy selfe: thy record is not true.

14 ✠ Iesus answered, & said vnto thē, [b] Though I beare record of my selfe, *yet* my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I [c] iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, ∴ that the testimonie of two men is true.

18 [d] I am one that beare witnesse of my selfe, & the Father that sent me beareth witnesse of me.

19 [6] Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know mee, nor that Father of mine. If ye had knowen me, ye should haue knowen that Father of mine also.

20 These words spake Iesus in the [e] treasurie, as he taught in the Temple, and no man layd hands on him: [7] for his houre was not yet come.

21 [8] Then sayd Iesus againe vnto them, I goe my way, and ye shal seeke me, and shal die in your sinnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd vnto them, Yee are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That ye shal die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.

25 [9] Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen [f] the same thing that I sayd vnto you from the beginning.

26 [10] I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 [11] They vnderstood not that hee spake to them of the Father.

28 Then sayd Iesus vnto them, When yee haue lift vp the Sonne of man, then shall yee knowe that I am he, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 [12] Then said Iesus to the Iewes which beleeued in him, If ye continue in my word, yee are verily my disciples,

32 And shall know the trueth, and the trueth shall [g] make you free.

33 [h] They answered him, We be [i] Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoeuer committeth sinne, is the ✠ seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free in deed.

37 [13] I know that you are Abrahams seed, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue told you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the works of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your father, then would yee loue me: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe yee not vnderstand my [k] talke? because ye cannot heare my word.

44 ✠ Yee are of your father the deuill, and the lustes of your father yee will doe: he hath bene a murtherer from the [l] beginning, and [m] abode not in the [n] trueth, because there is no trueth in him. When he speaketh a lie, then speaketh hee of his [o] owne: for he is a liar, and the [p] father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 [14] Which of you can rebuke mee of sinne? and if I say the trueth, why do ye not beleeue me?

47 ∴ He that is of God heareth Gods words: ye therefore heare them not, because yee are not of God.

48 [15] Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that [q] seeketh it, and iudgeth.

51 [16] Verily, verily I say vnto you, If a man keepe my word, he shall neuer [r] see death.

witnes. 6 No man can know God, but in Christ only. *e Thus was some place appointed for the gathering of the offerings.* 7 Wee liue and die at the pleasure of God and not of men: Therefore this one thing remaineth that wee goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heauenly things, no man can bee a fit disciple of Christ, vnlesse the spirite of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refuseth the life that is offered vnto it. 9 He shal at length knowe who Christ is, which will diligently heare what hee saith. *f That is, I am Christ, and the saiour, for so I told you from the beginning that I was.* 10 God is the reuenger of Christes doctrine despised. 11 Euen the contempt of Christ maketh for his glory: which thing his enemies shall feele at length to their great smart.

thoughly execute the office, that his Father inioyned him ∴ enemies of Christ make their bravery for a while, but the Father will appeare in his time to reuenge the reproch that is done vnto him in the person of his seruants. *q That is, that will reuenge both your despising of me, and of him.* 16 The ceiling doctrine of the Gospel apprehended by faith, is a sure remedie against death. *r That is, he shall not feele it: for euen in the midst of death, the faithfull feel life.*

8 Christ would not take vpon him the ciuill Magistrates office: he consecrated him selfe to bring sinners to faith and repentance.

4 The wor'd which is blind in it selfe, can not come to haue any light but in Christ onely.

✠ Chap.1.5. & 9.5.

5 Christ is without all exception the best witnesse of the trueth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.

a Thou bearest witnesse of thy selfe, which thing, by all mens opinion, is naught: and for a man to commend himselfe is very discommendable.

✠ Chap.5.31.

b That which he denied afore, Chap. 5.31. must be take by a maner of granting, for in that place hee framed himselfe somewhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, and therfore he was content they should set light by his owne witnesse, vnleste it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeth with him.

c I doe now onely teach you, I condemne no man: but yet if lust to doe it, I might lawfully doe it, for I am not alone but my Father is with me.

∴ Deut.17.6 and 19.15. mat.18.16. 2.cor. 13.1. heb. 10.28.

d The Godhead is plainely distinguished from the manhood, els there were not two witnesses: for the partie accused is not taken for a

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne, into the true liberte of righteousnesse and life.

g From the slauery of sinne.

h Some of the multitude, not they that beleeued: for this is not the speach of men that continue vnto him, but of men that are against him.

i Borne and begotten of Abraham.

✠ Rom.6.20. 2.pet.2.19.

13 Our wicked maners declare, that we are plainly borne of a deuilish nature. But we are changed and made of the bondhold of God, according to the couenant which he made with Abraham by Christ onely, apprehended and laid holden by faith: which faith is knowen by a godly and honest life.

k Or, language, as though he sayd, you doe no more vnderstand what I say, then if I spake in a strange and vnknowen language to you.

✠ 1.Iohn 3.8.

l From the beginning of the world: for as soone as man was made the deuill cast him headlong into death.

m That is, continued not constantly, or remained not.

n That is, in faithfulnesse, & vprightnesse, that is, he keep not his creation.

o Euen of his own head, & of his own brain or disposition.

p The author thereof.

14 Christ did *John 4.6.* 15 The

52 17 Then

52 [17] Then said the Iewes to him, Now know we that thou hast a deuil. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 [18] Iesus answered, If I honour my selfe, mine honour is [t] nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 [19] Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should bee a liar like vnto you: but I know him, and keepe his word.

56 [20] Your father Abraham [t] reioyced to see my [u] day, and he [x] saw it, and was glad.

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I [y] am.

59 [21] Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

saw in the promises, that hee should come, and did very ioyfully lay holde on him with a liuely faith. t *Was very desirous.* u *A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing.* x *With the eyes of faith, Hebr. 11.13.* y *Christ as hee was God, was before Abraham: and hee was the lambe slaine from the beginning of the world.* 21 Zeale without knowledge breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

1 *Christ giueth sight on the Sabbath day, to him that was borne blinde:* 13 *Whom after he hadd ouer reasoned against the Pharises,* 22. 35 *and was cast out of the Synagogue,* 36 *Christ enduetth with the knowledge of the euerlasting light.*

AND [1] as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.

4 [2] I must worke the workes of him that sent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the world, [4] I am the light of the word.

6 [3] As soone as he had thus spoken, hee spat on the ground, and made clay of the spettle, and anoynted the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the poole of Siloam (which is by the interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 [4] Nowe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they sayd vnto him, How were thine eyes [c] opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath *day*, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He layd clay vpon mine eyes, and I washed, and doe see.

16 [5] Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that hee had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, Wee know that this is our sonne, & that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was Christ, hee should bee *excommunicate* out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and saide vnto him, [d] Giue glorie vnto God: wee knowe that this man is a [e] sinner.

25 Then he answered, & said, Whether hee be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 [6] Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the worlde began, was it not heard, that any man opened the eyes of one that was borne blinde.

33 If

[1] Alone is the beginning euen of all bodily diseases, and yet doth it not follow, that God alway respecteth their sinnes, whom he most shapely punisheth. a Christ reasoneth here as his disciples thought, which presupposed that there came no diseases but for sinnes onely: wherupon he answereth that there was another cause of this man's blindnesse, and that man, that God his worke might be shewed. 2 The workes of God are as it were a light, which lighten the darknesse of the world. b The day is meant, the light, that is, the holy same doctrine of the heauenly word: and by night is meant the darknesse which commeth by the obscuritie of the same doctrine. ✣ Chap. 1.9. and 8.12. and 12.35. 3 Christ healing the man borne blinde, by taking the spittle of the fountaine of Siloam (which signifieth Sent) shewed that as hee at the beginning made man, so doth he againe restore both his body and soule: and yet so, that hee himselfe commeth first of his owne accord to healing. 4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and procure a great adoe amongst themselues.

[1] Against them which abuse the glorie of the Saints, to darken Christes glorie. 18 There is nothing farther off from all ambition than Christ, but Father hath set him aboue all things. t *Not spoken by manner of a graunt: as if he had sayd, Yeeth, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.* 19 There is no right knowledge of God without Christ, neither any true knowledge of Christ without his word. 20 The vertue of Christ shewed it selfe through all former ages in the Fathers, for they fastly layd holde on him

[5] Religion is not assaulted by any meanes more then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

d *A solemne order wherebyman were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Iosh 7.19. 1.Sam.6.5.*

e *He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of sinning.*

6 Proud wickednesse most needes at length breake forth, which in vaine lieth hid vnder a zeale of godlinesse.

33 If this man were not of God, he could haue
done nothing.
34 They answered and sayd vnto him, f Thou
art altogether borne in sinnes, & doest thou teach
vs? so they cast him out.
35 7 Iesus heard that they had cast him out:
and when hee had found him, he sayde vnto him,
Doest thou beleeue in the Sonne of God?
36 He answered, & sayd, Who is he, Lord, that
I might beleeue in him?
37 And Iesus sayde vnto him, Both thou hast
seeue him, and he it is that talketh with thee.
38 Then he said, Lord, I beleeue, and wor-
shipped him.
39 8 And Iesus sayd, I am come vnto g iudge-
ment into this world, that they h which see not,
might see: and that they ✠ which see, might bee
made blinde.
40 And some of the Pharises which were with
him, heard these things, and said vnto him, Are we
blinde also?
41 Iesus said vnto them, If ye were blinde, ye
should not haue sinne: but now ye say, Wee see:
therefore your sinne remaineth.

f *Thou art naught euen from the cradle, and as we vse to say, there is nothing in thee but sinne.*
7 Most happy is their state, which are cast farthest out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come neerer to them.
8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darknesse, but such as seeme to themselues to see cleerely ynough, those he altogether blindeth: of which sort are they ofteutimes, which haue hiest places in the Chruch. g *With great power and authoritie, to doe what is righteous and iust, as if he said, These men take vpon them to gouerne the people of God after their own lust, as though they saw all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they account for blinde men, them will I lighten, and such as take themselues to be wise, them will I drowne in most grosse darknesse of ignorance.* h *In these words (of seeing and not seeing) there is a secret taunting and checke to the Pharises: for they thought all men blinde but themselues.* ✠ *Chap 3.17. and 12.47.*

CHAP. X.

1 Christ proueth that the Pharises are the euil shepheards, 8 and by many reasons, that himselfe 11. 14 is the good shepheards: 19 And thereof dissention arisseth 31 They take vp stones, 39 and goe about to take him, but he escapeth.

VErely, 1 verely I say vnto you, Hee that en-
treth not in by the doore into the sheepefold,
but climeth vp another way, he is a theefe and a
robber.
2 But hee that goeth in by the doore, is the
shepheard of the sheepe.
3 To him the a porter openeth, & the sheepe
heare his voyce, & he calleth his owne sheepe by
name, and leadeth them out.
4 And when hee hath sent foorth his owne
sheepe, hee goeth before them, and the sheepe fol-
low him: for they know his voyce.
5 And they will not followe a stanger, but
they flee from him: for they know not the voyce
of strangers.
6 This b parable spake Iesus vnto them: but
they vnderstood not what things they were which
he spake vnto them.
7 Then said Iesus vnto them againe, Verely,
verely I say vnto you, I am that doore of the
sheepe.
8 2 All that c euer came before me, are theeues
and robbers: but the sheepe did not heare them.
9 3 I am that doore: by me if any man enter
in, he shall be saued, and shal d goe in, and go out,
and finde pasture.

1 *Seeing that by Christ onely we haue accesse to the Father, there are neither other true shepheards, then those which come to Christ themselues, and bring other thither also, neither is any to be thought the true sheepefold, but that which is gathered to Christ.*
a *In those dayes they vsed to haue a seruant alwayes sitting at the doore, & therefore he speaketh after the maner of those dayes.*
b *This word (parable) which the Euangelist vseth here, signifieth a darke kinde of speech, when words are taken from their naturall meaning, to signifie another thing to vs.*
2 It maketh no matter, how many, neither how old their false teachers haue bene. c *Those large termes must be applied to the matter he speaketh of. And therefore when hee calleth himselfe the doore, hee calleth all them theeues and robbers which take vpon them this name of Doore which most of the Prophets can, for they shewed the sheepe, that Christ was the doore.* 3 Onely Christ is the true Pastor, & that only is the true Church, which acknowledgeth him to be properly their only Pastor: To him are opposite theeues which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, bee cause they feede it onely for their owne profite & paines.
d *That is, shall liue safely: So vse the Iewes to speake, as Deut.26.6. and yet there is a peculiar alluding to the shepheards office.*

10 The theefe commeth not, but for to steale,
and to kill, and to destroy: I am come that they
might haue life, and haue it in abundance.
11 ✠ I am that good shepheard: that good
shepheard giueth his life for his sheepe.
12 But an hireling, and hee which is not the
shepheard, neither the sheepe are his owne, seeth
the wolfe comming, and hee leaueth the sheepe,
and fleeth, and the wolfe catcheth them, and scat-
tereth the sheepe.
13 So the hireling fleeth, because he is an hire-
ling, and careth not for the sheepe.
14 I am that good shepheard, & knowe mine,
and am knowen of mine.
15 As the Father e knoweth mee, so knowe
I the Father: and I lay downe my life for my
sheepe.
16 4 Other sheepe I haue also, which are not
of this fold, them also must I bring, and they shall
heare my voyce: & ✠ there shalbe f one sheepe-
fold, and one shepheard.
17 5 Therefore doeth my Father loue me, be-
cause ∴ g I lay downe my life, that I might take it
againe.
18 No man taketh it from mee, but I lay it
downe of my selfe: I haue power to lay it downe,
and haue power to take it againe: this comman-
dement haue I receiued of my Father.
19 ¶ 6 Then there was a dissension againe a-
mong the Iewes for these sayings,
20 And many of them said, He hath a deuill,
and is mad: why heare ye him?
21 Others saide, These are not the words of
him that hath a deuill: can the deuill open the
eyes of the blinde?
22 And it was at Hierusalem the *feast of the*
h Dedication, and it was winter.
23 7 And Iesus walked in the Temple, in So-
lomons porch.
24 Then came the Iewes round about him, &
sayd vnto him, How long doest thou make vs to
doubt? If thou be that Christ, tell vs plainely.
25 8 Iesus answered them, I tolde you, and ye
beleeue not: the workes that I doe in my Fathers
Name, they beare witnesse of me.
26 9 But ye beleeue not: i for ye are not of my
sheepe, as I sayd vnto you.
27 My sheepe heare my voyce, and I know
them, and they follow me,
28 And I giue vnto them eternal life, and they
shall neuer perish, neither shall any plucke them
out of mine hand.
29 My Father which gaue *them* me, is greater
then all, and none is able to take them out of my
Fathers hand.
30 I and my Father are one.
31 ✠ 10 Then the Iewes againe tooke vp stones,
to stone him.
32 Iesus answered them, Many good workes
haue I shewed you from my k Father: for which
of these workes doe ye stone me?
33 The Iewes answered him, saying, For the
good worke wee stone thee not, but for blasphe-
mie, and that thou being a man, makest thy selfe
God.
34 Iesus answered them, Is it not written in
your Law, * I said, Ye are gods?
35 If hee called them gods, vnto whom the

✠ *Isai.40.11. Ezek.34.23.*
e *Loueth me, acknowleth me.*
4 The calling of the Gentiles.
✠ *Ezech.37.22.*
f *The certaine marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper, and onely shepheard of it.*
5 Christ is by the decree of the Father, the onely true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose again to life.
∴ *Isa.53.7.*
g *He speaketh in the time that was, because Christs whole life was as it were a perpetuall death.*
✠ *Acts 2.24.*
6 The Gospel discouereth hypocrisie, and therefore the world must needes rage when it commeth forth.
h *The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1.mac.4.59.*
7 The vnbelieuers and proud men, accuse the Gospel of darknesse, which darknesse indeede is within themselues.
8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.
9 It is no marvell that there doe but a few beleeue, being that al men are by nature vnreasonable beasts: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them vnto his Sonne, and preseruth them against the cruelties of all wilde beasties. i *He giueth a reason why they beleeued not, to wit, because they are none of his sheepe.* ✠ *Chap.8.55.* 10 Christ proueth his dignitie by diuers wothes. k *Through my Fathers authoritie and power.* * *Psal.82.6.*

word of God was *giuen*, and the Scripture can not be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blaspheme̊st, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, *yet* beleue the workes, that ye may know and beleeue, that the Father *is* in me, and I in him.

39 [11] Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleeued in him there.

CHAP. XI.

1 *Christ, to shewe that hee is* 25 *the life and the resurrection,* 14 *commeth to Lazarus being dead,* 17. 34 *and buried,* 43 *and raiseth him vp.* 47 *As the Priestes were consulting together,* 49 *Caiaphas* 50 *prophesieth that one must die for the people.* 56.57 *They command to seeke Christ out, and to take him.*

AND [1] a certaine man was sicke *named* Lazarus of Bethania, the [a] towne of Marie, and her sister Martha.

2 (And it was that ✠ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, behold, he whom thou loueſt, is sicke.

4 When Iesus heard it, he said, This sickenesse is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 [2] And after he had heard that he was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 [3] The disciples sayd vnto him, Master, the Iewes lately sought to ✠ stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not [c] twelue houres in the day? If a man walke in the day, hee stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, and after, hee said vnto them, Our friend Lazarus [d] sleepeth: but I goe to wake him vp.

12 Then sayd his disciples, Lord, if hee sleepe, he shalbe safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also go, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off)

19 ✠ And many of [g] Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shal [e] rise againe.

24 Martha sayd vnto him, I know that he shal rise againe ✠ in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection and the life: ✠ he that beleeueth in mee, though he were dead *yet* shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickely, and came vnto him.

30 For Iesus was not yet come into the town, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Mary, that shee rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.

33 [5] When Iesus therefore saw her weepe, and the Iewes *also* weepe which came with her, hee [f] groned in the spirit, & was troubled in himselfe,

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 *And* Iesus wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them sayd, [h] Could not hee which opened the eyes of the blinde, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord he stinketh already: for he hath bene *dead* foure dayes.

40 Iesus sayd vnto her, Said I not vnto thee, that if thou diddest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone *from the place* where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou heaest me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came forth bound hand and foote with bandes, and his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to Mary,

11 Christ seeth danger, not of mistrust, nor for feare of death, but that he would be idle, but to gather a Church in another place.

1 Christ in restoring to life a stinking carcase of his friend to liue, sheweth an example both of his mighty power, and also of his singular good will toward men which is also an image of the resurrection to come.

a *Where his sisters dwelt.*

✠ *Chap.12.3. mat. 26.7.*

b *That is to say, not for the purpose to kill him.*

c In that that God seemeth sometimes to linger in helping vs, he doth it both for his glory, and for our saluation, as the falling out of the matter in the end, plainly proueth.

d This only is the sure and right way to liue, to follow God boldly without feare, who calleth vs and shineth before vs in the darknesse of this world.

e *Chap.9.30 and 8.59 and 10.33.*

f *All things are fully wrought and brought to passe in their season.*

g *The Iewes vsed a milder kind of speech, and called death a sleepe, wherupon in other languages the place of buriall where the dead are laid, waiting for the resurrection, is called a sleeping place.*

h God who is the maker of nature, doeth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

e *That is, shall recouer life again.*

✠ *Chap.5.29. Luke 14.14.*

✠ *Chap.6.34.*

1 Christ tooke vpon him together with our flesh all affections of man (sinne onely excepted) & amongst the especially mercie and compassion.

f *These are tokens that he was greatly moued, but yet they were without sinne: and these affections are proper to mans nature.*

Mary, and had seene the things, which Iesus did, beleeued in him.

46 [o] But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a [g] councill, and sayd, What shall wee doe? For this man doeth many miracles.

48 If wee let him thus alone, all men will beleeue in him, and the Romanes will come and [h] take away both our place, and the nation.

49 [7] Then one of them *named* Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 ✣ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 [8] This spake he not of himselfe: but being hie Priest that same yeere, hee prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which [i] were scattered.

53 Then from that day foorth they consulted together, to put him to death.

54 [9] Iesus therefore walked no more openly among the Iewes, but went thence into a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes passeouer was at hand, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues.

56 Then sought they for Iesus, & spake among themselues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commaundement, that if any man knew where he were, he should shew it, that they might take him.

6 The last point of hard and yron like stubburnesse is this, to proclaime open warre against God, and yet ceaseth not to make a pretence both of godlinesse, and of the profit of the common wealth.

g *The Iewes called the counsell Sanhedrin: and the word that Iohn vseth a Synedri.*

h *That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kind of gouernement left among the Iewes.*

7 The raging and mad company of the false Church, perswade themselues that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madnesse.

✣ *Chap. 8.14.*

8 Christ doeth sometime so turne the tongues, euen of the wicked, that euen in cursing, they blesse.

i *For they were not gathered together in one countrey, as the Iewes were, but to bee gathered from all quarters, from the East to the West.*

9 We may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee swarue not from Gods vocation.

CHAP. XII.

2 As Christ is at supper with Lazarus, 3 Marie anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ commeth to Hierusalem, 18 The people meete him. 20 The Grecians desire to see him. 42 The chiefe rulers that beleeue in him, but for feare doe not confesse him, 44 hee exhorteth to faith.

✣ *Chap. 26.17. marke 14.3.*

THen ✣ Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayd one of his disciples, *euen* Iudas Iscariot Simons *sonne*, which should betray him:

5 [1] Why was not this ointment sold for three hundreth pence, and giuen to the poore?

6 Now he sayd this, not that he cared for the poore, but because hee was a thiefe, and ∴ had the bagge, and bare that which was giuen.

7 [2] Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue awayes.

9 [3] Then much people of the Iewes knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ ✣ On the morow a great multitude that were come to the feast, when they heard that Iesus was come to Hierusalem,

13 Tooke branches of palme trees, and went foorth to meet him, and cried, Hosanna, Blessed *is* the king of Israel that commeth in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as is it written,

15 ✣ Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead.

18 Therfore met him the people also, because they heard that he had done this miracle.

19 ✣ And the Pharises said among themselues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greeks among them that [a] came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must bee glorified.

24 [5] Verily, verily I say vnto you, Except the wheat corne fall into the ground and [b] die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 ∴ He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 ⁂ If any man serue me, let him follow mee: for where I am, there shal also my seruant be: and if any man serue me, him will my Father honour.

27 [6] Now is my soule troubled: and what shal I say? Father, saue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stoode by, and heard, that it was a thunder: other sayd, An Angel spake to him.

30 [7] Iesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

1 An horrible example in Iudas of a minde blinded with couetousnesse, and yet pretending godlinesse.

∴ *Chap. 13 29.*

2 This extraordinarie anointing which was for a signe, is so allowed of God that hee witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

3 When the light of the Gospel sheweth it self, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straight ay fall from: and very few doe sincerely receiue him as they ought. Notwithstanding, Christ beginneth his spirituall kingdome in the midst of his enemies.

✣ *Mat. 21. 8. marke 11. 8. luke 19. 35.*

✣ *Zech. 9. 9.*

4 Euen they which goe about to oppresse Christ, are made instruments of his glory.

a *After the solemne custome: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion but worshipped false gods, and were also called Heathens, were called by that name.*

5 The death of Christ is as it were a sowing, which seemeth to be a dying to ye corne, but indeed is the cause of a far greater harueste and such as is the condition of the head, so shall it be of the members.

b *A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.*

∴ *Mat. 10. 39 and 16. 25 marke 8. 35. luke 9. 24. and 17. 33.*

⁂ *Chap. 17. 34.*

6 While Christ went about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shew his might and power so farre as this satisfaction might be thoroughly wrought, now when he is stricken with the great feare of the curse of God, he crieth out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen.

c *To wit, of death that is now at hand.*

d *So then the Fathers glory is Christ his glory.*

7 Christ foretelleth to the deale, the maner of his death, the ouercomming of the deuill and the world, and in conclusion his triumph.

32 ✣ And

32 ✠ And I, if I were e lift vp from the earth, will draw f all men vnto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the ✠ Law, that that Christ bideth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 [8] Then Iesus saide vnto them, Yet a little while is the light with you: walke while ye haue that light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleeue in that light, that ye may bee the g children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ [9] And though he had done so many miracles before them, *yet* beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, ✱ Lord, who beleeued our report? and to whome is the h arme of the Lord reueiled?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 ✠ He hath blinded their eies, and hardened their heart, that they should not see with *their* eyes, nor vnderstand with *their* heart, and should be conuerted, and I should heale them.

41 These things said Esaias when hee sawe his glory, and spake of him.

42 [10] Neuertheleſſe, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

43 * For they loued the prayse of men, more then the praise of God.

44 [11] And Iesus cryed, and said, He that beleeueth in me, beleeueth i not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I ✠ am come to light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 ✠ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: ∴ the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father saide vnto mee.

e *Chap.3.14.*
v *Christ vsed a word, which hath a double meaning: for it signifieth either to lift vp, or to rid out of the way, for his meaning was to put them in mind of his death, but the Iewes seeme to take it another way.*
f *Chrysost and Theophil. referre this word, All, to all nations: that is, not to the Iewes onely.*
✠ *Psal.89.36. & 110.4 & 117.2 Isa.40.8.ezech. 37.25.*
8 *Vnmeasurable is the mercie of God, but an horrible iudgement followe if it be contemned.*
∴ *Chap 1.9.*
g *That is, partakers of light.*
9 *For it is not of nature, but of grace.*
✠ *Isai.53.1. rom.10.16.*
h *The arme of the Lord is the Gospel, which is the power of God to saluation to all that beleeue: and therefore the arme of the Lord is not reueiled to them, whose hearts the Lord hath not opened.*
✠ *Isa.6.9. matth.13.14. mar 4.12. luke 8.10 acts 28.26. rom.11.8.*
10 Such as beleeue, are not only fewe in number, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.
✱ *Chap.5.44.*
11 The summe of the Gospel, and therefore of saluation, which Christ witnessed in the middest of Hierusalem, by his crying out, is this: to rest vpon Christ through faith, as the one'y Sauiour appointed and giuen vs of the Father.
i *This word Not, doth not take away whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, Hee that beleeueth in me, doth not so much beleeue in me, as in him that sent me. So is it in Marke 9 37.* ✠ *Chap.3.18 and 9.39.* ✠ *Chap.3.17.* ∴ *Marke 16.16.*

CHAP. XIII.

4 Christ rising from supper, 15 to commend humilitie to his Apostles, washeth their feete. 21 Hee noteth the traitour Iudas 26 with an euident token. 34 He commendeth charitie, 37. 39. He foretelle h Peter of his denial.

NOw ✠ [1] before the feast of the Passeouer, when Iesus knew that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as hee loued his a owne which were in the world, vnto the end he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons *sonne*, to betray him)

3 Iesus knowing that the Father had giuen al things into his b hands, and that hee was come forth from God, and went to God,

4 He c riseth from Supper, and laieth aside *his vpper* garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a basen, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered, and said vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue d no part with me.

9 Simon Peter said vnto him, Lord, not my feete only, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not, saue to wash *his* feete, but is cleane euerie whit: and ye are ✠ cleane, but not all.

11 For hee knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, and was set downe again, hee said vnto them, Know yee what I haue done to you?

13 Yee call me Master, and Lord, and yee say well: for *so* am I.

14 If I then your Lord, and Master, haue washed your feete, yee also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, ∴ The seruant is not greater then his master, neither the ‖ ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 ¶ [2] I speake not of you all: I know whom I haue chosen: but *it is* that the Scripture might be fulfilled, ✱ He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am he.

20 ✠ Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and hee that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit, and e testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which f leaned on Iesus bosome, whom Iesus loued.

✠ *Mat.26.2. marke 14.1. luke 22.1.*
1 Christ no lesse certaine of the victorie then of the combat which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte being like very shortly to depart from them: and partly witnesseth vnto them, that it is be only which washeth away the filth of his people, and that by littleand litle, in their time and season.
a *Them of his houshold, that is, his Saints.*
b *Into his power.*
c *In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passeouer, and this washing of feete, as what time is seemeth that the Supper was instituted.*
d *Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.*
✠ *Chap.15.3.*

∴ *Chap 15.20. matth.10.24. luke 6.40.*
‖ *The word signifieth an Apostle, which is any one that is sent from another.*
2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✱ *Psal.41.9.*
✠ *Matth.10 40. luke 10.16.*
e *Hee affirmed it openly, and soothed it.*
* *Matth 26.21.*

marke 14.18. luke 22 21. f *Iohn his learning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.*

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then as he leaned on Iesus breast, sayd vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shal giue a soppe, when I haue dipt it: and he wet a sop, and gaue it to Iudas Iscariot, Simons *sonne*.

27 And after the soppe, Satan entred into him. Then sayd Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that wee haue neede of against the feast, or that hee should giue some thing to the poore.

30 Assoone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ [3] When hee was gone out, Iesus sayde, [g] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shal straightway glorifie him.

33 [4] Litle children, yet a litle while am I with you: yee shall seeke mee, but as I sayd vnto the ✠ Iewes, Whither I goe, can ye not come: also to you say I now,

34 ✠ A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know, that ye are my disciples, if ye haue loue one to another.

36 [5] Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter saide vnto him, Lord, why can I not follow thee now? ∴ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIIII.

1 Hee comforteth his disciples, 2 7 declaring his diuinitie and the fruite of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

LEt [1] not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my fathers house are many dwelling places: if it were not so, [a] I would haue told you: I goe to prepare a place for you.

3 [2] And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 [3] And whither I goe, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am [d] that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me.

7 [e] If ye had knowen mee, yee should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs *thy* Father, and it sufficeth vs.

9 Iesus sayde vnto him, I haue bene so long time with you, and hast thou not knowen mee, Philip? hee that hath seene mee, hath seene my Father: howe then sayest thou, Shew vs *thy* Father?

10 [4] Beleeuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in mee: at the least, beleeue me for the very workes sake.

12 [5] Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, he shall doe also, and [f] greater then these shall hee doe: for I goe vnto my Father.

13 ✠ And, whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 [6] If ye loue me, keepe my commandements.

16 And I will pray the Father, and he shal giue you another Comforter, that he may abide with you for euer,

17 *Euen* the [g] Spirit of trueth, whom the [h] world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you fatherlesse, *but* I will come to you.

19 Yet a little while, and the world shall see mee no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shal ye know that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and hee that loueth me, shall be loued of my Father: and I will loue him, and will [k] shew mine owne selfe to him.

22 [7] Iudas said vnto him, (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayd vnto him, If any man loue mee, hee will keepe my word, and my Father will loue him, and he will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 [8] These things haue I spoken vnto you, being present with you.

26 ✠ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

3 We haue to consider the glorifying of Christ in his ignominie.

g *This verse and the next following, are a most plaine and euident testimonie of the diuinitie of Christ.*

4 The exterall glory shall flow by litle and litle from the head into the members. But in the meane time, we must take good heede that wee passe ouer the race of this life in brotherly loue.

✠ *Chap.7.34.*

✠ *Leuit.19.18. matth.22.39. chap.15.12. 1.iohn.4.21.*

5 An heauie example of rash trust and confidence.

∴ *Matth 26.33. marke 14.29. luke 22.33.*

1 He beleeueth in God that beleeueth in Christ, and there is no other way to confirme our mindes in greatest distresses.

a *That is if it were not so as I tell you, to wit, vnlesse there were place inough not onely for me, but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue tolde you so plainely.*

b *All the speech is by wherby the Lorde comforteth his owne, declaring vnto them his departure into heauen, which is, not to reigne there alone, but to goe before, and prepare a place for them.*

2 Christ went not away from vs, to the ende to forsake vs, but rather that he might at length take vs vp with him into heauen.

c *These words are to bee referred to the whole Church, and therefore the Angels sayde to the disciples when they were astonished, What stand you gazing vp into heauen? This Iesus shall so come as you see him goe vp, Actes 1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall bee all in all, and is therefore called the day of redemption.*

3 Christ onely is the way to true and euerlasting life, for he it is in whom the Father hath reueiled himselfe.

d *This saying sheweth vnto vs both the nature, the will and office of Christ.*

e *It is plaine by this place, that to know God, & to see God, is all one: Now whereas he said before, that no man sawe God at any time, that is to be vnderstood thus, without Christ: or were it not through Christ, no men could euer see, nor saw God at any time: for as Chrysostome saith, the Sonne is a very short and easie setting forth of the fathers nature vnto vs.*

4 The maiestie of God sheweth it selfe most euidently, both in Christes doctrine and deedes.

5 The approoving of the vertue of Christ is not included within his owne person, but it is spred through the body of his whole Church.

f *That is, not I only do them, but I can also giue other men power to do greater.*

✠ *Chap.16.23. mat.7.7. mar.11. 24. iames.1.5.*

6 He loueth Christ aright, which obeyeth his commandements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth hee comfort his with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

g *The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because he inspireth the trueth into vs, whereas otherwise he hath trueth in himselfe.*

h *Worldly men.*

i *The Sonne is in the Father after such sort, that he is of one selfe same substance with the Father, but he is in his disciples in a certaine respect as an aider and helper of them.*

k *I will shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more.*

7 We must not aske why the Gospel is reueiled to some rather then to other, but we must rather take heede, that we embrace Christ who is offered vnto vs, and that we truely loue him, that is to say, that we giue out selues wholly to his obedience.

8 It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.

✠ *Chap.15.26.*

27 [9] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 [10] Yee haue heard how I sayde vnto you, I goe away, and will come vnto you. If yee loued me, yee would verely reioyce, because I sayd, I goe vnto the Father: for the Father is [l] greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleeue.

30 [11] Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath [m] nought in me,

31 But *it u* that the world may know that I loue *my* Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

9 All true felicity commeth to vs by Christ alone.

10 So sorre is it, that we should be sorie for the departing of Christ from vs according to the flesh, that we should rather reioyce for it, seeing that al the blessing of the members dependeth vpon the glorifying of the head.

l This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whome request is made, is greater then hee that maketh the request.

11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. m As who would say, Satan will by and by set vpon me with all the might he can, but hee hath no power our me, neither shall he finde my such thing in me as he thinketh he shall.

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5, 6 he declareth how the disciples may beare fruit. 12, 17 He commendeth mutuall loue. 18 Hee exhorteth them to beare afflictions patiently 20 by his owne example.

I [1] Am that true vine, and my Father is that husbandman.

2 ✠ Euery branch that beareth not fruite in mee, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruite.

3 ✠ Now are yee cleane through the worde, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 ∴ If a man abide not in me, he is cast foorth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burne.

7 ✠ [2] If ye abide in me, and my words abide in you, aske what ye will, and it shalbe done to you.

8 [a] Herein is my Father glorified, that yee beare much fruit, and be made my disciples.

9 [3] As the Father hath loued me, so haue I loued you: [b] continue in that my loue.

10 If ye shall keepe my commandements, yee shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 ✠ This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Yee are my friends, if yee doe whatsoeuer I commaund you.

15 [4] Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 [5] Ye [c] haue not chosen me, but I haue chosen you, and ordained you, ✠ that yee goe and bring foorth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

17 These things commaund I you, that ye loue one another.

18 [6] If the world hate you, yee know that it hated me before you.

19 If ye were of the world, the world would loue his own: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, ✠ The seruant is not greater then his master. ∴ If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 [7] But ✠ all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 [d] If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But *it is* that the worde might be fulfilled, that is written in their [e] Law, ✠ They hated me without a cause.

26 [8] But when that Comforter shall come, * whom I will send vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

1 We are of nature drie and fit for nothing but the fire: Therefore that we may liue and be fruitfull, we must first be graffed into Christ, as it were into a vine by the Fathers hand: and then be dayly stored with continuall meditation of the worde and the crosse: otherwise it shall not auaile any man at all to haue bene graffed, vnlesse he cleaue fast vnto the vine, and so draw iuice out of it

✠ Matt. 15. 13. ✠ Chap. 13. 10. ∴ Colos. 2. 23. ✠ 1. Iohn 3. 22.

2 He abideth in Christ, which receiueth his doctrine, and there fore bringeth forth good fruit: And the Father will denie such an one nothing.

a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples if you bring forth much fruit.

3 The loue of the Father towards the Sonne, and of the Sonne towardes vs, and ours towardes God and our neighbour, are ioyned together with an vnspeakeable knot: and there is nothing more sweet and pleasant then it is Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ him selfe exhibiteth vnto vs. b That is, in that loue, wherewith I loue you: which loue is on both parts. ✠ (Chap. 13. 34. 1. Thess 4. 9. 1. Iohn 3. 11. & 4. 21.

4 The doctrine of the Gospel (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles.

5 Christ is the authour and preserueer of the ministerie of the Gospel, euen to the worlds end, but the ministers haue alone all things neede of prayer and brotherly loue.

c This place teacheth vs plainely, that our saluation commeth from the onely fauour and gracious goodnesse of the euerlasting God towards vs, & of nothing that we doe or can deserue. ✠ Matt. 28. 19.

d It ought not onely not to feare, but rather confirme the faithfull ministers of Christ when they shalbe hated of the world as their Master was.

✠ Chap. 13. 16. Matt. 10. 24. ∴ Matt. 24. 9.

7 The hatred that the world beareth against Christ proceedeth of the blockishnesse of the minde, which notwithstanding is vnluntarie blind, so that the world can pretend no excuse to couer their fault.

✠ Chap. 16. 4.

d As who would say, If I had not come the se men would not haue stucke to haue sayd still before Gods

judgement seat, that they are religious, and voyd of sinne: but seeing they cleane refuse me, they can haue no cloke for their wickednesse.

e Sometime by this word, Law, are meant the fiue bookes of Moses, but in this place, the whole Scriptures: for the place alledged is in the Psalmes. ✠ Psal. 35. 19. 8 the wicked, wee shall stand surely by the inward testimonie of the holy ghost speaketh no otherwise, then he spake by the mouth of the Apostles.

* Chap. 14. 26. luke 24. 49.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 21 He compareth the afflictions of his, to a woman that trauaileth with childe.

THese [1] things haue I saide vnto you, that yee should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things wil they doe vnto you, because they haue not knowen the Father, nor me.

4 ✠ But these things haue I told you, that when the houre shall come ye might remember, that I tolde you them. And these things said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue saide these things vnto you, your hearts are full of sorow.

7 [2] Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

1 The ministers of the Gospel must looke for all maner of reproches, not onely of them which are open enemies, but euen of them also which seeme to be of the same houshold, and the very pillars of the Church. ✠ Chap. 15. 21.

2 The absence of Christ according to the flesh is profitable to the Church that we may wholly depend vpon his spiritual power.

8 3 And

8 3 And when he is come, he will [a] reproue the [b] world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeued not in me:

10 Of [c] righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of [d] iudgement, [e] because the prince of this world is iudged.

12 ✠ I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the spirit of trueth, he will leade you into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he will shew you the things to come.

14 5 He shall glorifie mee: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you.

16 6 A [f] little *while*, and yee shall not see me: and againe a little *while*, and ye shall see me: [g] for I goe to the Father.

17 Then sayde *some* of his disciples among themselues, What is this that hee saith vnto vs, A little *while*, and ye shall not see me, and againe a little *while*, and ye shal see me, and, For I goe to the Father.

18 They said therefore, What is this that hee saith, A little *while*? we know not what he saith.

19 Now Iesus knewe that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A little *while*, and yee shall not see me: and againe, a little *while*, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall sorow, but your sorow shall be turned to ioy.

21 A woman when she trauaileth, hath sorow because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me nothing. ✠ Verely, verely I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and yee shall receiue, that your ioy may be full.

25 7 These things haue I spoken vnto you in parables: but the time wil come, when I shall no more speake to you in parables: but I shall shew you plainely of the Father.

26 8 At that day shall yee aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:

27 For the Father himselfe loueth you, because ye haue loued me, ✠ and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 9 His disciples sayde vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now knowe wee that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

32 ✠ 10 Behold, the houre commeth, and is already come, that yee shall be scattered euery man into his owne, and shall leaue me alone: But I am not alone: for the Father is with me.

33 11 These things haue I spoken vnto you, that [h] in me ye might haue peace: in the world ye shall haue affliction, but bee of good comfort: I haue ouercome the world.

CHAP. XVII.

1 Christ prayeth that his glory together with his Fathers may bee made manifest 9 He prayeth for his Apostles, 20 and for all beleeuers.

THese [1] things spake Iesus, and lift vp his eyes to heauen, and sayde, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 ∴ As thou hast giuen him power *ouer* [a] all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternal, that they know thee *to be* the [b] onely very God, and whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 3 I haue declared thy Name vnto the men which thou gauest me out of the world: [c] thine they were, and thou [d] gauest them mee, and they haue kept thy word.

7 ✠ Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes which thou gauest mee, and they haue receiued *them*, & haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse it owne vnrighteousnesse, and Christs righteousnesse and almightinesse.

a Hee will so reproue the world, that the worldlings shall be able to pretend no excuse.

b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reproued through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reproued of sinne, in that they were constrained to confesse that they were deceiued, in that they beleeued not, and therefore they sayd to Peter, Acts 1. Men and brethren, what shall we doe?

c Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.

d Of that authority and power, which I haue both in heauen and earth.

e That is, because they shall then vnderstand and know indeede, that I haue ouercome the deuill, and doe gouerne the world, when all men shall see, that they set themselues against you in vaine, for I will arme you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God, 2. Cor. 10. 12.

4 The doctrine of the Apostles proceeded from the holy Ghost, and is most perfite. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: Whereby wee feele a continuall ioy euen in the middest of sorrowes. f When a little time is once past. g For I passe to eternall glory, so that I shall bee much more present with you, then I was before: for then you shall feele indeede what I am, and what I am able to doe. ✠ Chap. 14. 13. Matt. 7. 7. and 21. 22. Marke 11. 24. Iohn 14. 9. Iames 1. 5. 7 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our saluation, and also by them the Church, and will also instruct it to the ende of the world. 8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediator, who is already heard for vs, for whom hee both abased himselfe, and is now also glorified.

✠ Chap. 17. 8.

9 Faith and foolish security differ very much.

✠ Matt. 26. 31. Marke 14. 27.

10 Neither the wickednesse of the world, neither the weaknesse of his owne can diminish any thing of the vertue of Christ.

11 The surety & stay of the Church dependeth onely vpon the victorie of Christ.

h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet state of mind, which is cleane contrary to disquietnesse and beaunesse.

1 Iesus Christ the euerlasting high Priest be ready straightways to offer vp himselfe, doeth by solemne prayer consecrate himselfe to God the Father as a sacrifice: and vs together with himselfe. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation & ground of the Church of God. 2 He first declareth, that as he came into the world to the end that the Father might shew in him being apprehended by faith, his glory in saving his elect: so he applyed himselfe to that onely: and therefore desireth of the Father, that he would bestow the worke which he had finished. ∴ Mat. 28. 18. a Ouer all men. b Hee calleth the Father the onely very God, to set him against all false gods, and not to shut out himselfe and the holy Ghost. For straightwayes he ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto invisible, Rom. 16. 27. 1. Tim. 1. 17. 3 First of all he prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole company of the reprobate) because he receiued them of him into his custodie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to bee in safetie, but by his help onely. c Hee sheweth hereby that euerlasting election and choyse, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation. d Hee sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whom wee are iustified and sanctified, if wee lay holde on him by faith, that at length we may come to the glory of the election. ✠ Chap. 16. 27.

10 And

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen me, that they may be one, as we *are*.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the ✠ Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 ✠ I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 f Sanctifie them with thy trueth: thy word is trueth.

18 g As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may bee sanctified through the g trueth.

20 h I pray not for these alone, but for them also which shall beleeue in mee, through their word,

21 That they all may bee one, as thou, O Father, *art* in mee, and I in thee: *euen* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, & that the world may know that thou hast sent me, & hast loued them as thou hast loued me.

24 ✠ Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 i And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in them.

CHAP. XVIII.

1 By Christes power, whom Iudas betrayeth 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 hee declareth his kingdome.

WHen 1 Iesus had spoken these things, hee went foorth with his disciples ouer the brooke ∴ Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 ✠ 2 Iudas then, after he had receiued a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 3 Then Iesus, knowing al things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am hee, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazareth.

8 4 Iesus answered, I saide vnto you, that I am hee: therefore if yee seeke mee, let these goe their way.

9 *This was* that the word might bee fulfilled which he spake, ✠ Of them which thou gauest me, haue I lost none.

10 5 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then saide Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which *my* Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him,

13 6 And let him away to ∴ Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 ✠ And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ 7 ✠ Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stood among them, and warmed himselfe.

19 ¶ (8 The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world. I euer taught in the Synagogue and in the Temple, whether the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? aske them which heard mee what I said vnto them: beholde, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest)

25 ✠ 9 And Simon Peter stoode and warmed himselfe, and they said vnto him. Art not thou also of his disciples? He denied it, and said, I am not.

26 One

1 Christ goeth of his own accord into a garden, which his betrayer knew, to be taken that by his obedience he might take away the sinne that entred into world by one mans rebellion, and that in a garden. ∴ *Matth.26.36 mar.14.32 luke 22.39*

✠ *Mat.26.47. marke 14.43. luke 22.47.*

2 Christ, who was innocent, was taken as a wicked person, that we which are wicked, might be let goe as innocent.

3 Christs person (but not his vertue) was bound of the aduersaries, when and how he would.

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.

✠ *Chap.17.12.*

5 We ought to conteine the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted o the euerlasting high Priest himselfe.

∴ *Luke 3.2.*

✠ *Chap.11.52.*

7 A liuely example of the fragilitie of man euen in the best, when they be once lost to themselues

✠ *Mat.26.58. mar.14.54. luke 22.54.*

8 Christ defendeth his cause but slenderly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

* *Mat.26.57. luke 22.54.*

✠ *Mat.26.69. marke 14.59. luke 22.55.*

9 After that men haue once fallen, they cannot onely not lift vp themselues by the r owne strength, but also they sinke more and more, into worse, vntill they be raised vp again by a new vertue of God.

26 One of the seruants of the high Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ ✠ [10] Then led they Iesus from [a] Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be ✠ defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd vnto him, [b] It is not lawfull for vs to put any man to death.

32 *It was* that the word of Iesus ∴ might bee fulfilled which he spake, [c] signifying what death he should die.

33 ✠ So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, & the hie Priests haue deliuered thee vnto me. What hast thou done?

36 [11] Iesus answered, My kingdome is not of this world: if my kingdome were of this world, me seruants would surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 [12] Pilate sayd vnto him, [d] What is trueth? And when he had sayd that, hee went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 ✠ But you haue custome that I shoulde deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 * Then [e] cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

✠ *Mat 27.2. mar. 15.1. luke 23 1.*
10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, than in ye princes of the people of God: A liuely image of the wrath of God against sinne, and therewithall of his great mercie, and last of all, of his most sincere iudgement against the stubborne contemners of his grace when it is offered vnto them.
a From Caiaphas house.
✠ *Acts 10.28. and 11,3.*
b For iudgements of life and death were taken from them fourtie yeeres before the destruction of the Temple.
∴ *Mat.20.19.*
c For Christ had foretold that he should be crucified.
✠ *Mat.27.11. mar. 15.2. luke 23 3.*
11 Christ anoucheth his spirituall kingdome, but reiecteth a worldly.
12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke vpon him our person) was to be condemned as a most wicked man.
d He speaketh this disdainefully and scoffingly, and not by way of asking a question ✠ *Matth.27.15. marke 15.6 luke 23.17.* * *Acts 3.14.* *e Word for word, made a great and foule voyce.*

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thornes 4 was desirous to let him loose: 8 but being ouercome with the outrage of the Iewes, 16 he deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vinegar, hee dieth: 34 and being dead, his side is pierced with a speare. 40 He is buried.

THen ✠ Pilate took Iesus, and [1] scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile King of the Iewes. And they smote him with *their* rods.

4 [2] Then Pilate went foorth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find in him no fault at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* sayd vnto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cried, saying, [a] Crucifie, crucifie *him*. Pilate sayd vnto them, Take ye him, and crucifie *him*: for I find no fault in him.

7 The Iewes answered him, We haue a lawe, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ [3] When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: *for* whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ [4] When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pauement, and in Hebrew, [b] Gabbatha.

14 And it was the Preparation of the Passeouer, and about the sixt houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.

16 [5] Then deliuered hee him vnto them, to be crucified. ✠ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ [6] And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke, and Latine.

21 Then sayd the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am the King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ [7] Then the ✠ souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and *his* coat: and the coate was without seame wouen from the top thorowout.

24 ¶ Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled, which saith, ∴ They parted my garments among them, & on my coat did cast lots. So the souldiers did these things indeed.

25 ¶ [8] Then stood by the crosse of Iesus, his mother,

✠ *Matth.27 27. marke 15.16.*
1 The wisedom of the flesh, chuseth of two euils the least, but God curseth that same wisdom.
2 Christ is againe quitted by the same mouth wherewith he is afterward condemned.
a They will haue him crucified, whom by an old custome of theirs, they should haue stoned and hanged vp as conuicti of blasphemie: but they desire to haue him crucified after the maner of the Romanes.
3 Pilates conscience fightetth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.
4 Pilate condemneth himselfe first, vnder the same mouth wherewith he afterward condemneth Christ.
b Gabbatha signifieth an high place, as iudgements seuere are.
5 Christ suffereth Satan, sin & death to the crosse.
✠ *Mat.27.31. mar. 15.25. luke 23.26.*
6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.
7 Christ signifieth by the diuision of his garments amongst the bloudie butchers (his coat except, that had no seame) that it shall come to passe, that he will shortly diuide his benefites, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.
✠ *Mat 27.35. mar.15.24.*
∴ *Psal.22.18.*
8 Christ is a perfect example of righteousnes not onely in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie *the wife of* Cleophas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, behold thy sonne.

27 Then saide he to the disciple, Behold thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ [9] After, when Iesus knew that all things were performed, that the ✠ Scripture might bee fulfilled, he sayd, I thirst.

29 And there was set a [e] vessell full of vineger, and they filled a sponge with vineger, and put it about an Hyssope *stalke*, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost.

31 [10] The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath *day*: for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with *Iesus*.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 [11] But one of the souldiers with a speare [d] pearced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, ✠ Not a bone of him shal be broken.

37 And againe another Scripture saith, ∴ They shall see him whom they haue thrust thorow.

38 ✻ [12] And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came ✻ also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to bury.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was [e] neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation *day*, for the sepulchre was neere.

✠ Christ, when he hath taken the vinegar, yeeldeth vp the Ghost, drinking vp in deede that most bitter and sharpe cup of his Fathers wrath in our name.

✠ *Psal.69.22.*

✠ *Galatinus witnesseth out of the booke called Sanhedrim, that the Iewes were woont to giue them that were executed, vinegar mixted with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes prouided for the more wicke sinnes which were executed.*

✠ The body of Christ which was dead for a season (though it so pleased him) is wounded, but the least bone of it is not broken and such is the state of his mystical body.

11 Christ being dead vpon the crosse, witnesseth by a double signe, that he onely is the true sacrifice, and the true washing for the beleeuers.

d *This wound was a most manifest witnesse of the death of Christ: for the water that flowed out by this wound, gaue vs plainly to vnderstand, that the weapon pearced the very skinne that enuironeth the heart, which is the vessel that conteineth that water, and that being once wounded, that creature which is so pierced & stricken, cannot choose but die.* ✠ *Exodus 12.46. numb.9.12.* ∴ *Zach.12.10.* ✻ *Matth.27 57. marke 15. 46. luke 23.50.* 12 Christ is openly buried, and in a famous place, Pilate witnessing and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they never openly followed him: so that by his buriall, no man can iustly doubt either of his death or resurrection ✻ *Chap.3.2.* e *That mayden might cauill at his resurrection, as though some other that had bene buried there, had risen. Theophyl.*

CHAP. XX.

1 *Mary bringeth worde that Christ is risen:* 3 *Peter and Iohn* 4 *runne to see it.* 15 *Iesus appeareth to Marie* 19 *and to the disciples that were together in the house.* 25 *Thomas, before faithlesse,* 29 *now beleueth.*

NOw ✠ [1] the first *day* of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and wee knowe not where they haue layd him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ ✠ But Marie stood [a] without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 [2] And saw two Angels in [b] white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away [c] my Lord, and I knowe not where they haue laid him.

14 [3] When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayeth vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardener, sayd vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Mary. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 [4] Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my [d] brethren, and say vnto them, I ascend vnto [e] my Father, and to your Father, and to my God, and to your God.

18 Mary Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ ∴ [5] The same day then at night, which was the first *day* of the weeke, and when the [f] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace *be* vnto you.

20 And when he had so sayd, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

✠ *Marke 16.2. luke 24.1.*

1 Marie Magdalene, Peter and Iohn are the first witnesses of the resurrection: and such as cannot iustly bee suspected, for that they themselues could scarcely be perswaded of it, so far it is off, that they should inuent it of set purpose.

✠ *Matth.28.1. marke 16.5.*

a *That is, without the cave, which the sepulchre was cut out of.*

2 Two Angels are made witnesses of the Lords resurrection.

b *In white clothing.*

c *Mary spake as the common people vse to speake: for they speake of a dead carkrise, as they doe of a whole man.*

3 Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heauen by faith, whither he is gone before vs.

d *By his brethren he meaneth his disciples: for in the next verse following, it is sayd, that Mary tolde his disciples.*

e *He calleth God his Father, because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes, Epiphanius.*

∴ *Marke 16.14. luke 24 36. 1.cor.15.5.*

5 Christ in that that he presented himselfe before his disciples suddenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministery of the Gospel. f *Either the doores opened to him of their owne accord, or the very walles themselues were a passage to him.*

21 ✠ Then

✠ Mattb.28.18.

21 ✠ Then said Iesus to them againe, Peace *be* vnto you: as my Father sent me, so send I you.

22 And when hee had said that, he breathed on them, and sayd vnto them, Receiue the holy Ghost.

23 [6] Whosoeuers sinnes ye remit, they are remitted vnto them: *and* whosoeuers sinnes ye reteine, they are reteined.

24 ¶ [7] But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayde vnto him, We haue seene the Lord: but he sayde vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I wil not beleeue.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. *Then* came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace *be* vnto you.

27 After said hee to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, *Thou art* my Lord, and my God.

29 [8] Iesus saide vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed *are* they that haue not seene, and haue beleeued.

30 ¶ ✠ [9] And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleeue, that Iesus is that Christ that Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing. 6 7. whom they know by a miraculous draught of fishes. 15 Hee committeth the charge of the sheepe to Peter, 18 and foretelleth him of the manner of his death.

AFter these things, [1] Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he *himselfe*:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, We also will goe with thee. They went their way, and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then sayd vnto them, Syrs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farre from lande, but about two hundreth cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fish layed thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped foorth and drew the net to land, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayde vnto them, Come, *and* dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ [2] So when they had dined, Iesus sayd to Simon Peter, Simon *the sonne* of Iona, loueſt thou me more then these? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feede my lambes.

16 He said to him againe the second time, Simon *the sonne* of Iona, loueſt thou me? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayde vnto him [b] the third time, Simon *the sonne* of Iona, loueſt thou me? Peter was sorie because he said to him the third time, Loueſt thou me? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 [3] Verely, verely I say vnto thee, When thou wast yong, thou [c] gird edst thy selfe, and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch forth thine hands, and another shall [d] gird thee, and leade thee whither thou wouldest [e] not.

19 And this spake hee signifying by what [f] death he should glorifie God. And when he had said this, he said to him, Follow me.

20 [4] Then Peter turned about, and sawe the disciple whom IESVS loued, following, which had also ✠ leaned on his breſt at supper, and had sayde, Lorde, which is hee that betrayeth thee?

21 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man *doe*?

22 Iesus sayde vnto him, If I will that hee tarie till I come, what is it to thee? follow thou mee.

23 Then went this worde abroad among the brethren, that this Disciple should not die. Yet Iesus sayd not to him, He shall not die: but if I will that hee tarie till I come, what is it to thee?

24 [5] This is that disciple, which testifieth of these things, and wrote these things, & we know that his testimonie is true.

25 ✠ Now there are also many other things which Iesus did, the which if they should bee written euery one, I suppose the worlde could not conteine the bookes that should be written. Amen.

✠ The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the vnbeleuers, is the summe of the preaching of the Gospel.

7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eyes.

✠ Chap.20.29.

9 To beleeue in Christ the Sonne of God, and our onely Sauiour, is the ende of the doctrine of the Gospel, and especially of the history of the resurrectiõ.

1 In that, that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

a Iohn was a linnen garment, which could not let his swimming.

2 Peter by his triple confession is restored into his former degree from whence he fell by his triple denialls: and thereby withall is admonished, that he is indeede a Pastour, which shweth his loue to Christ in feeding his sheepe.

b It was meete that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of so grieuous a sinne, nor of his restoring to the office of the Apostleship.

3 The violent death of Peter is foretolde.

c They that tooke farre iourneys, especially in the East countrey, and in those places where the people vsed long garments, had need to be girded and trussed vp.

d He meanes that kinde of girding which vsed vnto captiues, when they were bound fast with corder and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to go whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chaines, and cary thee whither thou wouldest not.

e Not that Peter suffered ought for the wrath of God against his will: for we reade that he came with ioy and gladnesse when he was removed from the Councill where he was whipped: but because thou wilt commeth not from the flesh, but from that gift of the Spirit which is giuen vs from aboue, therefore he shewetheth he should be in certaine striuing and conflict or repugnance, which also is in vs, in all our infirmities as touching the flesh. f That is, that Peter should die by a violent death. ✠ Wee must take heede, that whiles wee cast out eyes vpon other we neglect not that which is inioyned vs. ✠ Chap.13.23. 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. ✠ Chap.20.30.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke tieth this historie to his Gospel. 19 Christ being taken into heauen, 10 the Apostles 11 being warned by the Angels, 12 returne, 14 and giue themselues to prayer. 15 By Peters motion, 18 into Iudas the traitours place, 26 Matthias is chosen.

THaue made the [1] former treatise, O Theophilus, of all that Iesus began to [a] doe and teach,

2 Vntill the day that hee was taken vp, after that hee through the holy Ghost had giuen commaundements vnto the Apostles, whom hee had chosen:

3 [2] To whom also hee presented himselfe aline after that he had suffered, by many [b] infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertaine* to the kingdome of God.

4 ✠ And when he had [c] gathered *them* together, hee commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, ✠ which *said he*, ye haue heard of me.

5 ∴ For Iohn in deede baptized with water, but yee shall bee baptized [d] with the holy Ghost within these few dayes.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to know the times, or the [f] seasons, which the Father hath put in his owne power.

8 ✻ But yee shall receiue power of the holy Ghost, when he shall come on you: and ye shalbe witnesses vnto me both in Hierusalem and in all Iudea, and in Samaria, & vnto the vttermost part of the earth.

9 ✻ [4] And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, two men stoode by them in white apparell,

11 Which also sayd, Yee men of Galile, why stand ye gasing into heauen? This Iesus which is taken vp from you [g] into heauen, shall so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Hierusalem, from the mount that is called *the mount* of Oliues, which is neere to Hierusalem, being from it a Sabbath [h] *dayes* iourney.

13 [5] And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 These all [k] continued with [l] one accord in [m] prayer and supplication with the [n] women, and Marie the mother of Iesus, and with his [o] brethren.

15 ¶ [6] And in those dayes Peter stood vp in the middes of the disciples, and sayd (now the number of [p] names that were in one place, were about an hundreth and twentie.)

16 [7] Yee men *and* brethren, this Scripture must needes haue bene fulfilled, which the ✠ holy Ghost by the mouth of Dauid spake before of Iudas, which was ✠ guide to them that tooke Iesus.

17 For he was numbred with vs, and had obteined fellowship in this ministration.

18 He therefore hath [q] purchased a field with the reward of iniquity: and when ∴ he had [r] throwen downe himselfe headlong, hee brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, ✻ Let his habitation be voyd, & let no man dwell therein: ✠ also, Let another take his [f] charge.

21 [8] Wherefore of these men, which haue companied with vs, all the time that the Lord Iesus was [t] conuersant among vs,

22 Beginning from the baptisme of Iohn vnto the day that hee was taken vp [u] from vs, must one of them be made a witnesse with vs of his resurrection.

23 [9] And they [x] presented two, Ioseph called Barsabas, whose surname was Iustus, & Matthias.

24 And they prayed, saying, Thou Lorde, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That hee may take the [y] roume of this ministration and Apostleship, from which Iudas hath [z] gone astray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

a A passing ouer from the historie of the Gospel, that is, from the historie of the sayings and doings of Christ vnto the actes of the Apostles.

b The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfit holinesse and examples of his doctrine.

1 Christ did not straightway yes ascend into heauen after his resurrection: because he would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.

b He calleth those infallible tokens, which are otherwise termed necessarie: now in that that Christ spake, and walked, & ate, and was felt of many, these are sure signes and tokens that be truely vse name.

✠ Luke 24.49.

c They were dispersed here and there, but he gatheredh them together, that they might altogether be witnesses of his resurrection.

✠ Iohn 14.25.

✠ Matth. 3.11. marke 1.8. luke 3.16. chap. 2.2. and 11.16. and 19.4.

d Either of the Father, or of mens that either the Father or Christ is set here against Iohn, as the holy Ghost is against water, as things answerable the one to the other.

3 Wee must sight before wee triumph: and wee ought not curiously to search after those things which God hath not reuealed.

e To the olde and ancient state.

f That is, the fitte occasion that serued to doing of matters which the Lord hath appointed to bring things to passe in.

✻ Chap. 2.2.

✠ Luke 24.51

4 After that Christ had promised the infl vertue of the holy Ghost, wherewith hee would gouerne his Church, although hee should be absent in body, hee tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse.

g That is, out of your sight.

h About two miles.

5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles.

i They went into the house, which the Church had chosen at that time to be receipt for the whole assemblie.

k The Greeke word signifieth an inuincable constancy, and steadinesse.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and wills.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers wherewith they were beset.

n For it was beseeueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsefolkes.

6 Peter is made themouth and interpreter of the whole company of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which come vnto him, were foretolde by God.

✠ Psalme 41.9.

q Luke considered not Iudas his purpose, but that that followed of it, and so wee vse to say, that a man hath procured himselfe harme, not that his will and purpose was so, but in respect of that which followed.

∴ Matth. 27.5.

r The Greeke wordes signifie thus much, that Iudas fell downe flat, and was rent in sunder in the middes, with a marueilous huge noyse.

✻ Psalme 69.26.

✠ Psalme 109.7.

f His office and ministerie. Dauid wrote these wordes against Doeg the Kings heardman: And these wordes, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and ministerie so that the Church and the offices thereof are called by these names.

8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods word: and againe, they doe nothing that concerneth and is behoueable for the wholebody of the Congregation, without making the Congregation priuie vnto it.

t Word for word, went in and out, which kinde of speach betokeneth as much in the Hebrewe tongue, as the exercising of a publique and painefull office, when they speake of such as are in any publique office, Deuter. 31.2. 1. Chronicles 27.1.

u From our company.

9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were GODS owne voyce.

x Openly, and by the voyces of all the whole company.

y That hee may bee fellow and partaker of this ministerie.

z Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.

CHAP.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost, 8 speake with diuers tongues: 12 They are thought to bee drunke, 15 but Peter disproueth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

AND [1] when the day of Pentecost was [2] come, they were [b] all with one accord in one place.

2 And suddenly there came a sound from heauen, as of a rushing *and* mightie winde, and it filled all the house where they sate.

3 And there appeared vnto the clouen tongues like fire, and it sate vpon each of them,

4 And they were all filled with the holy Ghost, and began to speake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noysed, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?

8 [e] How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, & [f] Iewes, and Proselites,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull *workes* of God.

12 [2] They were all then amased, and doubted, saying, What may this be?

13 And others [g] mocked, and sayd, They are full of new wine.

14 ¶But Peter standing with the eleuen, [h] lift vp his voyce, and sayd vnto them, Yee men of Iudea, *and* yee all that inhabite Hierusalem, be this knowen vnto you, and hearken vnto my words.

15 For these are not drunken, as yee suppose, since it is but the [i] third houre of the day.

16 But this is that, which was spoken by the [k] Prophet, ✠ Ioel,

17 [3] And it shalbe in the last dayes, saith God, I will powre out of my Spirite vpon [l] all [m] flesh, and your sonnes, and your daughters shall prophesie, and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will powre out of my Spirite in those dayes, and they shall prophecie.

19 And I wil shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 ✠ And it shalbe, that whosoeuer shall [n] call on the Name of the Lord, shalbe saued.

22 [3] Yee men of Israel, heare these wordes, IESVS of Nazareth, a man [o] approued of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selues also know:

23 Him, *I say*, being deliuered by the determinate counsel, and [p] foreknowledge of God, after you had taken, with wicked [q] hands you haue crucified and [r] slaine.

24 [6] Whom God hath raised vp, and loosed the [s] sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, ✠ I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in hope,

27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast [u] shewed mee the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men *and* brethren, I may boldly speake vnto you of the Patriarke Dauid, ✠ that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had [x] sworne with an othe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that [x] his soule should not bee left in graue, neither his flesh should see corruption.

32 [7] This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the [y] right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but he saith, ✠ The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footestoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath [z] made him both Lord, and Christ, this Iesus, *I say*, whom ye haue crucified.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double signe from heauen authorised, & anointed with all the most excellent giftes of the holy Ghost, and especially with an extraordinarie and necessary gift of tongues.

a *Word for word, was fulfilled: that is, was begunne, as Luke 2.21. For the Hebrewes say, that a day, or a yeere is fulfilled, or ended when the former dayes or yeeres are ended, and the other begun. Jerem. 25.12. And it shall come to passe, that when seuentie yeeres are fulfilled, I will visite, &c. For the Lorde did not bring home his people after the seuentieth yeere was ended, but in the seuentieth yere. Now the day of Pentecost was the fiftieth day after the feast of the Passeouer.*

b *The twelue Apostles, which were to be the Patriarks in it were of the Church.*

c *He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them new tongues.* d *Hereby wee vnderstand that the Apostles vsed not owne one tongue, and then another by haphazard and at all aduenture, or as fantastickll men vse to doe, but with good consideration of their hearers: and to bee short, that they spake nothing but as the holy Ghost gouerned their tongues.*

e *Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bene in the hearers, whereas now it is in the speakers, Nazian. in his oration of Whitsunday.* f *By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were Proselites, which were Gentiles borne, and embraced the Iewish religion.* 2 *God wonderfull worketh some so, that it driueth them to seeke out the trueth, and it doeth so choke other, that it forceth them to bee witnesses of their owne impudencie.* g *The worde which hee vseth here, signifieth such a kinde of mocking which is reprochfull and contumelious: And by this reprochfull mocking wee see, that there is no miracle so great and excellent, which the wickednesse of men dareth not speake euill of.* h *Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning.*

i *After the sunne rising, which may bee about seuen or eight of the clocke with vs.*

k *There is nothing that can dissolue questions and doubts, but testimonies taken out of the Prophets: for mens reasons may bee ouerturned, but Gods voyce cannot bee ouerturned.* ✠ *Joel 2. 28. esai. 24. 3.* 3 *Peter letting the trueth of God against the false accusations of men, shewetch in himselfe and in his fellowes, that that is fulfilled which Ioel spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and vndoubted destruction, which doe contemne it.* l *All without exception, both vpon the Jewes and Gentiles.* m *That is, men.*

4 The chiefest vse of all the giftes of the holy Ghost, is to bring men to saluation by faith.

n *This word Call on, signifieth in holy Scriptures, an earnest praying and crauing for help at Gods hands.*

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o *Whom by those works which God wrought by him, he manifestly approued and allowed of, that no man can gainesay him.*

p *Gods euerlasting knowledge going before which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting & vnchangeable counsell, appointed the wicked acte of Judas to an excellent end. and God doeth that well which the instruments doe ill.*

q *Gods counsell doeth not excuse the Jewes, whose hands were wicked.*

r *The fact is said to bee theirs, by whose counsell and egging forward it is done.*

6 *Christ (as David foretold) did not onely rise againe, but also was in the graue voide of all corruption.*

s *The death that was full of sorowe both of body and minde: therefore when death appeared conqueror and victorie ouer these sorowes, christ is rightly said to haue ouercome these sorowes of death, when as being dead, he ouercame death, so liue for euer with his Father.*

✠ *Psal. 16. 9.*

t *Thou wilt not suffer me to remaine in graue.*

u *Thou hast opened mee the way to the true life.* ✠ *1. Kings 2. 10.* c *ap. 13. 36.* ✠ *Psalm. 132. 11.* x *Had sworne solemnly.* ✠ *Psal. 16. 10.* c *ap. 13 36.* 2 *Peter witnesseth that Iesus Christ is the appointed and euerlasting King, which he protestneth manifestly by the giftes of the holy Ghost, and the testimonie of David.*

y *Might and power of God.* ✠ *Psal. 110. 1.* z *Christ is said to bee made, because hee was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.*

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men *and* brethren, what shall we doe?

38 [8] Then Peter sayd vnto them, Amend your liues, and bee baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise *is made* vnto you, and to your children, and to all that are afarre off, *euen* as many as the Lord our God shall call.

40 [9] And with many other words he besought and exhorted *them*, saying, Saue your selues from this froward generation.

41 [10] Then they that gladly receiued his word, were baptized: and the same day there were added *to the Church* about three thousand soules.

42 [11] And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayers.

43 ¶ [12] And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 [13] And all that beleeued, were in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to al men, as euery one had need.

46 [14] And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

vsed of all the faithfull. *b Communicating of goods, & all other duties of charitie, as is shewed afterward. c The Iewes vsed thin loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstood that liuing together, and the banquets which they vsed to keepe. And when they kept their loue feastes, they vsed to celebrate the Lordes Supper, which euen in these dayes begun to be corrupted, & Paul amendeth it, 1.Cor 11.* 12 So oft as the Lord thinke it expedient he bridleth the rage of strangers, that the Church may bee planted, and haue some refreshing. 13 Charitie maketh all things common concerning the vse, according as necessitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mysterie of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

NOw [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certain man which was a creeple from his mothers wombe was caried, whom they layd daily at the gate of the Temple called Beautifull, to aske almes of them that entred into ye Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.

5 And he [a] gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, & lift *him* vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stoode, and walked, and entred with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which sate for the almes at the Beautifull gate of the

Temple: and they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, [b] held Peter and Iohn, all the people ranne amased vnto them in ye porch which is called Salomons.

12 [2] So when Peter saw it, hee answered vnto the people, Ye men of Israel, why marueile yee at this? or why look ye so stedfastly on vs, as though by our owne power or godlinesse, wee had made this man goe?

13 The God of Abraham, and Isaac, & Iaakob, the ✠ God of our fathers hath glorified his Sonne Iesus, whom ye betraied, & denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 But yee denied the Holy one and the Iust, and desired a murtherer to be giuen you,

15 And killed the Lord of [c] life, whome God hath raised frō the dead, wherof ye are witnesses.

16 And his Name hath made this man sound, whom ye see & know, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole body in the presence of you all.

17 [3] And now brethren, I know that through ignorance ye did it, as *did* also your gouernours.

18 But those things which God before had shewed [e] by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, whē the time of refreshing shal come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 [f] Whom the heauen must containe vntill the time that all things bee restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 ✠ For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you [g] a Prophet, *euen* of your brethren, like vnto me: ye shall heare him in all things whatsoeuer he shall say vnto you.

23 For it shall be that euery person which shal not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets [h] from Samuel, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.

25 [4] Ye are the [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ∴ Euen in thy seede shall all the kinreds of the earth be blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

ly perish. *e Though there were many Prophets, yet hee speaketh shewe vnto vs the consent and agreement of the Prophets. f Or bee taken vp into heauen. ✠ Deut. 18.15. chap. 7.37. g The promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established.* 3 The Iewes that beleeue are the first begotten in the kingdome of God. *i For whom the Prophets were especially appointed. ∴ Gen. 12.3. gala. 3.8. k or raised from the dead, and aduanced to his kingdome.*

CHAP. IIII.

1 Peter and Iohn 3 are taken and brought before the counsell. 7 and 13 They speake boldly in Christes cause 24 The disciples pray vnto God. 32 Many sell their possessions. 36 Of whom Barnabas is one.

AND [1] as they spake vnto the people, the Priestes and the [a] Captaine of the Temple,

enemies of the Church, then such as professe themselues to bee the more they rage, the more constantly the faithfull seruants of God doe continue. *a The Iewes had certaine garisons for the garde and safetie of the Temple and holy things, Mat 26 65. These garisons had a captaine, such as Eleazarus Ananius the his Priestes sonne was, in the time of the warre that was in Iudea, being a very impudent and proud yong man, Ioseph. lib. 2. Of the taking of Iudea.*

t Repentance and remission of sinnes in Christ, are two principles of the Gospel, and therefore of our saluation: and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptisme, wherewith is ioyned the vertue of the holy Ghost. a The word that is vsed here, giueth vs to vnderstand that it was a free gift. y Here is it onely ioyned to the Church which separateth himselfe from the wicked. z And he ex ample of the vertue of the holy Ghost: but such as are of age, are not baptized before they make confession of their faith. 11 The marke of the true Church are the doctrine of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments, and true inuocation

1 Christ in healing a man that was borne lame, and well known to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, and partly also call such other to beleeue. a Pull with hearts and you.

b Either because he loued them, who had healed him: or because he feared that if he once let them goe out of his sight, he should be lame.

a Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuse them, who standing amased either at the miracles themselues, or at the instruments and meanes which it pleaseth God to vse, take an occasion to establish idolatrie and superstition by that, which God hath prouided for the knowledge of his true worship, that is, Christianitie.

✠ Chap. 5.30.

c Who hath life in himselfe, & giueth life to other.

d Because he beleeued on him being raised frō the dead, whose Name he heard by vs.

13 It is best of all to receiue Christ so soone as he is offered vnto vs: but such as haue neglected so great a benefite through mans weakenesse, haue yet repentance for a meanes. As for the ignominie of the crosse, we haue to set against that, the decree & purpose of God, foretold by the Prophets, of Christ, how that first of al he should be crucified here vpon earth, & then he should appeare from heauen the iudge and restorer of all things that al beleeuers might be saued, and all vnbeleeuers vtterly perish.

e Either bee taken vp into heauen.

f For whom Giuen to the world

1 None are commonly more diligent or bolder head builders: but the more they rage, the more constantly the faithfull seruants of God doe continue.

and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the resurrection from the dead.

3 And they laid hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the number of the [b] men was about fiue thousand.

5 ¶ And it came to passe on the morrow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kinred of the hie Priest.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter ful of the holy Ghost, said vnto them, Yee rulers of the people, & Elders of Israel,

9 [3] For as much as we this day are examined, of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *euen* by him doth this man stand before you, whole.

11 ✠ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [6] Now when they saw the boldnesse of Peter and Iohn, and vnderstoode that they were vnlearned men and without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it is* openly knowen to all them that dwel in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them that in no wise they should speake or teach in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praysed God for that which was done.

22 For the man was aboue forty yeeres olde, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd vnto them.

24 [10] And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast sayd, ✠ Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lorde, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whome thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the [l] people of Israel gathered themselues together,

28 To [m] do whatsoeuer [n] thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, beholde their threatnings, and grant vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch foorth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things [p] common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feet, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, sold it, and brought the money, and laid it downe at the Apostles feet.

b While they thought to diminish the number, they increased them.
c These were they that made the Sanhedrin, which were all of the tribe of Iuda, vntill Herod vsed that cruelties against Dauids stocke.
d Of whom the high Priests were wont to be chosen and made, the execution of the yeerely office being now changed.
2 Against such as bragge of a succession of persons, without a succession of doctrine, and by that meanes heate downe the true ministers of the word, so farre foorth as they are able.
e By what authoritie.
3 Wolues which succeede true Pastours, pleade their owne cause, and not Gods neither the Churches.
4 He is in deed a true shepherd, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hand.
✠ *Psal.118.22. isai.28.16. mat.21. 42. mar.12.10. luke 21.17. rom. 9.33. 1. pet 2.7.*
f Of God.
g There is no other man, or no other power & authority whatsoeuer: which kinde of speech being vsuall among the Iewes, rose vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe.
h Any where: and this setteth forth vnto vs the largenesse of Christes kingdome
5 The good libertie and boldnesse of the seruants of God doth yet thus much good that such as lay hid vnder a visard of zeale, do at length bewray themselues to be indeed wicked men.
i The word vsed here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation it importeth one of base degree, and no estimation. *k Layd their heads together.* 6 He that flattereth himselfe in ignorance, commeth at length to do open wickednesse and that against his owne conscience. 7 Wee must so obey men to whom wee are subiect, that especially and before all things we obey God. 8 So farre off are the wicked from doing what they list, that contrariwise God vseth euen that to the setting forth of his glory, which he giueth them leaue to do.

9 The Apostles communicate their troubles with the Congregation.
10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God: by which we doe manifestly behold in Christ, and so flee to the ayd and succour of our Father.
✠ *Psalme 2.*
l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg. 5.14.
m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.
n Thou haddest determined of thine absolute authoritie and power.
11 God winneth to his Church by a visible signe, that it is he that will establish it by thinking the ponts both of heauen and earth.
12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours deliver true doctrine both well, and all purpose poore with his owne

sincerely, and constantly. *o They agreed both in counsell,* ✠ *Chap 2.44* 13 True charitie helpeth the necessitie of the poore: but so, that all things be done well and orderly.

CHAP. V.

1 Ananias for his deceite in keeping backe part of the price, 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles 14 The faith is increased. 18 The Apostles that were imprisoned, 19 are deliuered by an Angel, 26 and being before the Synode of the Priestes, 36 through Gamaliels counsell they are kept aliue, 40 and beaten: 41 They glorifie God.

BVT [1] a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And [a] kept away *part* of the price, his wife also being of counsel, and brought a certaine part, and laid it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan

1 Luke sheweth by contrary examples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloke of zeale would seeme to shine and be chiefe in the Church. *a Craftily* *b* filled *tooke away.*

b filled thine heart, that thou shouldest c lie vnto the holy Ghost, and keepe away *part* of the price of this possession?

4 Whiles it remained, apperteined it not vnto thee? & after it was sold, was it not in thine owne power? how is it that thou hast d conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold yee the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to e tempt the Spirit of the Lord? behold, the feet of them which haue buried thine husband, *are* at the f doore, and shall carie thee out.

10 Then she fel downe straightway at his feet, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 2 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheless the people g magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grew more and more)

15 In so much that they brought the sicke into the streetes, and layd them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

17 ¶ 3 The the chiefe Priests rose vp, and all they that were with him (which was the h sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 4 But the Angel of the Lord by night opened the prison doores, and brought them foorth, and said,

20 5 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officer came, and found them not in the prison, they returned and told it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the *chiefe* Priest and the captaine of the Temple, & the hie Priest heard these things, they doubted of them, whereunto this would growe.

25 7 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, left they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 9 Saying, Did not we straightly command you, that ye should not teach in this name? & behold, yee haue filled Hierusalem with your doctrine, and ye would k bring this mans blood vpon vs.

29 10 Then Peter and the Apostles answered, & said, We ought rather to obey God then men.

30 11 The ✠ God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 12 And wee are his witnesses concerning these things which we say: yea, & the holy Ghost, whom God hath giuen to them that obey him.

33 Nowe when they heard it, they l brast for anger, and consulted to slay them.

34 13 Then stoode there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles foorth a litle space,

35 And sayd vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 14 For before these times, rose vp Theudas m boasting himselfe, to whom resorted a number of men, about a foure hundreth, who was slaine, and they al which obeyed him were scattered, and brought to nought.

37 After this man, rose vp Iudas of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, n Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of o men, it will come to nought:

39 But if it be of God, ye cannot destroy it, left ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the p Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

b Fully possessed.
c For when they had appointed that some or possession for the Church, they stuck not as it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.
d Hereby is declared an abused and purposed deceit, and the fault of the man in admitting the deuils suggestions.
e Luke how oft men do things with as cull conscience, so soft they pronounce sentence against themselues, and as much as in them lieth prouoke God to anger, as of set purpose, minding to tryc whether he be iust and almighty or no.
f Are at hand.
2 The Lord by his marueilous vertue bridleth some, that they may not hurt the Church: other some he keepeth in his owne feare: and other some he allureth vnto him.
g Highly prayed them.
3 The more the Church is vexed, the more increaseth the rage of Satan, and thereto they procede from the eatings, to prisoning.
h The word which is vsed here, is Heresie, which signifieth a choise, and so is taken for a right sorte of learning, or fashion, or studie and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length it came to be taken only in euill part, whereupon came the name of Heretic, which is taken for one that goeth aside from sound and wholsome doctrine after such sort, that he setteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.
4 Angels are made seruants of the seruants of God.
5 God doth the therefore deliuer his, that they may more stoutly prouoke his enemies.
6 *Wordes, whereby the way vnto life is shewed.*
6 God mocketh his enemies attempts from aboue.

7 The more openly that Christes vertue sheweth it selfe, the more increaseth the madnes of his enemies which conspire against him.
8 Tyrants which feare not God, are constrained to feate his seruants.
9 It is the propertie of tyrants to set out their owne commandements as right and reason, be they neuer so wicked.
k Makes vs guiltie of murdering that man whom yet they will not vouchsafe to name.
10 We ought to obey no man, but so farre foorth as obeying him, we may obey God.
11 Christ is appointed and in deede declared Prince and preserue of his Church in despite of his enemies.
✠ *Chap. 3. 13.*
12 It it not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.
l This betokeneth that they were in a most vehement rage, and marueilously disquieted in minde, for it is a borowed kinde of speech taken from them, which are harrishly cut in sunder with a sawe
13 Christ findeth defenders of his cause euen in the very route of his enemies so oft as hee thinketh it needefull.
14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.
m To be of some fame.
n Hee dissuadeth his fellowes from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyranny of the Romanes confirmed.
o If it bee counterfeit and vnadusted.
15 The Apostles, accustomed to suffer and beare wordes, are at length inured to beare stripes, yet so, that by that meanes they be come stronger.
p Both publikely and priuately.

CHAP. VI.

2 The Apostles 3 appoint the office of Deaconship 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 Hee is taken, 13 and accused as a transgressour of Moses Law.

AND [1] in those dayes, as the number of the disciples grew, there arose a murmuring of the [a] Grecians towards the Hebrewes, because their widowes were neglected in the [b] dayly ministring.

2 [2] Then the twelue called the multitude of the disciples together, and sayde, It is not [c] meete that we should leaue the word of God to serue the [d] tables.

3 [3] Wherefore brethren, looke you out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And we wil giue your selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ✠Philip, & Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 [4] Which they set before the Apostles: and they prayed, and [e] layed their hands on them.

7 [5] And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the [f] faith.

8 ¶ [6] Nowe Steuen full of faith and [g] power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the [h] Synagogue, which are called Libertines, & Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous words against Moses, and God.

12 [9] Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 [10] And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And as all that sate in the Council looked stedfastly on him, they [i] saw his face as *it had beene* the face of an Angel.

1 When Satan hath assailed the Church without and that to small purpose and in vaine, he assaileth it within, with ciuill dissension and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.
a *Of their parts which of Grecians became religious Iewes.*
b *In the bestowing of almes according to their necessitie.*
2 The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned toge her, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.
c *It is such a matter, as we may in no wise accept of it.*
d *Banquets: though by the name of tables, other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.*
3 In chusing of Deacons (& much more of Ministers) there must be examination both of their learning and maners of life.
✠ *Chap.21 8.*
4 The ancient Church did with laying on the hands, as it were consecrate to the Lord, such as were lawfully elected.
e *who vsed this order prayers and blessings, 1.Timoth. 5.22. after or rasing, or crossing, &c*
5 An happie ende of temptation.
f *This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith.*
6 God exercisetheh his Church with euill wordes and slanders, then with imprisonment, afterwarde with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, euen to bloodshead and death, and that with good successe.
g *Excellent and singular gifts.*
7 Schooles and Vniuersities were of olde time addicted to false pastours and were the instruments of Satan to blowe abroad and defend false doctrines.
h *Of the company and colledge as it were.*
8 False teachers, because they will not bee ouercome, flee from disputations to make iest and ope slandering and false accusations.
9 The first bloody persecution of the Church of Christ begun and sprung from a Councill of Priestes by the suggestion of the Vniuersitie doctours.
10 An example of cauillers of false accusers, which gather false conclusions of things that are well vttered and spoken.
i *Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and seiled mind, a good conscience and sure persuasion that his cause was iust: for seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might to be pearced and amazed.*

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Patterne. 54 The Iewes gnashing their teeth, stone him.

THEN [1] sayde the chiefe Priest, Are these things so?

2 [2] And he said, Ye men, brethren, and Fathers, hearken. ✠ That God of [a] glory appeared vnto our father Abraham, while he was in [b] Mesopotamia, before he dwelt in Charran,

3 And said vnto him, Come out of the countrey, and from thy kinred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, & dwelt in Charran. And after that his father was dead, *God* brought him from thence, into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the [c] bredth of a foote: yet he [d] promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his ✠ seede should bee a soiourner in a strange lande: and that they should keepe it in bondage, and entreate it euill [e] foure hundreth yeeres.

7 But the nation to whom they shall bee in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 ∴ He gaue him also the couenant of circumcision: and so *Abraham* begate ✱ Isaac, and circumcised him the eight day: and Isaac *begate* ✱ Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes moued with enuie, sold ✠ Ioseph into Egypt: but God was [f] with him,

10 And deliuered him out of al his afflictions, and ✠ gaue him [g] fauour and wisedome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when ∴ Iacob heard that there was corne in Egypt, he sent our fathers first:

13 ✱ And at the second time Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen threescore and fifteene soules.

15 So ✱ Iacob went downe into Egypt, and he * died, and our fathers,

16 And were [h] remooued into Sychem, and were put in the sepulchre, that Abraham had bought ✠ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people ✠ grew and multipled in Egypt,

1 Steuen is admitted to plead his cause, but to this end and purpose, that vnder a cloke, and colour of Law, he might be condemned.
2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, and the onely true God: and sheweth moreouer, that they are more ancient then the Temple, with all that seruice appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free couenant that God made with the fathers.
✠ *Gene.12.4.*
a *That mightie God full of glory and maiestie.*
b *When he saith afterward, vers.4. that Abraham came out of Chaldea, it is euident that Mesopotamia conteined Chaldea which was neere vnto it, and bordering vpon it, and so writeth Plinius, booke 6. chap.27.*
c *Not so much ground as to set his foote vpon.*
d *The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.*
✠ *Gene.15 13.*
e *There are reckned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundreth and thirtie yeeres which are spoken of by Paul, Galat. 3.17. from the time that Abraham and his father departed together out of Vr of the Chaldeans.*
∴ *Genesis 17.9.*
✱ *Gene.21.3.* ✱ *Gene.25.24.* * *Gene.29.33. and 30.5. and 35.23.*
3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers.
✠ *Gene.37.28.*
f *By this kind of speech, is meant the peculiar fauour that God sheweth men: for hee seemeth to be away from them, whom he helpeth not, and on the other side, hee is with them whom hee deliuereth out of whatsoeuer great troubles.*
✠ *Gene.41.37.*
g *Gaue him fauour in Pharaohs sight for his wisedome.*
∴ *Gene. 42.1.* ✱ *Gene.45.4.* ✠ *Gene.46.5.* * *Gene.49.33.*
h *The Patriarkes the sonnes of Iacob, though there bee mention made of no moe then Ioseph, Iosh.24.32.*
✠ *Gene.23.16.* ✠ *Exodus 1.7.*

18 Till

18 Till another King arose, which knew not Ioseph.

19 The same i dealt subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 ✠ The same time was Moses borne, and was k acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her own sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mighty in wordes and in deedes.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 ✠ And when hee sawe one *of them* suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 ∴ And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when fortie yeeres were expired, there appeared to him in the ✱ wildernes of mount Sina, an l Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondred at the sight: and as hee drewe neere to consider it, the voice of the Lord came vnto him, *saying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord sayde to him, Put off thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, & a deliuerer by the m hand of the Angel which appeared to him in the bush.

36 He ✱ brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernesse * fortie yeeres.

37 ✠ This is that Moses, which sayde vnto the children of Israel, ✠ A Prophet shall the Lorde your God raise vp vnto you, *euen* of your brethren, like vnto me: him shall ye heare.

38 ✠ This is he that was in the Congregation, in the wildernesse with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, ✠ Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a n calfe in those daies, and offered sacrifice vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and o gaue them vp to serue the p host of heauen, as it is written in the booke of the Prophets, ✠ O house of Israel, haue yee offered to me slaine beasts and sacrifices by the space of fortie yeeres in the wildernesse?

43 And ye q tooke vp the Tabernacle of Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 s Our fathers had the Tabernacle of r witnesse in the wildernesse, as he had appointed, speaking vnto ∴ Moses, that he should make it according to the fashion that he had seene.

45 ✱ Which *tabernacle* also our fathers s receiued, and brought in with Iesus into the t possession of the Gentiles, which God draue out u before our fathers, vnto the dayes of Dauid:

46 ✱ Who found fauour before God, and desired that he might find a tabernacle for the God of Iacob.

47 * ✱ But Salomon built him an house.

48 Howbeit the most High ✠ dwelleth not in temples made with hands, as saith the Prophet,

49 ✠ Heauen *is* my throne, and earth *is* my footestoole: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ∴ 7 Yee stiffenecked and of x vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers *did*, so *doe* you.

52 Which of the Prophets haue not your fathers persecuted, & they haue slaine them, which shewed before of the comming of that Iust, of whom ye are now the betrayers and murtherers,

53 ✱ Which haue receiued the lawe by the y ordinance of Angels, and haue not kept it.

54 8 But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

55 9 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, & Iesus z standing at the right hand of God,

56 And sayd, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 10 Then they gaue a shout with a loude voice, and stopped their eares, and a ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the b witnesses laid downe their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore these were two kinds of circumcision, Rom. 2. 28. ✱ Exod. 19. 16. Galat. 3. 19. y By the ministerie of Angels. 8 The more Satan is pressed, the more hee brasteth out into an open rage. 9 The heerer that the Martyrs approcheth to death, the neerer they beholding Christ, doe rise vp euen into heauen. z Ready to confirme him in the confession of the truth, and to receiue him to him. 10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse. a This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. lib. 20. that Ananus a Sadduce slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the country. b It was appointed by the Law, that the witnesses should cast the first stone, Deut. 17. 7.

✠ Exod. 32. 2.

n Then was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and monstrous calf, and made goodly images of Kine, Herod. lib. 2.

o Being destitute and void of the Spirit, he gaue them vp to Satan, & wicked lusts to worship starres.

p By the host of heauen, here he meaneth not the Angels, but the moone and sunne and other starres, Deut. 17. 3.

✠ Amos 5. 25.

q You tooke it vpon your shoulders and carried it.

5 Moses in deed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.

r That is, of the couenant.

∴ Exod. 25. 40. heb. 8. 5.

✱ Iosh. 3. 14.

s Deliuered from hand to hand.

t By the figure Metonymie for the countries, which the Gentiles possessed.

u God draue them out, that they should yeeld vp the possession of those countries to our fathers when they entred into the land.

✱ 2. Sam. 7. 2. Psal. 132. 5.

* 1. Chron. 17. 12. 1. Kings 6. 1.

6 Salomon built a Temple, according to Gods commandement, but not with any such condition, that the Maiesty of God should be inclosed therein.

✠ Chap. 17. 24.

✠ Esai. 66. 1.

∴ Ier. 9. 26. & 44. 9

7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.

x They are of vncircumcised hearts, which lie drowned still in the sinnes of

God, and sayd, Lord Iesus receiue my spirit.

60 [d] And he kneeled downe, and cried with a loude voice, Lorde, [e] lay not this sinne to their charge. And when he had thus spoken, he [f] slept.

d Vse of this here noteth our such a kind of imputing or laying to one's charge, it remaineth sinne, & sted for euer, neuer to be remitted. e Looke 1. Thess. 4. 15

CHAP. VIII.

2 The godly make lamentacion for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ in Samaria. 9 Simon Magus 18 his conuersion is reproued. 26 Philip 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

AND [1] Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and Samaria, except the Apostles.

2 [2] Then *certaine* men fearing God, [a] caried Steuen among them, *to be buried*, and made great lamentacion for him.

3 [3] But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ [4] Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 [5] And there was before in the citie, a certaine man called Simon, which vsed [b] witchcraft, and [c] bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 [6] But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 [6] Then Simon himselfe beleeued also, and was baptized, and continued with Philip, & wondred, when he saw the signes and great miracles which were done.

14 ¶ [7] Now when the Apostles, which were at Ierusalé, heard say, that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come down, prayed for them, that they might receiue the [d] holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 [8] And when Simon saw that through laying on of the Apostles hands the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, hee may receiue the holy Ghost.

20 [9] Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this [e] businesse: for thine heart is not [f] right in the sight of God.

22 [10] Repent therfore of this thy wickednesse, and pray God, that if it bee possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the [g] gall of bitternesse, and in the [h] bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 [11] Then the Angel of the Lord spake vnto Philip, saying, Arise, and go toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians [i] chiefe gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?

31 And he sayd, Howe can I, except I had [k] a guide? And he desired Philip, that he would come vp and sit with him.

32 [12] Nowe the place of the Scripture which he read, was this, ✠ Hee was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his [l] humility his iudgement hath bene exalted: but who shall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whome speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, & preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here *is* water, what doth let me to be baptized?

37 [13] And Philip sayd vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and sayd, [n] I beleeue that that Iesus Christ is that sonne of God.

38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him:

39 And assoone as they were come vp out of the water, the Spirit of the Lorde caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing. ✠

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.
2 The godly mourne for Steuen after his death, and burie him, shewing therein an example of singular faith and charitye: but no man prayeth to him.
a *Among all the dueties of charitie which the godly vse, there is no mention made of shriuing vp of reliques.*
3 The dispersion or scattering abroad of the faithfull is the ioyning together of Churches.
4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.
5 Christ ouercommeth Satan so oft as he lasteth, and carieth him about as it were in a triumph, in the sight of them, whom he deceiued and bewitched.
b *The word which is vsed in this place was at the first taken in good part, and is borrowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euill part.*
c *He had so allured the Samaritans with his witchcrafts, that as blind & mad (as) children they were wholly addicted to him.*
6 The wicked and the very reprobate are constrained sometimes to taste of the good gift of God, but they cast it vp againe forthwith.
7 Peter not chief, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion according to the auctoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had beene layde afore by Philip.
d *Those excellent gifts, which are necessary, especially for them that were to bee appointed rulers and gouernours of the Churches.*
8 Ambition and couetousnesse doe at length plucke the hypocrites out of their dennes.
9 They are the successors of Simon Magus, and not of Simon Peter, which claime buy or sell holy things.
e *In this doctrine which I preach.*
f *Is not vprightly ordered, and without dissembling.*
10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.
g *He calleth the inward malice of the heart, and that venimous and diuilish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though he were wholly ouerwhelmed with gall, and buried in it.*
h *Intangled in the bonds of iniquitie.*
11 Christ who calleth freely whom he lusteth, doeth now vse Philip who thought on no such matter, to instruct and baptize the Eunuch as vnawares, and by this meanes enlargeth the limits of his kingdom even into Ethiopia.
i *A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.*
k *To shew me the way how to vnderstand it.*
12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.
✠ *Esai. 53. 7.*
l *The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement was he taken: where by the narrow strait, he meaneth the grave and the very bands of death, and by iudgement, the punishments which was layd vpon him, and the miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath.*
m *How long his age shall last: for Christ having once risen from the dead, dieth no more, Rom. 6. 9.*
13 Profession of faith is requisite in baptizing of them which are of yeares, and therefore it is euident that we are not then first in graffed into Christ, when we are baptized, but being already ingrafted, are then confirmed.
n *The summe of the confession which is necessary for baptisme.*

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

2 Saul going toward Damascus, 4 is stricken downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying awaite of the Iewes 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

AND [1] Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way, (either men or women) hee might bring them bound to Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, [2] suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is [c] hard for thee to kicke against pricks.

6 He *then* both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which iourneyed with him, [d] stood amased, hearing *his* [e] voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and go into the street which is called Streight, and seeke in the house of Iudas after one called Saul of [f] Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in *to him*, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem.

14 Moreouer, here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a [g] chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I wil [h] shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into [i] that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (*euen* Iesus that appeared vnto thee in the way as thou cameſt) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had bene* scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 [2] And straightway hee preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amased, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 [3] But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was that Christ.

23 [4] And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowen of Saul: nowe they [4] watched the gates day and night, that they might kill him.

25 [5] Then the disciples tooke him by night, and put him through the wall, and let him down by a rope in a basket.

26 [6] And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them how he had seene the Lord in the way, and how hee had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 [7] And hee was conuersant [l] with them at Hierusalem,

29 And spake boldly in the name of the Lord Iesus, and spake and disputed against the [m] Grecians: but they went about to slay him.

30 [8] But when the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified, and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 [10] And it came to passe, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda,

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, saw him, and turned to the Lord.

36 [11] There was also at Ioppa a certaine *woman*, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good works and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were lie before him, falleth into his hands, and is ouercome: & with a singular example of the goodnesse of God, in stead of punishment which he iustly deserued for his cruelties, is not only receiued in fauour, but is also vsed by the mouth of God appointed an Apostle, and is confirmed by the minister and witnesse of Ananias.

[a] Ran 9.3. gala.1.13.

[b] This is a token that Sauls stomacke boiled and cast out great threatnings to murder the disciples.

[c] Any trade of life which a man taketh vnto himself against, the Iewes call a way.

[d] Chap.22.6. Num.15.8.

[e] This is a prouerbe which is spoken of them that through their owne stubbornesse hurt themselues.

[f] Saul still and could not goe one step forward, but were amased as if they had bene very stones.

[g] They heard Pauls voice: for afterward it is said in the termes, that they heard not his voice that spake: albeit ath. chap. 22.9. But other goe about to set these places as one which seeme to be at a sore after this sort, as we, that they heard a sound of a voice, but no perfect voice.

[h] Tarsus was a citie of Cilicia were vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.

[i] To leane my Name vn.

[k] I will shew him plainely.

[l] Into Iudas his house.

[1] Peters Apostleship is confirmed by healing the man that was

[2] Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.

[3] Paul trieth not with his owne authoritie alone, but with the testimonies of the Prophets.

[k] *By conferring places of the Scripture together, as cunning craftesmen doe, when they make vp any thing, they vse to gather all parts together, to make them agree fitly one with another.*

[4] Paul who was before a persecutor, hath now persecution laid before himselfe, but yet afarre off.

[4] 2. Cor. 11.22.

[5] We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we we value not from out vocation.

[6] In ancient time no man was rashly or lighly receiued into the number of and amongst the sheepe of Christ, much lesse to be a pastour.

[7] The constant seruants of God must locke for danger after danger: yet God watcheth for them.

[l] *With Peter and Iames, for he saith that he saw none of the Apostles but them, Gal. 1. 18, 19.*

[m] *Looke Chap 6.1.*

[8] The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

[9] The ende of persecution is the building of the Church, so that we will patiently wait for the Lord.

[n] *This is a borrowed kinde of speach, which signifieth establishment and increase.*

sicke of the palsie, *and a place of good and the lake of Ge-*

[10] Peter declareth that hee preacheth

Lydda was a citie of Palestina, and Saron a champion country, passarage betweene Cesarea of Palestina and the mountaine Tabor, nezareth, which extendeth it selfe in great length beyond Ioppa.

euidently by raising vp a dead body through the Name of Christ, the glad tidings of life.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coats & garments, which Dorcas made, while she was with them.

40 But Peter put them all foorth and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand, and lift her vp, and called the saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 sendeth for Peter: 11 Who also by a vision, 15 20 is taught not to despise the Gentiles. 34 Hee preacheth the Gospel to Cornelius and his houshold: 45 Who having received the holy Ghost, 47 are baptized.

FVrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian *band*,

2 A [a] deuout man, and one that feared God with [b] all his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? and he said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 Hee lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made *some thing* readie, he fell into a [f] trance.

11 And he saw heauen opened, and a certaine vessell come downe vnto him, *as it had bene* a great sheete, knit at the [g] foure corners, and was let downe to the earth.

12 Wherein were [h] all maner of [i] foure footed beasts of the earth, and wild beasts, and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill and eate.

14 [2] But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [l] pollute thou not.

16 This was so done thrise: and the vessel was drawen vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which hee hath seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirite sayd vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 [3] And it came to passe as Peter came in, that Cornelius met him, and fel down at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therfore for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about [m] this houre I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 [5] Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when he commeth, shall speake vnto thee.

33 Then I sent for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 [6] Then Peter opened *his* mouth, and said, Of a trueth I perceiue, that [n] ✠ God is no accepter of persons.

35 But

1 Peter conuerteth the first fruits of the Gentiles to God by the meane of two miracles.

a So that he worshipped one God, and was no idolater, neither could be voide of faith in Christ, because he was a deuout man: but as yet he knew not that he was come.

b This is a great commendation to this man, that he laboured to haue all his houshold and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he feareth himselfe to heare.

d This is a borrowed kinde of speech, which the Hebrewes vse very much, taken from sacrifices, and applyed to prayers: for it is said of whole burnt sacrifices, that the smoke and fauour of them goeth vp into Gods nostrils: so doe our prayers as a sweete smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were to forget them: for so doth the Scriptures vse oftentimes to prattle with vs as nurses do with little children, when they frame their tongues to speake.

f For though Peter stand not amaseed as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but sharply returned to the olde hart.

g So that it seemed to be a foure square sheete.

h Here is this word (All) which is generall, plainely put for an infinite and vncertaine, that is to say, for sixte of all sorts, one for all of euery sort.

i That is, such as were meete for no mans vse.

k What is meant by these creeping things, looke Leuit. 11.

2 Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

l Doe not thou hold them as vncleane.

3 Religious adoration or worship appertaineth onely to God: but civill worship is giuen to the Magistrate of the world, though not without danger.

m He meaneth not the self same hour, but the like, that is, about nine of the clock the other day, as it was then nine when he spake to Peter.

4 Cornelius shewed foorth it selfe by prayer and charitie.

5 As faith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the comming of Christ: And it is euidently sense by faith and righteousnesse, who is agreeable to him, or whom he accepteth.

n That God looketh not after the outward appearance.

✠ Deut 10.17. 2.chron.19.7 iob 34.19.rom.2.11. gal.2.6.ephes.6.9. colos.3.25. 1.pet.1.17.

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35 But in every nation hee that o feareth him, and worketh righteousnes, is accepted with him.

36 Ye p know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 q *Euen* the worde which came through all Iudea, ✠ beginning in Galile, after the Baptisme which Iohn preached:

38 *To wit*, how God r anoynted Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing al that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which hee did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses s chosen before of God, *euen* to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the ✠ Prophets witnesse, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 t While Peter yet spake these wordes, the holy Ghost fel on al them which heard the word.

45 So they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 u Can any man forbidde water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

o *To the feare of God, the Hebrewes vnderstand the whole seruice of God: whereby we perceiue that Cornelius was not void of faith, no more than they were which liued before Christs time: and therefore they deale foolishly, which build righteousnes works and free will vpon this place.*

p *God gaue the Prachtes to vnderstand, that whosoever liueth godly is acceptable to God, of what nation soever he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation only, that is, of the Iewes, but of all.*

q *The summe of the Gospel (which shall be made manifest at the latter day when Christ visibly shal sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all miracles shewed) and at length crucified, to reconcile vs to God, did rise again the third day, that whosoever beleeueth in him should be saued through the remission of sinnes.* ✠ *Luke 4.14.* r *This sale is taken from an olde custome of the Iewes, who vsed to anoynt their Kings and Priests, whereupon it grew, to call them anoynted, vpon whom God bestoweth gifts and vertues.* s *This chusing of the Apostles is properly giuen to God: for though God be present in the lawfull election of ministers, yet there is in this place a secret opposition and falling of Gods chusing, and mens voyces the one against the other, for the Apostles are immediatly appointed of God, and the Church Ministers by mennes.* ✠ *Ierem. 31.34. mich. 7.18. Ch. 15.9.* t *The Spirit of God sealeth that in the heart of the beleeuer, which the minister of the word speaketh by the commandement of God, as it appeareth by the effects.* u *Baptisme doeth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.*

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 and there Agabus foretelleth a famine to come.

NOw 1 the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw *this* vision, A certaine vessell comming downe as *it had bene* a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreouer, these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood and saide to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake words vnto thee, whereby both thou and thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, ✠ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how he said, ✠ Iohn baptized with water, but ye shalbe baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 z When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ 3 And they which were v scattered abroad because of the affliction that arose about Steuen, went throughout til they came vnto Phenice, and Cyprus, and 4 Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 4 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, & faith, and much people ioyned themselues vnto the Lord.

25 ¶ 6 Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, hee brought him vnto Antiochia: and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

1 *Peter being without cause reprehended of the vnskilfull and ignorant, doeth not whist that hee ought not to be iudged of any, but openly giue an account of his doing.*

✠ *Chap. 2.4.*

✠ *Chap. 1.5. and 19.4. mat. 3.11. marke 1.8. luke 3.16. iohn 1.26.*

z *Such as make a question of the truth which they know not, ought to bee quietly heard, and must also quietly yeeld to the declaration thereof.*

3 *The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.*

v *Chap. 8.1.*

4 *He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.*

4 *The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.*

5 *The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.*

6 *There was no contention amongst the Apostles either of vsurping or of holding places and degrees.*

27 7 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, & signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 8 Then the disciples euery man according to his abilitie, purposed to sende b succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

7 God doeth so wrap vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All Congregations or Churches make one body.
b That is, that there of the Deacons might succour the poore: for it behoued to haue all these things done orderly and decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 Herod killeth Iames with the sword, 4 And imprisoneth Peter, 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

NOw 1 about that time, a Herod the king stretched foorth his hand to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the sword.

3 2 And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 3 And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of d Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 ✠ And behold, the Angel of the Lord came vpon them, and a light shined in the c house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. Then he sayd vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened vnto them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I know for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide e came foorth to hearken, named Rhode,

14 But when she knew Peters voice, she opened not the entrie doore for gladnesse, but ranne in, and told how Peter stood before the entrie.

1 God giueth his Church a truce but for a little time.
a This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose sir name was Magnus: but he that is spoken of here, was nephew to Herod the great sonne to Aristobulus, and father to that Agrippa who is spoken of afterward.
b Violently, his cause being not once heard.
2 It is an old fashion of tyrants to procure the fauour of the wicked, with the blood of the godly.
3 The tyrants and wicked make a galous for themselues euen then when they doe most according to their owne will and fancie.
4 The prayers of the godly onerturne the counsell of tyrants, obtaine Angels of God, breake the prison, vnloose chaines, put Satan to flight, and preserue the Church
✠ Chap 5.19.
c In the prison.
5 Holy meetings in the night as well of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.
6 We obtaine more of God, then we dare well hope for.
d Out of the place where they were assembled, but not out of the house.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 7 And hee beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Goe shew these things vnto Iames and to the brethren: and he departed and went into another place.

18 ¶ 8 Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

20 9 Then Herod was angry with them of Tyrus and Sidon, but they came all with one accorde vnto him, and perswaded Blastus the Kings Chamberlaine, & thy desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 10 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 11 But immediatly the Angel of the Lorde smote him, because he e gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

24 12 And the f word of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus, 8 Elymas the sorcerer 11 is strooken blinde: 14 From whence being come to Antiochia, 17 They preach the Gospel, 45 the Iewes vehemently withstanding them.

THere 1 were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, & Manahen (which had bene brought vp with a Herod the Tetrarch) and Saul.

2 2 Now as they b ministred to the Lord, and fasted, the holy Ghost sayd, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came downe vnto d Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

7 We may sometimes giue place to the rage o the wicked, but yet so that our diligence which ought to be vsed in Gods business, be not a whit slackened.
8 Euil counsell falleth out in the end to the hurt of the deuisers of it.
9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles fame.
11 God resisteth the proud.
e Iosephus reuordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.
12 Tyrants build vp the Church by plucking it down.
f They that heard the word of God.

1 Paul with Barnabas is against the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandement of the holy Ghost.
a The same was Antipas, which put Iohn Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.
c The Lord is said to call (whereof this word (calling) bee, which was nothing about the matter, commeth which is vsuall in the Church) when hee causeth that whether you referre it to the matter it selfe, or to any qualitie or ter: and it growth of this, because when things begin to be, then they haue some name: as Gods mightie powers is also declared thereby, who spake the worde, and things were made. 2 Fast and solemne prayers were vsed before the laying on of hands.
3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ d Seleucia was a citie of Cilicia, so called of Seleucus out of Alexanders successours.

false prophet, being a Iew, named Bariesus,
7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.
8 [4]But Elymas the sorcerer, (for so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.
9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,
10 [5] And sayde, O full of all subtilty and all [e] mischiefe, the childe of the deuill, *and* enemie of all righteousnesse, wilt thou not cease to peruert the streight wayes of the Lord?
11 Now therefore beholde, the [f] hand of the Lord *is* vpon thee, and thou shalt bee blind, and not see the sunne for a season. And immediatly there fell on him a mist & a darknes, and he went about, seeking some to leade him by the hand.
12 Then the Deputie when hee saw what was done, beleeued, and was astonied at the doctrine of the Lord.
13 [6] Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hierusalem.
14 But when they departed from Perga, they came to Antiochia *a city* of Pisidia, & went into the Synagogue on the Sabbath day, & sate downe.
15 [7] And after the lecture of the Law and prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if yee [h] haue any word of exhortation for the people, say on.
16 [8] Then Paul stoode vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.
17 The God of this people of Israel chose our fathers, and [i] exalted the people when they dwelt in the land of ✠ Egypt, and with an ✠ [k] high arme brought them out thereof.
18 And about the time ∴ of forty yeres, suffred he their maners in the wildernesse.
19 And he destroyed seuen nations in the land of Chanaan, & ✠ diuided their land to them by lot.
20 Then afterward he gaue vnto them ✠ Iudges about [l] foure hundreth and fiftie yeeres, vnto *the time of* Samuel the Prophet.
21 So after that, they desired a * King, and God gaue vnto them ✠ Saul, the sonne of Cis a man of the tribe of Beniamin, *by the space of* [m] fourtie yeeres.
22 And after he had taken him away, he raised vp ✠ Dauid to be their King, of whom hee witnessed, saying, I haue found Dauid *the sonne* of Iesse, a man after mine owne heart, which will do all things that I will.
23 [9] Of this mans seed hath God ∴ according to *his* promise raised vp to Israel, ♀ Sauiour Iesus:
24 When ✠ Iohn had first preached [n] before his comming the baptisme of repentance to all the people of Israel.
25 And when Iohn had fulfilled *his* course, he sayd, ✠ Whom ye thinke that I am, I am not hee: but behold, there commeth one after mee, whose shooe of *his* feete I am not woorthie to loose.
26 [10] Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent,
27 [11] For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath *day*, they haue fulfilled them in condemning him.
28 And though they found no cause of death *in him*, ✠ *yet* desired they Pilate to kill him.
29 And when they had fulfilled all things that were written of him, they tooke him down from the tree, and put him in a sepulchre.
30 [12] But God ∴ raised him vp from the dead.
31 And hee was seene many dayes of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.
32 And wee declare vnto you, that touching the promise made vnto the fathers,
33 God hath fulfilled it vnto vs their children, in that he [o] raised vp Iesus, [13] euen as it is written in the second Psalme, ✠ Thou art my Sonne: this day haue I begotten thee.
34 Now as concerning that he raised him vp from the dead, no more to returne to corruption, hee hath said thus, ✠ I will giue you the holy things of Dauid, [p] which are faithfull.
35 [14] Wherefore hee sayeth also in another place, * Thou wilt not suffer thine holy one to see corruption.
36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee ✠ slept, and was laid with his fathers, and saw corruption.
37 But hee whom God raised vp, saw no corruption.
38 [15] Bee it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiuenesse of sinnes.
39 And from [q] all things, from which ye could not be iustified by the Law of Moses, by him euery one that beleeueth, is iustified.
40 [16] Beware therefore lest that come vpon you, which is spoken of in the Prophets,
41 ✠ Behold, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.
42 ¶ [17] And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath *day*.
43 Now when the congregation was dissolued, many of the Iewes and [r] Proselytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

[4] The deuill maketh the conquest of Christ more glorious, in that hee setteth him selfe against him.
[5] The sorcerer which was stricken of Paul with a corporall punishment (although extraordinarily) sheweth an example of lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.
[e] He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickednesse in the least motion in the world.
[f] His power which he sheweth in striking and beating down his enemies.
[6] An example in one and the selfe same company both of singular constancie, and also of great weakenesse.
[g] This putteth a difference betwixt it, and Antiochia which was in Syria.
[7] In ♀ Synagogue of the Iewes (according to the patterne whereof Christian Congregations were instituted (first the Scriptures were read, then such as were learned were licensed by the rulers of the Synagogue to speake and expound.
[h] Word for word, If there be any Word in you: and this is a kinde of speech taken from the Hebrewes, whereby is meant, that the gifts of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods.
[8] God bestowed many peculiar benefites vpon his chosen Israel, but this especially, that hee promised them the euerlasting redeemer.
[i] *Aduanced and brought to honour.* ✠ *Exod.1.9.* ✠ *Exod. 13.14.* [k] *Openly and with maine force, breaking in pieces the enemies of his people.* ∴ *Exodus 16.1.* ✠ *Iosh 14.1.* ✠ *Iudges 3.9.* [l] *There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iosh foure hundreth and seuen and fourtie yeeres, and therefore he addeth in this place, this word, About, for there want three yeeres, but the Apostle vseth the whole greater number,* * *1.Sam.8.5.* ✠ *1.Sam 9.15 and 10.1.*
[m] *In this space of fourtie yeeres, must the time of Samuel bee reckoned with the dayes of Saul: for the kingdome did as it were swallow vp his gouernement.* ✠ *1.Samuel 16.13.*
[9] Hee prouoeth by the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid. ∴ *Psal.89.21.esai 11.1.* ✠ *Mala.3.1.mat 3.1.marke 1.2. luke 3.2.*
[n] *Iohn as an Herault, did not shewe Christ comming afarre off as the other Prophets did, but hard at hand, and entred on his iourney.*
In like sort saith Dauid, Thou hast put a newe song in my mouth:
✠ *Mat.3.11.mar. 1.7 iohn 1.29.*
[10] Christ was promised & sent properly to the Iewes.
[11] All things came to passe to Christ, which the Prophets foretold of Messias: so that hereby also it appeareth that he is the true and onely Sauiour: and yet notwithstanding they are not to be excused which did not onely not receiue him, but also persecute him most cruelly although he was innocent.
✠ *Mat.27.22.mar. 15.13.luke 22.23. iohn 19.6.*
[12] We must set the glory of the resurrection against the shame of the crosse, & graue. And the resurrection is proued as well by witnesses which saw it, as by the testimonie of the Prophets.
∴ *Mat.28.2.mar. 16.16.luke 24.6. iohn 20.19.*
[o] *For then he appeared plainely and manifestly as that onely Sonne of God, when as he left off his weakenesse, and came out of the graue hauing conquered death.*
[13] If Christ had tarried in death, he had not bene the true Sonne of God, neither had the couenant, which was made with Dauid bene sure.
✠ *Psal.2.7. heb. 1.15. and 5.5.*
✠ *Esa.55.3.*
[p] *The Grecians call those, holy things, which the Hebrewes call gracious bounties: and they are called Dauids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are tearmed faithfull after the maner of speeche which the Hebrewes vse, who tearme those things faithfull, which are steadie and sure, such as* [14] The Lord was so in graue, that he felt no corruption.
* *Psal.16.11 chap.2.31.* ✠ *1.King.2.10. chap 2.29.* [15] Christ was sent to giue them free remission of sinnes; which were condemned by the Law.
[q] *Whereas the ceremonies of the Law could not absolue you from your sinnes, this man doeth absolue you, if you lay hold on him by faith.* [16] The benefits of God turne to the vtter vndoing of them that contemne them. ✠ *Habak 1.5.* [17] The Gentiles goe before the Iewes into the kingdome of heauen
[r] *Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.*

neuer alter nor change.

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 [15] But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying *them*, and railing on *them*.

46 [16] Then Paul and Barnabas spake boldly, and sayde, It was necessary that the word of God should first haue bene spoken vnto you: but seeing yee put it from you, and [f] iudge your selues vnworthy of euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, *saying*, ✠ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were [t] ordained vnto eternall life, beleeued.

49 Thus the word of the Lord was published thorowout the whole countrey.

50 [20] But the Iewes stirred *certaine* [u] denout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [21] But they ✠ shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

28 The sumon of one selfe same Gospel is vnto the aprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.
19 The Gospel is published to the Gentiles by the expresse commandement of God.
f By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues ✠ Esa. 49.6.
t Therefore either all were not appointed to euerlasting life, or els all should haue beleeued: but because that is not so, it followeth that some certaine were ordained, & therefore God did not onely foreknow, but also foreordaine, that neither faith nor the effects of faith should be the cause of his ordeining or appointment, but his ordeining the cause of faith.
20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie o some which are not al together euil men, to execute their cruelte.
u Such as imbraced Moses his Law.
21 The wicednesse of the worlde cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together. ✠ Mat 10. 14. mar. 6. 11. luke 9. 5. chap. 18 6.

CHAP. XIIII.

2 *Paul and Barnabas 5 are persecuted at Iconium: 6 At Lystra Paul 10 heaseth a creeple: 13 They are about to doe sacrifice vnto them, 13 but they forbid it. 19 Paul by the persuasion of certaine Iewes, is stoned: 23 From thence passing thorow diuers Churches, 26 they returne to Antiochia.*

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ [3] Now there sate a certain man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Sayd with a loud voyce, Stand vpright on thy feet. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: & Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters priest, which was before their city, brought buls with garlands vnto the [d] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 [4] And saying, O men, why doe yee these things? We are euen men subiect to the [e] like passions that ye be, and preach vnto you, that yee should turne from these [f] vaine things vnto the liuing God, ✠ which made heauen and earth, and the sea, and all things that in them are:

16 [5] Who in times past ✠ [g] suffered all the Gentiles to walke in their owne wayes.

17 Nevertheless, he left not himselfe without witnesse, in that hee did good, *and* gaue vs raine from heauen, & fruitfull seasons, filling our hearts with foode, and gladnesse.

18 And speaking these things, scarse appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, ∴ stoned Paul, and drewe him out of the citie, supposing hee had beene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordained them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to [h] Attalia,

26 And thence sailed to [i] Antiochia, [k] from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

1 We ought to be no lesse constant in preaching of the Gospel, then the peruersnesse of the wicked is obstinate in persecuting of it.
a Iconium was a citie of Lycaonia.
b Which obeyed not the doctrine.
2 We ought not to leaue our places and give place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnesse, but that the Gospel of Christ may be spred further abroad.
c It is lawful sometime to flee dangers, in time conuenient.
3 It is an olde subtiltie of the deuil, either to cause the faithfull seruants of God to bee banished at once, or to bee worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

d Of the temple where Paul and Barnabas were.
4 That is also called idolatry, which giueth to creatures, be they nauer so holy & excellent, that which is proper to the onely one God, that is, Inuocation or calling vpon.
e Men, as yee are, and partakers of the selfe same nature of men as you.
f He calleth idles vaine things, after the maner of the Hebrewes.
✠ Gene. 1. 1. psalme 146. 5. reuel. 14 7.
5 Custome, be it neuer so old, doth not excuse the idolatres.
✠ Psal. 81. 13. rom. 1. 24.
g Suffered them to liue as they lusted, prescribing and appointing them no kind of religion.
6 The deuil when he is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand.
∴ 2. Cor. 11. 25.
7 We must goe forward in our vocation through a thousand deaths.
8 It is the office of the ministers, not only to teach, but also to confirme them that are taught, and prepare them to the crosse.
9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superiorities, but chose and placed them by the voyce of the congregation.
10 Paul and Barnabas hauing made an ende of their peregrination, and being returned to Antiochia, doe render an account to the Congregation or Church.
h Attalia was a sea citie of Pamphylia, neere to Lycia.
i Antiochia of Syria.
k Chap. 13. 3.

CHAP. XV.

1 *Certaine goe about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.*

Then

THen [1] came downe [2] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, yee cannot be saued.

2 [2] And when there was a great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certaine of the sect of the Pharises, which did beleeue, rose vp, saying that it was needefull to circumcise them, and to commaund *them* to keepe the Law of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, ✠ [4] Ye men *and* brethren, ye know that [c] a good while agoe, among vs God chose out *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as *he did* vnto vs.

9 And [d] he put no difference betweene vs and them, after that ✠ [e] by faith he had purified their hearts.

10 [5] Now therefore, why [f] tempt ye God, to ∴ lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But wee beleeue, through the grace of the Lord Iesus Christ to be saued, euen as they *doe*.

12 [6] Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] Iames answered, saying, Men *and* brethren, hearken vnto me.

14 [7] Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ✠ After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof wil I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lorde, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselues from [i] filthinesse of idoles, and from fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath *day*.

22 [9] Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne company to Antiochia with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 [10] Forasmuch as wee haue heard, that certaine which [k] went out from vs, haue troubled you with words, and [l] combred your minds, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when wee were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue [m] giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tel you ỹ same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and [o] to vs, to lay no more burden vpon you, then these [p] necessary things,

29 [12] *That is*, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 [13] Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, & strengthened them.

33 And after they had taried there a space, they were let goe in [q] peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ [14] But after certaine dayes, Paul said vnto Barnabas, Let vs returne and visit our brethren in euery citie, where wee haue preached the word of the Lord, *and see* how they doe.

37 [15] And

1 The Church is sore troubled with dissention within itself, and the trouble sheds of the proud and stubborne wiues of certaine euill men: The first title was concerning the office of Christ, whether wee be saued by his onely righteousnesse apprehended by faith, or we haue neede also to obserue the Law.

a *Epiphanius is of opinion that this was Cerinthus.*

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.

b *Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.*

3 The matter is first handled, both pro & con being heard in the assemblie of the Apostles and ancients, and after is communicated with the people.

4 *Chap.10.20. and 11.13.*

5 God himselfe in calling of the Gentiles which are vncircumcised, did teach that our saluation doth consist in faith without the worship appointed by the Law.

c *Word for word, of old time, that is, euen from the first time that we were commanded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.*

d *He put no difference betweene vs and them, as touching the benefite of his free fauour.*

6 *Chap.10.43. 1.Cor.1.2.*

e *Christ pronounceth them Blessed, which are pure of heart: and here we are plainely taught, that men are made such by faith.*

7 Peter, passing from the Ceremonies, to the Law itself in generall, shewe h that none could bee saued, if saluation were to be sought for by the Lawe, and not by grace onely in Iesus Christ, because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle.

f *Why tempt yee God, as though hee could not saue by faith?* ∴ *Matth 23.4.*

6 A true patterne of a lawfull Council, where Gods trueth onely reigneth.

g *The sonne of Alpheus, who is called the Lordes brother.*

7 Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.

✠ *Amos 9.11.*

h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent we may so farre beare with the weaknesse of our brethren, as they may haue time to be instructed.

i *From sacrifices, or from feastes which were kept in idoles Temples.*

9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoynt and determine any thing tyrannously, or vpon a Lordlinesse, neither doth the common multitude set themselues tumultuously against them, which sit as Iudges by the worde of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.

10 The Council of Hierusalē concludeth, that they trouble mens consciences, which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.

k *From our congregation.*

l *A borowed kinde of speech taken of them which pull downe that that was built vp: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for, the Church is planted and stablished.*

m *Haue greatly hazarded their liues.*

11 That is, a lawfull Council, which the holy Ghost ruleth.

n *First they make mention of the holy Ghost, that it may not seeme to be any mans worke.*

o *Not that men haue any authoritie of themselues, but to shewe the faithfulnesse of their ministerie and labour.*

p *This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarell.*

12 Charitie is requisite euen in things indifferent.

13 It is requisite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a fewe.

q *This is an Hebrew kinde of speech, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.*

14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to oversee such as they had planted, and for this cause also Synodes were instituted and appointed.

15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.
16 God vseth the faulties of his seruants to the profite and building of his Church, yet we haue to take heede, euen in the best matters that we passe not measure in our heate.
r They were in great heate: but herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospell was exercised in many places.

37 [15] And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 [16] Then were they so [r] stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 Paul hauing circumcised Timotheus, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirite of diuination, 18 is by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31, 32 The Gaoler receiueth the faith.

THen [1] came he to Derbe and to Lystra: and beholde, a certaine disciple was there, named ✠ Timotheus, a womãs sonne, which was a [a] Iewesse and beleeued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, [b] reported well.

3 [2] Therefore Paul would that he should goe forth with him, & tooke and circumcised him, because of the Iewes, which were in those quarters: for they all knew that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them [c] the decrees to keepe, ordeined of the Apostles and Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ [4] Now when they had gone throughout Phrygia, and the region of Galatia, they were [d] forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 [5] Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 [6] And after he had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went wee forth to Troas, and with a streight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to [e] pray: and wee sate downe, and spake vnto the women, which were come together.

14 [8] And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard *vs*: whose heart the Lorde opened, that shee attended vnto the things, which Paul spake.

15 [9] And when shee was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide *there*: and she constrained vs.

16 [10] And it came to passe that as we went to prayer, a certaine maide hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieued, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 [11] Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 [12] And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 [13] And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 [14] The people also rose vp together against them, and the gouernours rent their clothes, and commanded *them* to be beaten with rods.

23 And when they had beaten them sore, they cast *them* into prison, commanding the Gaoler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete [h] fast in the stockes.

25 [15] Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 [16] Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bene fled.

28 [17] But Paul cryed with a loude voice, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayde, Syrs, what must I doe to be saued?

31 And they sayd, Beleeue in the Lord Iesus Christ, & thou shalt be saued, and thine houshold.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

33 [18] Afterwarde hee tooke them the same houre of the night, and washed *their* stripes, and was baptized with all that belonged vnto him straightway.

34 And when he had brought them into his house, he set meate before them, and reioyced that he with all his houshold beleeued in God.

35 [19] And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then

1 Paul himselfe doeth not receiue Timothie into the ministerie without sufficient testimonie, and allowance of the brethren.
✠ *Rom.16.21. phil.2.19. 1.thes.3.2.*
a *Paul in his latter Epistle to Timothie, commendeth the godlinesse of Timothies mother and grandmother.*
b *Both for his godlinesse and honestie.*
2 Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Iewes.
3 Charitie is to be obserued in things indifferent that so regard be had both of the weake, and the quietnesse of the Church.
c *Those decrees which he spake of in the former chapter.*
4 God appointeth certaine and determinate times to open and set forth his truth, that both the election and the calling may proceede of grace.
d *He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.*
5 They are the ministers of the Gospel, by whom God easily beleeue euery vision.
6 The Saints did not helpeth such as were like to perish.
7 God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospel.
e *Where they were woont to assemble themselues.*
8 The Lorde onely openeth the heart to heare the word which is preached.

9 An example of a godly honswife.
10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by vnderminingbut: Paul openly letteth him, and casteth him out.
f *This is a proper note of Apollo, which was wont to giue answeres to them that asked him.*
g *Paul made no haste to abuse miracle, for he did all things as he was led by the Spirit.*
11 Couetousnesse of lucre and gaines is an occasion of persecuting the trueth. In the meane season, God sparing Timo his, calleth Paul and Silas as the stronger to battaile.
12 Couetousnesse pretenderh a desire of common peace and godlinesse.
13 It is an argument of the deuill, to vrge the authoritie of ancestors without any distinction.
14 An example of euill Magistrates to obey the furie and rage of the people.
h *Because hee would be more sure of them, he set them fast in the stocks.*
15 The prayers of the godly doe shake both heaven and earth.
16 The mercifull Lord, so oft as he listeth, draweth men to life euen through the midst of death, and whereas iustly they deserued great punishment, he sheweth them great mercy.
17 In meanes which are especially extraordinarie, we ought not to moue our foote forward, vnlesse that God goe before vs
18 God with one selfesame hand woundeth and healeth, when it pleaseth him.
19 Shame and confusion is in processe of time, the reward of wicked and vnrull Magistrates.

36 Then the keeper of the prison tolde these wordes vnto Paul, *saying*, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 [20] Then sayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 [21] And the sergeants tolde these wordes vnto the gouernors, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into *the house of* Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6 7 is entertained of Jason: 10 Hee is sent to Berea: 15 From thence comming to Athens, 19 in Mars streete 23 hee preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOwe [1] as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went vnto them, and three Sabbath *daies* disputed with them by the Scriptures,

3 [2] Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom *sayd hee*, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabonds *and* wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the [b] world, and here they are,

7 Whom Iason hath receiued, and these all do against the decrees of Cesar, saying, that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the worde with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

13 ¶ [6] But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 [7] But by and by the brethren sent away Paul to go as *it were* to the sea: but Silas and Timotheus abode there still.

15 [8] And they that did conduct Paul, [e] brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his spirit was [f] stirred in him, when hee saw the citie subiect to [g] idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with [h] whomsoeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this [i] babler say? Others *sayd*, He seemeth to be a setter foorth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [k] Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore what these things meane.

21 [11] For all the Athenians & strangers which dwelt there, gaue themselues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceiue that in all things ye are too [l] superstitious.

23 For as I passed by, and behelde your [m] deuotions, I found an altar wherein was written, VNTO THE [n] VNKNOWEN GOD. Whom yee then ignorantly worship, him shew I vnto you.

24 [13] God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, ✠ dwelleth not in temples made with hands,

25 ✠ Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things,

26 [14] And hath made of [o] one blood all mankind, to dwel on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

30 We must not render iniurie for iniurie and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.

31 The wicked are not mooued with the feare of God but with the feare of men: and by that meane also God prouideth for vs, when it is needefull.

32 We may eschew dangers, so that we neuer neglect our duetie.

1 The casting out of Paul and Paul, was the saueing of many other.

2 Christ is therefore the Mediator, because he was crucified and rose again: much lesse is he to be reiected, because the crosse is ignominious.

3 Although the zeale of the vnfaithfull seeme soon so goodly, yet at length it is found to haue neither weth nor reason: But yet the wicked cannot doe what they list, for rem among themselues God stirreth vp some, whose helpe he vseth to the deliurance of his.

a *Certaine companions which doe nothing but walke the streets, wicked men, to be hired for euery mans money, to doe any mischiefe, such as we commonly call the rascals and very slakes and daunghil knaues of all townes and cities.*

b *Into what country and place soeuer they come, they cause sedition and tumult.*

c *When Iason had put them in good assurance that they should appeare.*

4 That is in deed the wisedome of the Spirit, which always setteth the glory of God before it selfe as a marke whereunto it directeth itselfe, and neuer swaruetth from it.

5 The Lord setteth out in one moment, and in one people, diuers examples of his vnsearchable wisedome, to make them to feare him.

d *He compareth the Iewes with the Iewes.*

6 Satan hath his, who are zealous for him, and that euen such, as least of all ought.

7 There is neither counsell, nor furie, nor madnesse, against the Lord.

8 The sheepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.

e *It is not for nought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Beotia, and Attica.*

9 In comparing the wisedome of God with mans wisedome, men scoffe and mocke at that which they vnderstand not: And God vseth the curiositie of fooles, to gather together his elect: He could not forbeare.

g *Slauishly giuen to idolatry: Pausanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame, and Fame, & Lust, whom they made goddesses.*

h *Whomsoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glory.*

10 Two sectes especially of the Philosophers do set themselues against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoickes, which determine vpon matters of religion according to their owne braines.

i *Word for word, seedegatherer: a borowed kinde of speech taken of birds which spoile corne, and is applyed to them which without all arte bluster out such knowledge as they haue gotten by hearing this man and that man.*

k *This was a place called as you would say, Mars hill, where the iudges sate which were called Areopagite, vpon weightie affaires, which in old time arreigned Socrates, and afterward condemned him of impietie.*

11 The wisedome of man is vanitie.

12 The idolaters themselues minister most strong and forcible arguments against their owne superstition.

l *To stand in too peeuish and seruile a feare of your gods.*

m *Whatsoeuer men worship for religions sake, that wee call deuotion.*

n *Pausanias in his Attics, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intitulede.*

13 It is a most foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can bee comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoeuer they haue: And these are the fountaines of all idolatrie. ✠ *Chap 7.48.* ✠ *Psal. 50.8.*

14 God is wonderfull in all his works, but especially in the worke of man: not that we should stand amased at his works, but that we should lift vp our eyes to the workeman.

o *Of one stocke and one beginning.*

27 That they should seeke the Lord, if so bee they might haue p groped after him, and found *him*, though doubtlesse he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being,, as also certaine of your owne Poets haue said: For we are also his generation.

29 ✠ Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone q graue by arte and the inuention of man.

30 r And the time of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, *whereof* he hath giuen an s assurance to all men, in that hee hath raised him from the dead.

32 t Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

p *For as blind men we could not seeke out God, but onely by groping wise, before the true light came and lightned the world.*
✠ *Esai 42.19.*
q *Which stuffe, as golde, siluer, stones are customably graueu as mans wit can deuise, so men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.*
r The vidnesse of the errour doeth not excuse them that erre, but it commendeth and setteth forth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.
s *By declaring Christ to be iudge of the world through the resurrection from the dead.*
t Men to shew forth their vanitie, are diuersly affected and moued with one selfe same Gospel, which notwithstanding (easeth not to be effectuall in the elect.

CHAP. XVIII.

1 *As Paul at Corinth 6 taught the Gentiles, 9 the Lorde comforteth him. 12 He is accused before Gallio, 16 but in vaine. 11 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.*

AFter 1 these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named ✠ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 2 And hee disputed in the Synagogue euery Sabbath *day*, and b exhorted the Iewes, and the Grecians.

5 Now when Silas & Timotheus were come form Macedonia, Paul c forced in Spirit, testified to the Iewes that Iesus was the Christ:

6 3 And when they resisted and blasphemed, he ∴ shooke his raiment, and said vnto them, Your d blood *be* vpon your owne head: I am cleane: from henceforth will I go vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✠ Crispus the chiefe ruler of the Synagogue beleeued in the Lorde with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 4 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he e continued there a yeere & sixe moneths, and taught the word of God among them.

12 ¶ 5 Now when Gallio was deputie of f Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This man perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrongs, or an euill deed, O ye Iewes, I would according to g reason maintaine you.

15 But if it bee a question of h wordes and i names, and of your Law, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 6 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that k he had shorne his head in Cenchrea: for he had a ✠ vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 7 Who desired him to tarrie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ✠ m if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cesarea, he went vp *to Hierusalem:* and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried *there* a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strenthening all the disciples.

24 8 And a certaine Iewe named ∴ Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and n mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirite, and taught diligently the things of the Lord, & knew but the Baptisme of Iohn onely.

29 And hee began to speake boldly in the Synagogue. Whom when ✠ Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

1 The true ministers are so farre from seeking their own profite, that they do willingly depart from their right, rather then the course of the Gospel should be hindered in the least wise that might be.
✠ *Rom 16.3.*
a *Suetonius recorded that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christs meanes.*
2 The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.
b *Exhorted so that he perswaded, & so the word signifieth.*
c *Was very much grieued in minde: greatly moued: for whereby it signified the great earnestnesse of his minde, which was wonderfull conrage Paul was so zealous, that hee cleane forgate himselfe, and with a mes possible, and yet in vine, wee must not leaue off from our worke, but forsake the rebellious, and goe to them that bee more obedient.* ∴ *Chap. 13.51. matth. 10.14.*
d *This is a kinde of speach taken from the Hebrewes, whereby hee meaneth, that the Iewes are cause of their owne destruction: and as for him, that hee is without fault in forsaking them and going to other nations.* ✠ *1.Cor.1.14.*

4 God doeth vouchsafe and maintaine the consciencie of his seruants.
e *Word for word, sate, whereupon they in former time, tooke the name of their Bishops seats: but Paul sate, that is, continued teaching the word of God and the kinds of seate belongeth nothing to them, which neuer sate their seates with a minde to reach in them.*
5 The wicked are neuer weary of euil doing, but the Lorde mocketh their endeuours marueilously.
f *That is, of Grecia, yet the Romanes didnot call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection by the Achaians, which in those dayes were Princes of Grecia, as Varinus recorded.*
g *As much as right I could.*
h *As if a man haue not spoke well, as the case of your religion standeth.*
i *For this prophane man thinketh that the controuersie of religion is but a braule about words, and for no matter of substance.*
6 Paul is made all to all, to winne all to Christ.
k *That is, Paul.*
l *Cenchrea was an hauen of the Corinthians.*
✠ *Num. 16.18. chap 21.24.*
7 The Apostles were called thereto not by the will of man, but by the leading of the holy Ghost.
✠ *1.Cor 4.19. Iames 2.15.*
m *So we should premise nothing without this clause, for we know not what the day following will bring forth.*
8 Apollos a godly & learned man, refuseth not to profit in ¶ schools of abase and abiect handicrafts man, & also of a woman: and so becommeth an excellent minister of the Church. ∴ *1.Cor.1 12.* n *Very well instructed in the knowledge of the Scriptures.* ✠ *Rom.16 3.* o *The way that leadeth to God.* p *Through Gods gracious fauor, or by those excellent gifts which God had bestowed vpon him.*

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 Hauing onely received Iohns baptisme, 2 and knowe not the visible gifties of the holy Ghost, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the deuill. 19 Conuiuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND [1] it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue yee receiued the [a] holy Ghost since yee beleeued? And they sayd vnto him, Wee haue not so much as heard whether there be an holy Ghost.

2 [2] And he said vnto them, Vnto [b] what were ye then baptized? And they sayd, Vnto [c] Iohns baptisme.

4 Then sayde Paul, ✠ Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus:

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 [3] But when certaine were hardened, and disobeyed, speaking euill of the [d] way *of God* before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one [e] Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of [f] Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchefs, or handkerchefs, and the diseases departed from them, and the euil spirits went out of them.

13 [4] Then certain of the vagabond Iewes, [5] exorcists, tooke in hand to name ouer them which had euil spirits, the name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, *about* seuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, & Paul I know: but who are ye?

16 And the man in whom the euil spirit was, ranne on them, and ouercame them, and [g] preuailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowen to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lorde Iesus was magnified,

18 [5] And many that beleeued came and [h] confessed, and shewed their works.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men: and they counted the price of them, and found it [i] fiftie thousand *pieces* of siluer.

20 So the word of God grewe mightily, and preuailed.

21 ¶ [6] Now when these things were accomplished, Paul purposed by the [k] Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, *but* he remained in Asia for a season.

23 [7] And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftesmen,

25 Whom he called together, with the workmen of like things, and sayde, Syrs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be no Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our [m] portion shall bee reprooued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught ✠ Gaius, and ✠ Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 [8] Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that hee would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And *some* of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 [9] But when they knew that he was a Iewe, there arose a shoute almost for the space of two houres, of all men crying, Great *is* Diana of the Ephesians.

35 [10] Then the towne clearke when hee had stayed the people, sayd, Yee men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, & of *the image*, which [n] came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a [o] matter against any man, the [p] law is open, and there are [q] Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

1 Paul being nothing affrayed at the rudenesse of the Ephesians, planteth a Church among them.
a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.
2 Iohn did onely begin to instruct the disciples whom Christ should make mike perfite.
b In what doctrine then are ye taught and instructed?
c To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and followed with his baptisme.
✠ Mat.1.5. and 2.2. and 11.16. mat 3. 11 mar.1.8. luke 3.16. iohn 1.26.
3 For man to separate himselfe and others from faith which necessarily dispertaine, it is not to deuide the Church, but rather to vnite it and make it one.
d By the word Way, the Hebrewes vnderstand any kind of life, and here it is taken for Christianitie.
e This was a mans proper name.
4 Satan is constrained to give witnesse against himselfe.
f Where they called which cast out deuils by conjuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with deuils, were also so called.
g He preuailed against them, though they from nature be much.
5 Conjuring and inchanting is condemned by open testimonie, and by the authoritie of the Apostles.
h Confessed their sinnes, detested them, and by being baptized with the power of the iudgement of God and Christ, they were sorrie?
i They that make the least value of it, reckon it to bee a hundred pounds English.
6 Paul is neuer wearie.
k By the motion of Gods Spirit: therefore we may not say that Paul ran hand ouer head to death, but as the Spirit of God led him.
7 Gaine cloked with a shew of religion, is the very cause wherefore idolatrie is stoutly and stubburnely defended.
l These were certaine counterfet temples with Dianas picture in them, which they bought that worshipped her.
m As if he said, If Paul go on thus as he hath begunne to confute the opinion which men haue of Dianas image all this our gaine will come to nought.
✠ Rom.16.23. 1.cor.1.14.
✠ Colos.4.10.
8 There ought to be in all Christians and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisdome.
9 In stead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.
10 An example of a politike man who redeemeth peace & quietnesse with lies, which Paul would neuer haue done.
n The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.
o Haue ought to accuse any man of.
p For there are certaine dayes appointed for ciuill causes and matters of iudgement, and the Deputies sit.
q By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.

matters, it may be determined in a[r] lawful assebly.

40 For we are euen in ieopardy to bee accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

r *He speaketh of a lawfull assembly, not vnely to except against the disordered hurly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.*

CHAP. XX.

1 Paul appointed to goe to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a window, 10 he raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

NOw [1] after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with [a] many wordes, hee came into Grecia.

3 [2] And hauing taried *there* three moneths, because the Iewes layd waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where wee abode seuen dayes.

7 [3] And the [b] first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, & continued the preaching vnto midnight.

8 [4] And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a window a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layd himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sailed vnto *the citie* Assos, that wee might receiue Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if hee could possible, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from [c] Miletum, hee sent to Ephesus, and called the Elders of the Church.

18 [6] Who when they were come to him, hee sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue beene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept [d] backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ,

22 [7] And now beholde, I goe [e] bound in the Spirit, vnto Hierusalem, & know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

27 [8] For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to [g] feed the Church of God which [h] hee hath purchased with [i] that his owne blood.

29 [9] For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men rise speaking peruerse things, to [k] draw disciples after them.

31 Therefore watch, and remember that by *the space* of three yeeres I ceased not to warne euery one, both night day with teares.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an [l] inheritance, among all them, which are sanctified.

33 [11] I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye knowe, that these handes haue ministred vnto my ✠ necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to [m] support the weake, and to remember the wordes of the Lord Iesus, how that he sayd, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 [12] Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

1 Paul departed from Ephesus by the consent of the Church not to be idle or at rest, but to take paine in another place.

a *For after so great trouble there was neede of a long exhortation.*

2 A froward zeale is the guider and instructour to murders: and we are not debarred by the wisedome of God to preuent the endeuours of wicked men.

3 Assemblies in the night time cannot be iustly condemned, neither ought, when the cause is good.

b *Word for word, the first day of the Sabbath, that is, vpon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselues solemnely together vpon that day.*

4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an account of his former life, defendeth his doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.

c *According as the situation of these places is set fourth, that distance betweene Ephesus and Miletum was about 400. furlongs, which maketh almost fifte Dutch miles.*

6 A liuely image of a true Pastour.

d *I refrained not to speake, neither dissembled in any respect what soeuer, either for feare or loues sake.*

7 He testifieth, that he goeth to his bonds, by the commandement of God

e *He calleth that motion of the holy Ghost, which enforced him to take his iourney to Hierusalem, the bond of the Spirit, whom he followed with all his heart.*

f *If you do perish, yet there shall be no fault in me, Looke chap. 18. 6.*

8 The doctrine of the Apostles is most perfite and absolute.

g *To keepe it, to feede it, and to gouerne it.*

h. *A notable sentence for Christs Godhead: which sheweth plainly in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the derriuative, and not in the primitiue: which in olde time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.*

i *That word, That, sheweth the excellencie of this blood.*

9 A prophecie of pastors that should straightway degenerate into wolues against such as boast and brags onely of succession of persons.

k *This is great misserie, to want the presence of such a shepheard, but yet worse to haue wolues enter in.*

10 The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministerie of the Gospel.

l *As children, and therefore of free loue and good will.*

11 Pastours must before all things beware of couetousnesse. ✠ 1. Cor. 4. 12. 1. Thes. 2. 9. 2. Thes. 3. 8.

m *As it were by reaching out the hand to them, which other must are about to slippe and fall away, and so to stay them.*

12 The Gospel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Lysias the captaine taketh him from them.

AND [1] as we launched foorth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, and set forth.

3 And when wee had discouered Cyprus, we left it on the left hand, & sailed toward Syria, and arriued at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul through the [a] Spirit, that hee should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with *their* wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and the returned home.

7 And when wee had ended the course from Tyrus, wee arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and wee entred into the house of ✠ Philip the Euangelist, which was one of the [b] seuen *Deacons*, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophesie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, & bound his owne hands & feet, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem bind the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [2] So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes wee trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also *certaine* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when wee were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 [3] And when he had imbraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Lawe:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue *after* the customes.

22 What is then *to be done?* the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue foure men, which haue made a vow,

24 Them take, & [d] purifie thy selfe with them, and [e] contribute with them, that they may ✠ shaue their heads: and all shal know, that those things, whereof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, we haue written, & determined that they obserue no such thing, but that they keepe themselues from things offered to idoles, & from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 [5] And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth al men euery where against the people, and the Law, & this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and forthwith the doores were shut.

31 [6] But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was in a vproare.

32 Who immediatly tooke souldiers & Centurions, & ran downe vnto them: and when they sawe the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, & commanded him to be bound with two chaines, and demanded who he was, & what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying Away with him.

37 And as Paul should haue bene led into the castell, he saide vnto the chiefe captaine, May I speake vnto thee? Who saide, Canst thou *speake* Greeke?

38 Art not thou the [g] Egyptian who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murtherers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous citie

1 Not onely men simply, but euen out of ends, and such as are indued with the Spirit of God, doe sometimes go about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, euen that we may be of our calling from God.

a They foretold through the Spirit what dangers hanged ouer Pauls head, and thus they did in Prophets: but of fleshly affection they feared him from going to Hierusalem.

✠ Chap.6.5.

b He speaketh of the seuen Deacons which be mentioned before, chap.6.

c They had a peculiar gift of foretelling things to come.

2 The will of God holdeth all affections in them which earnestly seeke the glory of God.

3 God is to bee praised, who is the author of all good sayings and deedes.

4 In things indifferent, of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vnlesse such things as Christian liberty was more fully reuealed to the Iewes) charitie willeth vs to conforme or apply our selues willing ly to faire as we may, to our brethren which doe not hubbornely, & maliciously resist the truth, but are not throughly instructed, especially if the question be of the whole multitude.

d That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be knowen, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde somewhat vnto them Num.6.21. ✠ Chap.18.18. numb.6.18.

f The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefes.

6 God findeth some euen amongst the wicked and prophane themselues, to hinder the endeuours of the rest.

g Touching this Egyptian which assembled thirtie thousand men, reade Ioseph, booke, 2.chap.12.

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cryed, 24 hee is commanded to be scourged and examined, 27 and so declareth that he is citizen of Rome.

YE men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrewe tongue to them, they kept the more silence, and he said)

3 [1] I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this city at the [a] feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, & was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnes, and all the company of the Elders: of whom also I receiued letters vnto the brethren, & went to Damascus to bring the which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with me, sawe in deed a light and were afraide: but they heard not the voice of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glorie of that light, I was led by the hand of them that were with me, and came to Damascus.

12 And one Ananias a godly man, as perteining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and saide vnto me, Brother Saul, receiue thy sight. and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, & shouldest heare the voice of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him, saying vnto me, Make haste, and get thee quickely out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beate in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that [b] slew him.

21 Then he saide vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this word, *but* then they lift vp their voices, and said, Away with such a sellow from the earth: for it is not meete that he should liue.

23 And as they [c] cried & cast off their clothes, and threw dust into the aire,

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might know wherefore they cryed so on him.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, hee went, and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he saide, Yea.

28 And the chiefe captaine answered, With a great summe obteined I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after hee knew that hee was a [d] Romane, and that he had bound him.

30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from *his* bonds, and commanded the hie Priests and all their Councill to come *together*: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissention among the accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 Hee sendeth him to Felix the Gouernour.

AND [1] Paul beheld earnestly the Councill, and said, Men *and* brethren, I haue in all good conscience serued God vntill this day.

2 [2] Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 [3] Then said Paul to him, God [a] will smite thee, thou [b] whited wall: for thou sittest to iudge me according to the Law, and [c] transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 [4] Then said Paul, I knew not, brethren, that he was the hie Priest: for it is written, ✠ Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

1 Paul making a short declaration of his former life, proueth both his vocation and doctrine to be of God.

a That is, his daily beaver: the reason of this speech is this, for that they which teach, sit commonly in the higher place, speaking to their schollers which sit vpon sourmes beneath: and therefore he saith, at the feete of Gamaliel.

b This is properly spoken: for Steuen was murthered of a sort of cutthroates, not by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by Law.

2 Stout and stubburne pride will neither it selfe embrace the truth, neither suffer other to receiue it.

c The description of a sedition burly burly, and of an barebrained and mad multitude.

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, & there withall measure the profit according as it appeareth presently.

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away iniurie.

d Not by Nation, but by the lawes of the citie.

1 Paul against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life

2 Hypocrites are constrained at length to betray themselues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with quiet and peace ble minde.

a It appeareth plainely that Paul did not curse the hie Priest, but onely pronounce the punishment of God against him. b This is a vehement or a sharpe speech, but yet not reprochfull: For the godly may speake roundly, and yet be void of the bitter affection of a sharpe and angry mind. c For the Law commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly.

4 We must willingly and from the heart giue honour to Magistrates, although they be tyrans. ✠ *Exod 22.27.*

5 We may lawfully sometimes set the wicked together by the eares, that they may leaue off to abuse vs, so that it be with no hinderance of the truth.

Pharises,

Pharises, he cried in the Councill, Men *and* brethren, ✠ I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 [6] And when hee had sayd this, there was a dissension betweene the Pharises and Sadduces, so that the multitude was diuided.

8 [7] ✠ For the Sadduces say that there is no resurrection, neither [d] Angel, nor spirit: but the Pharises confesse both.

9 [8] Then there was a great crie: and the [e] Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 [9] And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commaunded the souldiers to go downe, and take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 [10] And when the day was come, certaine of the Iewes made an assembly, and bound themselues [f] with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were moe then fourty, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the [g] Council, signifie vnto the chiefe captaine, that hee bring him forth vnto you to morow, as though you would know something more perfectly of him, and wee, or euer he come neere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 [11] And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourty men, which haue bound themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 [12] The chiefe captaine then let the yong man depart, after hee had charged him to vtter it to no man, that hee had ‖ shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and ten, and two hundreth with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this maner:

26 [13] Claudius Lysias vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue beene killed of them, I came vpon them with a garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Council.

29 *There* I perceiued that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes laid wait for the man, I sent *him* straightway to thee, and commaunded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd he, when thine accusers also are come, and commaunded him to bee kept in Herods iudgement-hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 Hee answereth for himselfe: 21 Hee preacheth Christ to the gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOw [1] after fiue dayes, Ananias the hie Priest came down with the Elders, and *with* Tertullus a certaine oratour, which appeared before the gouernour against Paul.

2 And when hee was called foorth, Tertullus began to accuse *him* saying, Seeing that wee haue obteined great quietnesse [a] through thee, and that many [b] worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a [c] pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a [d] chiefe maintainer of the sect of the [e] Nazarites:

6 And hath gone about to pollute the Temple: therefore wee tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

✠ *Chap 24.22. phil 3.5.*

6 The concord of the wicked is weake, although they conspire together to oppresse the truth.

7 It is an old heresie of the Sadducees, to denie the substance of Angels & soules, and therewithall the resurrection of the dead.

✠ *Matth.22.23.*

d Natures that want bodies.

8 The Lord when it pleaseth him, findeth defenders of his cause, euen amongst his enemies.

e The Scribes office was a publike office, and the name of the Pharises was the name of a sect.

9 God will not forsake his to the end.

10 Such as are carried away with a foolish zeale think that they may lie and murther, and doe whatsoeuer mischiefe they list.

f They cursing and banning themselues, promised.

g Ye and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demanded of him at some priuiemans suite

11 The wisedome of the Spirit must be ioyned with simplicitie.

12 There is no counsell against the Lord and his seruants.

‖ *Greeke, that thou hast sorwed these things to me.*

13 Lysias is suddenly made by the Lord Pauls patron.

1 Hypocrites whē they cannot doe what they would doe by force and deceit, at length they goe about to compasse it by a shew of Law.

a Felix ruled that prouince with great cruelty and coueteousnesse, and yet Iosephus recordeth that he did many worthy things, as that he took Eleazar the captaine of certain cut throats, and put that deceiuing wretch the Egyptian to flight, which caused great troubles in Iudea.

b He vseth a word which the Stoikes defined to be a perfit duetie and behauiour.

c Word for word, a plague.

d As you would say, a ringleader, or ensigne bearer.

e So they called the Christians scoffingly, vpon is came that of the townes name where they thought that Christ was borne, whereupon Iulian the Apostata called him Galilean.

9 And the Iewes likewise f affirmed, saying that it was so.

10 [a] Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, forasmuch as I know that thou hast bene g of many yeeres a iudge vnto this nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they h proue the things, whereof they now accuse me.

14 [3] But this I confesse vnto thee, that after the way (which they call i heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I endeuour my selfe to haue alway a cleare conscience toward God and toward men.

17 [4] Nowe after many yeeres, I came and brought almes to my nation and offerings.

18 At k what time, certaine Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue beene present before thee, and accuse *me*, if they had ought against me.

20 Or let these themselues say, If they haue found any vniust thing in me, while I stood in the m Council,

21 Except *it be* for this one voice, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 [5] Now when Felix heard these things, hee deferred them, and sayd, When I shall more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 [6] Then hee commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, *and* he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnesse and temperance, and of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue bene giuen him of Paul, that hee might loose him: wherefore hee sent for him the oftner, and communed with him.

27 [7] When two yeeres were expired, Porcius Festus came into Felix roome: and *Felix* willing to p get fauour of the Iewes, left Paul bound.

f *Confirmed Tertullus his saying.*

2 Tertullus by the deuils rhetoricke beginneth with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning cafteth off from himselfe the crime of sedition, wherewith he was bardened, with a simple denial.

g *Paul pleaded his cause two yeres before Felix departed out of the prouince, Chap. 27. but he had gouerned Traconite, and Batanea, and Galaunite before that Claudius made him gouernour of Iuda: Iosephus in the history of the Iewes warre, lib. 2 cap. 21.*

h *They cannot lay foorth before thee and proue by good reason.*

3 Paul goeth in the case of religion, from a state coniectorall to a state of quality, not onely not denying that religion which was objected against him, but also prooving it to be true, to be heauenly and from God, and to be the oldest of all religions.

i *Here this word, Heresie, or sect, is taken in good part.*

4 Paul in conclusion reiteth the thing which was done, truely, which Tertullus had before dine s wayes corrupted.

k *And while I was busie about those things.*

l *Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.*

m *Whither the Tribune brought me.*

5 The Iudge suspēdeth his sentence, because the matter is doubtfull.

n *Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, hee thinketh it good to deferre it till he heare Lysias, and then efore he gaue Paul somewhat more liberty.*

6 God is a most faithfull keeper of his seruants, and the force of the truth is wonderfull, euen among l men which are otherwise prophane.

o *This Drusilla was Agryppa his sister, of whome Luke speaketh afterward, a very harlot and licentious woman, and being sherwife of Azizus king of Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.*

7 In a naughty minde that is guilty to it selfe although sometime there be some shewe of equitie, yet by and by it will bee extinguished: but in the meane season wee haue neede of patience, and that continuall.

p *For whereas he had behaued himselfe very wickedly, should haue dealt for Iewes.*

CHAP. XXV.

1 *Festus succeeding Felix, 6 commandeth Paul to bee brought foorth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agryppa, 23 and bringeth him before him, 27 that he may vnderstand his cause.*

WHen t Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should bee kept at Cesarea, and that hee himselfe woulde shortly depart *thither*.

5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ [2] Now when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Hierusalem, stood about him, and laid many and grieuous complaints against Paul, whereof [a] they could make no plaine proofe.

8 Forasmuch as he answered that he had neither offended any thing against the lawe of the Iewes, neither against the Temple, nor against Cesar.

9 [3] Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ [4] And after certaine dayes, king b Agryppa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the king, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the hie Priests and Elders of the Iewes enformed me, and desired to haue iudgement against him.

16 To whome I answered, that it is not the maner of the Romanes for fauour to c deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to bee brought forth.

18 Against whom when the accusers stood vp, they

in the prouince, had it not bene for fauour of his brother Pallas, hee it: so that we may gather hereby why he would haue pleasured the Iewes.

t Satans Ministers are subtil and diligent in seeking all occasions: but God who watcheth for his, hinderth all their counsels easily.

2 We may repell an iniurie iustly, but not with iniurie.

a *They could not proue them certainly & with vndoubted reason.*

3 God doeth not onely turne away the counsel of the wicked, but also turneth it vpon their owne heads.

4 Festus thinking no such thing euen before kings bringing to light the wickednesse of the Iewes, and Pauls innocencie doeth marueiloussly confirme the Church of God.

b *This Agrippa was Agryppa his sonne, whose death Luke spake of before, and Bernice was his sister.*

c *The Romans vst not to deliuer any man to be punished before, &c.*

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they brought no crime of such things as I supposed:

19 [5]But had certaine questions against him of their owne [d] superstitions, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because hee appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 [6] Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrowe when Agrippa was come, and Bernice with great [e] pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, & here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheleſſe, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f] Lord: wherefore I haue brought him foorth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, & not to shew the causes which are laid against him.

CHAP. XXVI.

2 *Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 21 with such efficacie of words, 28 that almost he perswadeth him to Christianitie: 30 But hee and his company depart doing nothing in Pauls matter.*

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 [1] I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 [2] As touching my life from *my* childehood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which [a] knewe me heretofore, euen from my [b] Elders (if they would testifie) that after the [c] most strait sect of our religion I liued a Pharise.

6 [3] And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing *God* day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 [4]Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 ✠ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue *my* [d] sentence.

11 And I punished them thorowout all the Synagogues, and [e] compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to ✠ Damascus with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 [5] To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, & inheritance among them, which are sanctified by faith in me.

19 [6]Wherefore, king Agrippa, I was not disobedient vnto the heauenly vision,

20 [7] But shewed first vnto them of Damascus, and at Hierusalem, and thorowout al the coasts of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the ✠ Temple, and went about to kill me.

22 [7] Neuertheleſſe, I obtained helpe of God, and continue vnto this day, witnessing both to [f] small and great, saying none other things, then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should [g] suffer, and that hee should bee the [h] first that should rise from the dead, and should shew [i] light vnto this people, and to the Gentiles.

24 [8] And as he thus answered for himselfe, Festus said with a loud voice, Paul, thou art besides thy selfe, much learning doth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of trueth and soberness.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a [k] corner.

27 [9]O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, [l] I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 [10] And when he had thus spoken, the King

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies & contentions of men betwixt themselues: but the trueth nevertheles abideth in the meane season sale and sure.

d This prophane man calleth the Iewish religion, superstition, and that before King Agrippa, but no marueile: for the rulers of prouinces by reason of the maiestie of the empire of Rome, vsed to preferre themselues before Kings.

6 That is fulfilled in Paul, which the Lord before had solde to Ananias of him, Chap. 9. 15.

e Gorgeously like a Prince.

f To Augustus. Good Princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.

1 To haue a skilful iudge, is a great and singular gift of God.

2 Paul diuideth his historie of his life into two times for the first he calleth his aduersaries witnesses: for the later, the fathers and prophets.

a What I was, and where, and how I liued.

b That my parents were Pharises.

c The sect of the Pharises was the most exquisite amongst all the sects of the Iewes, for it was better then all the rest.

3 There are three chiefe and principall witnesses of true doctrine, God the true Father, and the content of the Church.

4 He proueth the resurrection of the dead, first by the power of God, the by the resurrection of Christ, whereof he is a sufficient witnesse.

✠ Chap. 8. 3.

d I consented to, and allowed of their doings: for he was not a iudge.

e By extreme punishment.

✠ Chap. 9. 2.

5 The end of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified and sanctified in him being layd hold on by faith.

6 Paul alledgeth God to be authour of the office of his Apostleship, and his grace as a witnesse.

7 Chap. 9. 22, 26. and 13. 4.

✠ Chap. 21. 30.

7 Christ is the end of the Law and the Prophets.

f To euery one.

g That Christ should not be such a King as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.

h The first of them which are raised from the dead.

i Life, yea, and that a most blessed life which shall be endlesse: and this is set against darknesse, which almost in all tongues signifieth sometime death and sometime miserie and calamitie.

8 The wisdome of God is madnesse to fooles, yet notwithstanding we must boldly auouch the trueth.

k Secretly, and priuily.

9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.

l I would to God that not onely almost, but thorowly and altogether both thou, and all that heare me this day, might be made as I am, my bonds onely except.

10 Paul is solemnly quit, and yet not dismissed.

rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue beene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul 7. 9 foretelleth the perill of the voyage. 11 but bee is not beleeued. 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

NOw [1] when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And ✠ we entred into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence wee lanched, and sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphilia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many daies, and scarse were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to [a] Salmone,

8 And with much adoe sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 [2] So when much time was spent, and sailing was now ieopardous, because also the [b] Fast was now passed, Paul exhorted *them*,

10 And said vnto them, Sirs, I see that this voyage wil be with hurt, and much damage, not of the lading and ship only, but also of our our liues.

11 [3] Neuertheleſse the Centurion beleeued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne wind blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by [c] it a stormie winde called [d] Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were caried away.

16 And we ran vnder a litle Yle named Clauda, and had much ado to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, and they strake saile, and so were caried.

18 [6] The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 [5] But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should yee haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must bee brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 [6] Wherefore, Sirs, be of good courage: for I beleeue God, that it shall be so as it hath beene tolde me.

26 Howbeit, we must be cast into a certaine Iland.

27 [7] And when the fourteenth night was come, as wee were caried to and fro in the [e] Adriaticall *sea* about midnight, the shipmen deemed that some countrey [f] approched vnto them,

28 And sounded, & found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 [8] Nowe as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ancres out of the foreship,

31 [9] Paul saide vnto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an [g] haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thankes to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Nowe wee were in the ship in all two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 [11] And when it was day, they knew not the countrey, but they spied a certaine [h] creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancres, they committed *the ship* vnto the sea, and loosed the rudder bonds, & hoised vp the maine saile to the wind, and drew to the shore.

41 And when they fel into a place, where two seas mette, they thrust in the ship: and the forepart stucke fast, and could not be moued, but the hinderpart was broken with the violence of the waues.

42 [12] Then

1 Paul with many other prisoners, & through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies. ✠ 2. Cor. 11. 15.

a Which was an hie hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes but rather ordereth and disposeth their right vse euen then when he openeth an extraordinarie issue.

b This is meant of the Iewes fast, which they keepe in the feast of expiation, as we reade, Leuit. 23. 27 which fell in the seuenth moneth which we call October, and it not good for nauigation, or sailing.

3 Men cast themselues willingly into an infinite sorte o dangers, when they chuse to follow their owne wisedome, rather then God speaking by the mouth of his seruants.

c By Candie, from whose shore our ship was driuen by that meanes.

d Northeast wind.

4 The end prooueth that none prouide worse for themselues, then they which commit themselues to be gouerned onely by their owne wisedome.

5 God spareth the wicked for a time, for his elect and chosens sake.

6 The promise is made effectuall through faith.

7 We attaine and come to the promised and sure saluation through the midst of temptations and death it selfe.

e For Ptolome writeth, that the Adriaticall sea lieth vpon the Eastside of Sicilia.

f That they drew neere to some countrey.

8 There is none so foule an act, whereunto distrust and an euill conscience doe not enforce men.

9 Although the performing of Gods promises doth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnesse, which doe not embrace those meanes which God offereth them, either vpon faintnesse or distrust.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a proueble which the Hebrewes vse, wherein is meant, that they shalbe safe, and not one of them perish.

1 Then the tempest is most of all to be feared and looked for, when the port or hauen is neerest.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

i So is Isthmus called, because the sea toucheth it on both sides.

42 [12] Then the souldiers counsel was to kil the prisoners, lest any of them, when he had swommen out, should flee away.

43 [13] But the Centurion willing to saue Paul, stayed them from *this* counsell, and commanded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 [14] And the other, some on boards, and some on certaine *pieces* of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

The Barbarians courtesie towards Paul and his company. 3 A viper on Pauls hand: 6 Hee shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes 20 the cause of his comming: 22 Hee preacheth Iesus 30 two yeeres.

AND when they were come safe, then they knew that the Isle was called [a] Melita.

2 And the Barbarians shewed vs no little kindnesse, for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 [1] And when Paul had gathered a number of stickes, and layed them on the fire, there came a viper out of the heate, and leapt on his hand.

4 [2] Now when the Barbarians saw the worme hang on his hand, they sayde among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet [b] Vengeance hath not suffered to liue.

5 But he shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue [c] swolne, or fallen downe dead suddenly: [3] but after they had looked a great while, and saw no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 [4] In the same quarters, the chiefe man of the Isle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody flixe: to whom Paul entred in, and when he prayed, he layed *his* hands on him, and healed him.

9 [5] When this then was done, other also in the Isle, which had diseases, came to him, and were healed,

10 [6] Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ [7] Now after three moneths we departed in a ship of Alexandria, which had wintred in the Isle, whose [d] badge was Castor, and Pollux.

12 And when we arriued at Syracuse, we tarried *there* three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South wind blew, and wee came the second day to Puteoli:

14 [8] Where wee found brethren, and were desired to tary with them seuen dayes, and so wee went toward Rome.

15 ¶ [9] And from thence when the brethren heard of vs, they came to meete vs at the [e] Market of Appius, and at the three tauernes, whome when Paul sawe, hee thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by [f] himselfe with a souldier that kept him.

17 [10] And the third day after, Paul called the chiefe of the Iewes together, and when they were come, he saide vnto them, Men *and* brethren, though I haue cõmitted nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the handes of the Romanes.

18 Who when they had examined me, would haue let mee goe, because there was no cause of death in me.

19 [11] But when the Iewes spake contrary, I was cõstrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you to see *you*, and to speake with *you*: for that hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 [12] And when they had appointed him a day, there came many vnto him into *his* lodging, to whom hee expounded, [g] testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses and out of the Prophets, from morning to night.

24 [13] And some were perswaded [h] the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one worde, *to wit*, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 [14] Saying, ✠ Goe vnto this people, and say, By hearing yee shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they [h] winked, lest they should see with *their* eyes, and heare with *their* eares, and vnderstand with *their* hearts, and should returne that I might heale them.

28 [15] Bee it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 [16] And when hee had sayd these things, the Iewes departed, and had great reasoning among themselues.

30 [17] And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

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[a] *That is it which at this day we call Malta.*

[1] The godly are free to haue dangers vpon danger, but they haue alwayes a glorious end.

[2] Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doeth not alwayes respect sinneth, yudge rashly, which either doe not wait for the end, or doe iudge and esteeme of men according to prosperitie or aduersitie.

[b] *Right and reason.*

[c] *The Greeke word signifieth, to be inflamed, or to swell: wherefore Dioscorides in his 6. booke chap. 38. witnesseth, that the biting of a viper causeth a swelling of the body, and so saith Nicander, in his remedies against poysons.*

[3] There is no thing more vncomfort every way, then they which are ignorant of true religion.

[4] It is neuer yet repented any man, that receiued the benefit of God, were he neuer so miserable and poore.

[5] Although Paul were a captine, yet the verne of God was not captiue.

[6] God doeth well to strangers for his childrens sake.

[7] Idoles doe not defile the Saints, which doe in no wise consent vnto them.

[d] *So they vsed to decke the forepart of their shippes, whereupon the shippes were called by such names.*

[8] God boweth and bendeth the hearts even of profane men, as it pleaseth him to fauour his.

[9] God neuer suffereth his to be afflicted aboue their strength.

[e] *Appius way, was a pauement made by Appius the blind, with the helpe of his souldiers, long and broad, and runneth out toward the sea, and there were three tauernes in it.*

[f] *Not in a common prison, but in a house which he hired for himselfe.*

[10] Paul in every place remembreth himselfe to be an Apostle.

[11] We may vse the meanes which God giueth vs, but so that we seeke the glory of God, & not our selues.

[12] The law and the Gospel agree well together.

[g] *By good reasons, and proouing that the kingdome of God foretold them by the Prophets, was come.*

[13] The Gospel is a sauour of life to them that beleeue, and a sauour of death to them that be disobedient.

[14] The vnbeleeuers doe willingly resist the truth, and yet not by chance.

✠ *Esai. 6. 9. matt. 13. 14. marke 4. 12. luke 8. 10. john 12. 40. rom. 11. 8.*

[h] *They made as though they saw not that which they saw against their willes: yea they did see, but they would not see.*

[15] The vnbeliefe of the reprobate and castaways cannot cause the truth of God to be of none effect.

[16] Not the Gospel, but the contempt of the Gospell is the cause of strife and debate.

[17] The word of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 *Hee first sheweth on what authoritie his Apostleship standeth.* 15 *Then he commendeth the Gospel,* 16 *by which God setteth out his power to those that are saued* 17 *by faith,* 21 *but were guilty of wicked vnthankefulnesse to God:* 26 *For which his wrath was worthily powred on them,* 39 *so that they ranne headlong into all kinde of sinne.*

PAVL [1] [a] [2] seruant of IESVS Christ called *to bee* an [b] Apostle, ✠ [c] put apart *to preach* the Gospel of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Sonne Iesus Christ our Lord (which was [e] made of the seed of Dauid [f] according to the flesh,

4 And [g] declared [h] mightily *to be* the sonne of God, touching the Spirit of Sanctification by the resurrection from the dead)

5 [i] By whom wee haue receiued [k] grace and Apostleship (that [l] obedience might be giuen vnto the faith) for his name [m] among all the Gentiles,

6 Among whom ye be also the [n] called of Iesus Christ:

7 To all *you* that be at Rome beloued of God, called *to be* Saints: [o] Grace *be* with you, and peace from God our Father, and *from* the Lorde Iesus Christ.

8 [4] First I thanke my God through Iesus Christ for you all, because your faith is [p] published thorowout the [q] whole world.

9 For God is my witnesse (whom I serue in my [r] spirit in the [s] Gospel of his Sonne) that without ceasing I make mention of you

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened:

12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruit also among you, as I *haue* among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in mee is, I am ready to preach the Gospell to you also that are at [u] Rome.

16 For I am not ashamed of the Gospel of Christ: [5] for it is the [x] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the [y] Grecian.

17 [6] For by it the righteousnesse of God is reueiled fro [z] faith to faith: [7] as it is written, ✠ The iust shall liue by faith.

18 [8] For the wrath of God is reueiled from heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withhold the [b] trueth in vnrighteousnesse,

19 [9] Forasmuch as that, which may be known of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being [d] considered in *his* works, to the intent that they should be without excuse:

21 Because that when they knew God, they [e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughts, & their foolish heart was full of darknesse.

22 When they [g] professed themselues to bee wise, they became fooles.

23 For they turned the glory of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 [10] Wherefore [i] also God [k] gaue them vp to their hearts lusts, vnto vncleannes, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp to vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such [l] recompence of their errour, as was meete.

1 The first part of the Epistle containing a most profitable preface vnto vers. 16.

2 He mooueth the Romanes to giue diligent eare vnto him in that hee sheweth that hee commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the weightiest matter, that is promised long since of God, by many sit witnesses, and now at the length performed indeede.

a A minister, for this word Seruant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.

b Whereas hee said before in a generall tearme that he was a minister, now he commeth to a more speciall name, and saieth he is an Apostle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.

✠ *Acles 13.1.*

c Appointed of God to preach the Gospel.

3 By declaring the summe of the doctrine of the Gospel, hee stireth vp the Romanes to good consideration of the matter whereof hee entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seed of Dauid, but touching his diuine and spiritual nature, whereby hee sanctified himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth.

d This is a plaine testimonie of the person of Christ, that hee is but one, and of his two natures, and their properties.

e Which tooke flesh of the Virgin, Dauids daughter.

f As hee is man: for this word Flesh, by the figure Synecdoche, is taken for man.

g Shewed and made manifest.

h The diuine and mightie power is set against the weakenesse of the flesh, for that ouercame death.

i Of whome.

k This marueilous liberall and gracious gift, which is giuen mee, the least of all the Saints, to preach, &c. Ephes. 3.8.

l That men through faith might obey God.

m For his Names sake.

n Which through Gods goodnesse, are Christes.

o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.

4 Hee procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolike good will toward them confirmed by taking God himselfe to witnesse.

p Because your faith is such, that it is commended in all Churches.

q In all Churches.

r Very willingly and with all my heart.

s In preaching his Sonne.

t Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.

u Hee meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the end of the Epistle.

5 The second part of the Epistle vnto the beginning of the 9. chap. Now the whole ende and purpose of the disputation is this: that is to say, to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehended by faith.

x God his mightie and effectuall instrument to saue men by.

y When this word Grecian, is set against this word Iewe, then doth it signifie a Gentile.

6 The confirmation of the former proposition: we are taught in the Gospel, that we are iustified before God by faith which encreaseth daily: and therefore also saued.

z From faith which encreaseth daily.

7 The proofe as well of the first as the second proposition out of Habakuk, who attributeth and giueth vnto faith both iustice and life before God.

✠ *Abak. 2.4.*

8 Another confirmation of that principall question: All men being considered in themselues or without Christ, are guilty both of vngodlinesse, and also vnrighteousnesse, and therefore are subiect to condemnation. Therefore must they needes seeke righteousnes in some other.

a Against all kind of vngodlinesse.

b By trueth, Paul meaneth all the light that is left in man since his fall, but as though they being led thereby were able to come into fauour with God, but that their own reason might condemne them of wickednesse both against God and man.

9 Their vngodlinesse he prooueth hereby, that although all men haue a most cleare and euident glasse whereinto to behold the euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne braines in constituting and appoynting the seruice of God.

c In their hearts.

d Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero.

e They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.

f As if he said, became so wise of themselues.

g Or, thought themselues.

h For the true God they tooke another.

10 The vnrighteousnesse of men hee setteth foorth first, in this, that euen against nature following their lusts, they defiled themselues one with another, by the iust iudgement of God.

i The contempt of religion, is the foundaine of all mischeefe.

k As a iust iudge.

l A meete reward for their deserts.

28 [11]For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a [m] reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnes, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew the [o] Law of God, how that they which commit such things are worthy of death, *yet* not onely doe the same, but also [p] fauour them that doe them.

11 He prouueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet at the least from many of the) no man is altogether free.

m *Into a mad and frenetic minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, man runneth headlong into all kinde of mischiefe.*

n *Vnmindfull of the couenants and bargaines.* o *By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Law of nations.* p *Are fellowes and partakers with them in their wickednesse, and defend that commend them which do amisse.*

CHAP II.

1 *He bringeth all before the iudgement seate of God.* 12 *The excuse that the Gentiles might pretend* 14 *of ignorance, hee taketh quite away.* 17 *He vrgeth the Iewes with the written Law,* 13 *in which they boasted:* 27 *And so maketh both Iew and Gentile alike.*

THerefore [1] thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we [a] know that the iudgement of God is according to [b] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 [2] Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, nor knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, ✠ heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 [3] ✠ Who will reward euery man according to his works:

7 *That is*, to them which through patience in well doing, seeke [d] glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious, and disobey the [e] trueth, and obey vnrighteousnes, *shall be* [f] indignation and wrath.

9 Tribulation and anguish *shall be* vpon the soule of euery man that doeth euill: of the Iewe first, and *also* of the Grecian.

10 But to euery man that doeth good, *shall be* glory, and honour, and peace: to the Iew first, and *also* to the Grecian.

11 For there is [g] no respect of persons with God.

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and sith that they are faulty of all to be accused, for if they were well and narrowly searched (as God surely doth) they themselues would be found guilty in those things wherein they reprehend, and punish in other: so that in condening other, they pronounce sentence against themselues.

a *Paul alleageth no place of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that the mind himselfe is vnable to pluck them clause out.*

b *Considering and iudging things aright, and not by appearance shew.*

3 *A vehement and grauious crying out against them that please themselues, because they doe more than other doe, and yet thou guest thy selfe to pleasures, thinking to increase thy goods, thou shalt finde God his wrath.* 3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether need of righteousnesse. ✠ *Psal.62.12. matt.16.27. reuel.22.12.*

d *Glory which followeth good works, which he layeth not out before vs, as though there were any that could attaine to saluation by his owne strength, but, by laying this condition of saluation before vs, which no man can performe, to bring men to Christ, who alone fulfilleth the beleeuers, as he himselfe concludeth chap.2.21,22.following.* e *By trueth, he meaneth that knowledge which wee haue of nature.* f *Gods indignation against sinners, which shall quickly be kindled.* g *God doeth not measure men either by their blood or by their countrey, either to receiue them, or to cast them away.*

12 [4] For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Law, shalbe iudged by the Law,

13 [5] (For the hearers of the Law *are* not righteous before God: but the doers of the Law shall be [h] iustified.

14 [6] For when the Gentiles which haue [i] not the Lawe, doe by [k] nature the things *conteined* in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shew the effect of the Law [l] written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing)

16 [7] At the day when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Behold, thou art called a Iew, and restest in the Law, and gloriest in God,

18 And knowest *his* will, and [n] ‖ tryest the things that dissent from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which *are* in darknesse,

20 An instructer of them which lack discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the trueth in the [p] Law.

21 Thou therfore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorest idoles, committest thou sacrilege?

23 Thou that gloriest in the Lawe, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, ✠ as it is written.

25 [9] For circumcision verely is profitable, if thou do the Law: but if thou be a transgressour of the Law, thy circumcisiō is made vncircumcision.

26 Therefore [q] if the vncircumcision keepe the ordinances of the Law, shall not his [r] vncircumcision be counted for circumcision?

27 And shall not [s] vncircumcision which is by nature (if it keepe the Lawe) condemne thee which by the [t] letter & circumcisiou *art* a transgressour of the Law?

28 For he is not a Iewe, which is one [u] outward:

4 He applieth that general accusation of mankind particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Law doeth iustifie.

h *Shalbe pronounced iust before Gods iudgement seate: which is true indeed, if any such could be found that had fulfilled the Law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.*

6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Law of Moses, yet they haue no reason whereby they may excuse their wickednes, in that they haue somewhat written in their hearts in stead of a Law, as men that forbid, and punish some things as wicked, and commaud and commend other some as good.

i *Not simply, but in comparison of the Iewes.*

k *Commaud honest things, and forbid dishonest.*

l *This knowledge is a naturall knowledge.*

7 God desireth their conuenient time by Iesus Christ, with a most straight examination, not onely of wordes and deedes, but of thoughts also be they neuer so hidden or secret. m *As the my doctrine witnesseth, which I am appointed to preach.* 8 Hee prouueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefit vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankefull and vnkindest of all men. n *Canst trie and discerne what things swerue from Gods will.* ‖ Or allowest the things that are excellent. o *The way to teach and frame other in the knowledge of the truth.* p *As though he sayd, that the Iewes vnder the colour of an outward seruing of God, challenged all to themselues, when as in deede, they did nothing lesse then obserue the Lawe.* ✠ *Esai.52.5 ezek.36.20.* 9 Hee precisel, preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that hee sheweth that the outward circumcision, if it bee separated from the inward, doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whome it requireth that, which it signifieth, that is to say, cleannesse of the heart and the whole life, according to the commaundement of the Law, so that if there bee a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to bee accounted of, then any Iewe that is circumcised according to the flesh onely. q *This is the figure Metonymie, for, if the vncircumcised.* r *The state and condition of the vncircumcised.* s *Hee which is vncircumcised by nature and blood.* t *Paul vseth oftentimes to set the letter against the Spirit. But in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirite, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie, is true holinesse and righteousnesse, whereby the people of God is knowen from prophane and heathenish men.* u *By the outward ceremonie onely.*

ward:

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iew which is one within, & the circumcision *u* of the heart, in the *x* spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake, 4 but yet such, as wholly dependeth on Gods mercy. 9 That both Iewes and Gentiles are sinners, 11 hee prooueth by Scriptures: 19 and shewing the vse of the Law, 28 he concludeth that we are iustified by faith.

WHat *1* is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for *a* chiefly, because vnto them were of credite committed the *b* oracles of God.

3 For what, though some did not *c* beleeue? shal their vnbeliefe make the *d* faith of God without effect?

4 God forbid: yea, let God be true, and euery man a liar, as it is written, That thou mightest be *e* iustified in thy words, and ouercome, *1* when thou art iudged.

5 *2* Now if our *g* vnrighteousnes commend the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake as *h* a man.)

6 God forbid: (els how shall God iudge the world?)

7 *c* For if the *i* verity of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why do we not euill, that good may come *thereof*? whose damnation is iust.

9 ✠ What then? are we more excellent? No, in no wise: for we haue already prooued, that all, both Iewes and Gentiles are *k* vnder sinne,

10 As it is written, ✠ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doth good, no not one.

13 ✠ Their throat is an open sepulchre: they haue vsed their tongues to deceite: the poyson of aspes *is* vnder their lips.

14 ✠ Whose mouth is full of cursing and bitternesse.

15 ✠ Their feet are swift to shed blood.

16 Destruction & calamity *are* in their wayes,

17 And the *l* way of peace they haue not knowen.

18 ✠ The feare of God is not before their eyes.

19 *5* Nowe wee knowe that whatsoeuer the *m* Law sayth, it sayth it to them which are vnder the Lawe, that *6* euery mouth may bee stopped, and all the world be *n* subiect to the iudgement of God.

20 Therefore by the *o* works of the Law shall no *p* flesh bee *q* iustified in his *r* sight: for by the Law *commeth* the knowledge of sinne.

21 *7* But now is the righteousnes of God made manifest without the Law, hauing witnesse of the Law, and of the Prophets,

22 *8* *To wit*, the righteousnesse of God by the faith of *f* Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the *t* glory of God,

24 *9* And are iustified *u* freely by his grace, through the redemption that is in Christ Iesus,

25 *10* Whom God hath set forth *to be* a reconciliation through faith in his *x* blood, to declare his righteousnes, by the forgiuenesse of the sinnes that *y* are passed,

26 Through the *z* patience of God, to shew at *a* this time his righteousnesse, that hee might bee *b* iust, & a *c* iustifier of him which is of the *d* faith of Iesus.

27 *11* Where is then the reioycing? It is excluded. By what *e* Law? of works? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Law.

29 *God*, is hee the God of the *f* Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie *g* circumcision of faith, and vncircumcision through faith.

31 *13* Doe wee then make the Lawe of *h* none effect through faith? God forbid: yea, wee *i* establish the Law.

1 The first meeting with, or preuenting an obiection of the Iewes: what then haue the Iewes no more preferment then the Gentiles? yes, that haue they sayth the Apostle, on Gods behalfe: for he committed the tables of the couenant to them: so that the vnbelieue of a few, can not cause a whole nation without exception to be cast away of God, who is true & who also vseth their vnworthines to commend and set foorth his goodnesse.

a The Iewes state and condition was chiefest.

b Words.

c Brake the couenant.

d The faith that God gaue.

e That thy iustice might be planely seene.

f Forasmuch as thou shewedst forth an euident token of thy righteousnesse, constancie & faith, by preserung him who had broken his couenant.

2 Another preuention, issuing out of the former answer: that the iustice of God is in such sort commended and set forth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, and therefore a most seuere reuenger of vnrighteousnesse.

g Treachery, and all the fruites thereof.

b Therefore I speake not these wordes in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God. 3 A third obiection, which addeth somewhat to the former, If sinnes doe turne to the glory of God, they are not onely not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contending himselfe to curse and detest, pronounceth iust punishment against such blasphemers. *i The trueth and constancie.* 4 Another answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. *k Are guiltie of sinne.* ✠ *Psal.* 14.1,3. *and* 53.1,3. ✠ *Psal.* 5.10. ✠ *Psal.* 140.3. ✠ *Psal.* 10.7. ✠ *Esai.* 59.7. *l An innocent and peaceable life.* ✠ *Psal.* 36.2. 5 Hee proueth that this grieuous accusation which is vttered by Dauid and Esaias, doeth properly concerne the Iewes. *m The Law of Moses.* 6 A conclusion of all the former disputation, from the 18. verse of the first Chapter. Therefore sayth the Apostle, No man can hope to be iustified by any Lawe, whether it be that generall Law, or the particular Law of Moses: and therefore to be saued, seeing it appeareth (as wee haue already prooued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

n Be found guiltie before God.

o By that that the law can by vs be performed.

p Flesh is here taken for man, as in many other places, and for the vnrest hath here a greater force: for it is put to shew the contrariete betwixt God and man: as if you would say, Man who is nothing else but a peece of flesh defiled with sinne, and God who is most pure and most perfite in himselfe.

q Absolued before the iudgement seate of God.

r Ascertesing of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnes can stand before God, but the righteousnesse of Christ onely.

7 Therefore sith the Apostle, lest that men should perish, God doeth now exhibite that which hee promised of old, that is to say, a way whereby we may be iustified and saued before him without the Law.

8 The matter, as it were of this righteousnesse, is Christ Iesus apprehended by faith, and for this ende offered to all people, as without him all people are shut out from the kingdome of God. *s Which wee giue to Iesus Christ, or which resteth vpon him.* *t By the glory of God, is meant that marke which wee all shoote at, that is, euerlasting life, which standeth in that wee are made partakers of the glory of God.* 9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which wee haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. *u Of his free gift, and meere liberalitie.* 10 God then is the authour of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our sinnes, and in whome wee haue remission of them. *x* and the meane whereby wee apprehend Christ, is faith. To bee short, the ende of the setting foorth of the goodnesse of God, that by this meanes it may appeare, that hee is merciful in deede, and constant in his promises, as hee that freely, and of meere grace iustifieth the beleeuer. *x Thy name of blood, calleth vs backe to the figure of the olde sacrifices, the trueth and substance of which sacrifices is in Christ.* *y Of those sinnes which were committed when wee were his enemies.* *z Through his patience, and suffering nature.* *a To wit, when Paul wrote this.* *b That hee might bee found exceeding true and faithfull.* *c Making him iust, and without blame, by imputing Christes righteousnesse vnto him.* *d Of the number of them which by faith lay holde vpon Christ, contrary to whome, are they which looke to bee saued by circumcision, that is, by the Law.* 11 An argument to proue this conclusion, that wee are iustified by faith without works, taken from the ende of Iustification. The end of iustification is the glory of God alone: therefore wee are iustified by faith without works: for if wee were iustified either by our owne workes onely, or partly by faith, and partly by works, the glory of this iustification should not bee wholly giuen to God. *e By what doctrine? nowe the doctrine of workes hath this condition ioyned with it, if thou doest: and the doctrine of faith hath this condition, if thou beleeuest.* 12 Another argument of an absurditie: if iustification depended vpon the Lawe of Moses, then should God bee a Saiour to the Iewes onely. Againe: if hee should saue the Iewes after one sort, and the Gentiles after another, hee should not bee one and like himselfe. Therefore hee will iustifie both of them after one selfe same maner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that this conclusion may bee firme and euident. *f God is said to bee their God, after the maner of the Scripture, whome he fourth and tendereth.* *g The circumcised.* 13 The taking away of an obiection: yet is not the Law taken away therefore, but as rather established, as it shall be declared in his proper place. *h Vaine, void, to no purpose, and of no force.* *i We make it effectuall and strong.*

CHAP.

CHAP. IIII.

1 He prouueth that which he sayd before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and ten times in the Chapter he beateth vpon this word, Imputation.

WHat [1] shall we say then, that Abraham our father hath found concerning the [a] flesh?

2 [2] For if Abraham were iustified by works, he hath wherein to reioyce, but not with God.

3 [3] For what sayth the Scripture? Abraham beleeued God, & it was counted to him for righteousnesse.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnesse.

6 [5] Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, *saying*,

7 Blessed *are* they whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed *is* the man to whom the Lord imputeth not sinne.

9 [6] *Came* this [e] blessednesse then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.

10 [7] How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 [8] After, he receiued the [f] signe of circumcision, *as* the [g] seale of the righteousnesse of the faith which he had, when he was vncircumcised, [h] that he should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,

12 [10] And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham *which he had* when hee was vncircumcised.

13 [11] For the promise that hee should be the [h] heire of the world, was not *giuen* to Abraham, or to his seede, through the [i] Law, but through the righteousnesse of faith.

14 [12] For if they which are of the [k] Law, *bee* heires, faith is made voide, and the promise is made of none effect.

15 [13] For the Law causeth wrath: for where no Law is, there *is* no transgression.

16 [14] Therfore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the [l] seede, [15] not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a [16] father of many nations) *euen* before [m] God whom he beleeued, who [n] quickneth the dead, & [o] calleth those things which be not, as though they were.

18 [17] Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seede be.

19 And hee [p] not weake in the faith, considered not his owne body, which was now [q] dead, being almost an hundred yeere olde, neither the deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue [r] glory to God,

21 Being [s] fully assured that hee which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 [18] Now is it not written for him onely, that it was imputed to him for righteousnes,

24 But also for vs, to whom it shal be imputed *for righteousnesse*, which beleeue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered *to death* for our [t] sinnes, and is risen againe for our iustification.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition: If Abraham be considered in himselfe by his workes, he shall find no wherein to reioyce with God.

a *By workes, as appeareth in the next verse.*

2 A preuenting of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.

3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes.

4 The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labor, the wages is not counted by fauour, but by debt: but to him that hath done nothing, but beleeueth in him which promiseth freely, faith is imputed.

b *To him that hath deserued any thing by his worke.*

c *It is not reckoned for gifts him.*

d *That maketh him that is wicked in himselfe, just in Christ.*

5 Another proofe of the same confirmation: Dauid putteth blessednesse in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham. e *This saying of Dauid, wherein he pronounceth them blessed.*

7 He prooueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay, it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the vncircumcised shut out for their vncircumcision. 8 A preuenting of an obiection: Why then was Abraham circumcised, if he were already iustified? That the gift of righteousnesse (saith he) might be confirmed in him. f *Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.* g *Circumcision was called before a signe, in respect of the outward ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnesse of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly indeed, which the Sacraments being ioyned with the word, doe represent.* 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seede of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. h *That all the nations of the worlde should be his children: or by the world may be vnderstood the land of Canaan.* i *For workes that he had done, or vpon this condition that he should fulfill the Law.* 12 A double confirmation of that reason: the one is, that the promise cannot bee apprehended by the Law, and therefore it should bee frustrate: the other, that the condition of faith should be ioyned in vaine to that promise which should be apprehended by workes. k *If they be heires which haue fulfilled the Law.*

13 A reason of the first confirmation, why the promise cannot be apprehended by the Lawe: because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, forsomuch as no man can obserue it. 14 The conclusion of this argument. The saluation and iustification of all the posteritie of Abraham (that is, of the Church, which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all layed hold on.

l *To all the beleeuers.*

15 That is to say, not onely of them which beleeue and are also circumcised according to the Law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. m *Before God, that is, by a spiritual kinred, which hath place before God, and maketh vs acceptable to God.* n *Who restoreth to life.* o *With whom those things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.* 17 A description of true faith, wholly resting in the power of God, and his good wil, set forth in the example of Abraham. p *Very strong and constant.* q *Void of strength, and vnmeet to get children.* r *Acknowledged and praised God, as most gracious and true.* s *A description of true faith.* 18 The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediator, raised him from the dead, that wee also being iustified, might be saued in him. t *To pay the ransome for our sinnes.*

CHAP. V.

1 He amplifieth 2 Christs righteousnesse, which is layed holden by faith, 5 who was giuen for the weake, 8 and sinfull. 14 Hee compareth Christ with Adam, 17 Death with Lift, 20 and the Law with Grace.

THen being [1] iustified by faith, we haue peace toward God through our Lord Iesus Christ.

2 ✠ [2] By whom also through faith wee haue [a] had this accesse into this grace [b] wherein wee [c] stand, [3] and [d] reioyce vnder the hope of the glory of God.

3 [4] Neither *that* onely, but also we ✠ reioyce in tribulations, [5] knowing that tribulation bringeth forth patience,

1 Another argument taken of the effects: we are iustified with that, which truely appeaseth our conscience before God: but faith in Christ doeth appease our conscience, and not the Law, as it was before sayd, therefore by faith wee are iustified, and not by the Law. ✠ *Ephes.* 2. 8. 2 Whereas quietnesse of conscience is attributed to faith, it is to bee referred to Christ, who is the giuer of faith it selfe, and in whome faith it selfe is effectuall. a *We must here knowe, that wee haue yet still this same effect of faith.* b *By which grace, that is, by which gracious loue and good will, or that state whereunto wee are graciously taken.* c *We stand steedfast.* 3 A preuenting of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicities to whom the Apostle answereth, that their felicitie is layed vp vnder hope in another place: which hope is so certaine and sure, that they do no lesse reioyce for that happinesse, then if they did presently enioy it. d *Our minds are not onely quiet and setled, but also wee are marueilously glad, & conceiue great ioy for that heauenly inheritance which waitteth for vs.* 4 Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doeth it make vs miserable. ✠ *Iam.* 1. 2. 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth and fostereth our hope, which neuer deceiueth vs.

4 And

4 And patience experience, and experience hope,

5 [6] And hope maketh not ashamed, because the [e] loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 [7] For Christ, when wee were yet of no strength, at his [f] time died for the ✠ vngodly.

7 [8] Doubtlesse one will scarse die [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shalbe saued frō [k] wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life,

11 [9] And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 [10] Wherefore, as by [l] one man [m] sinne entred into the world, and death by sin, & so death went ouer all men [n] in whom all men haue sinned.

13 [11] For vnto the [o] time of the Law was sin in the worlde, but sinne is not [p] imputed, while there is no law.

14 [12] But death reigned from Adam to Moses, euen ouer [q] them also that sinned not after the like [r] maner of [s] transgression of Adam, [13] which was the figure of him that was to come.

15 [14] But yet the gift is not so as is the offence: for if through the offence of [t] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 [15] Neither is the gift *so*, as *that which entred in* by one that sinned: for the fault *came* of one *offence* vnto condemnation: but the gift [u] of many offences to [x] iustification.

17 [16] For if by the offence of one, death reigned through one, much more shal they which receiue that abundance of grace, and of that gift of that righteousnesse, [u] reigne in life through one, *that is*, Iesus Christ.

18 [17] Likewise then, as by the offence of one, *the fault came* on all men to condemnation, so by the iustifying of one, *the benefit abounded* toward all men to the [x] iustification of life.

19 [18] For as by one mans [y] disobedience [z] many were made sinners, so by that obedience of that one, shall many be made righteous.

20 [19] Moreouer, the Law [a] entred thereupon, that the offence should abound: neuertheless, where sinne abounded, *there* grace [b] abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life through Iesus Christ our Lord.

[6] The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which wee call faith: whereof it followeth, that through faith our consciences are quieted.
e Wherewith he loueth vs.
7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strēgth, and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and liuing in him?
f In time fit and conuenient, which the Father hath appointed.
✠ *Heb 9.15. 1.pet.3.18.*
8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it bee then that Christ being now aliue, should not saue them from destruction, whom by his death hee iustified and reconciled? *g In the stead of some iust man.* *h Hee setteth out his loue vnto vs, that in the middest of our afflictions we may know assuredly, he will be present with vs.* *i While sinne reigned in vs.* *k From affliction and destruction.* 9 He now passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreouer and besides, the gift of Christes righteousnesse, imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruits thereof: so that in Christ wee doe not onely cease to be vniust, but wee begin also to be iust. 10 From Adam, in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all. *l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life.* *m By sinne is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to call that sinne in the singular number, whereas, if hee speake of the fruits of it, he vseth the plurall number, calling them sinnes.* *n That is, in Adam.* 11 That this is so, that both guiltinesse and death beganne not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death. *o Euen from Adam to Moses.* *p Where there is no Lawe made, no man is punished as faultie and guiltie.* 12 But that this Law was not that vniuersall Law, and that that death did not proceede from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer knowe nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam. *q Ouer infants.* *r Not after that sort as they sinne that are of mot yeeres, following their lusts: but yet the whole posteritie was corrupt in Adam, when as hee wittingly and willingly sinned.* 13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them doe giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many. *s That is, Adam.* 15 Another inequalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other.

t To the sentence of absolution, whereby we are quit, and pronounced righteous.
16 The third difference is that the righteousnesse of Christ being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death.
u Be partakers of true and euerlasting life.
17 Therefore to be short as by one mans offence, the guiltinesse came on all men, to make them subiect to death: so on the ie is imputed to all of euerlasting life, *the righteousnesse of*
contrary side, the righteousnesse of Christ, which by Gods mer beleeuers, iustifieth them, that they may become partakers *x Not onely because our sinnes are forgiuen vs, but also because Christ is imputed vnto vs.* 18 The ground of this whole comparison is this, that these two men are set as two stocks or roots, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doeth spring forth vpon others. *y So then, sinne entred not into vs onely by following the steppes of our forefather, but we take corruption of him by inheritance.* *z This word, Many is set against this word, a few.* 19 A preuenting of an objection: why then did the Law of Moses entre thereupon? hat men might bee so much the more guilie, and the benefit of God in Christ Iesus bee so much the more glorious. *a Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entred.* *b Grace was powred so plentifully from heauen, that it did not onely counterwaile sinne, but aboue measure passed it.*

CHAP. VI.

1 Hee commeth to sanctification, without which, that no man putteth on Christes righteousnesse, hee prooueth 4 by an argument taken of Baptisme, 12 and thereupon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

WHat [1] shal we say then? Shall we continue still in [a] sinne, that grace may abound? God forbid.

2 [2] How shal we, that are [b] dead to sinne, liue yet therein?

3 [3] Know yee not, that ✠ all we which haue bene baptized into [c] Iesus Christ, haue bene baptized into his death?

4 ✠ We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead [d] to the glory of the Father, so [e] we also should [x] walke in newnesse of life.

5 [4] ✠ For if wee be planted with him to the

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.
a In that corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which Sanctification that followeth Iustification killeth by little and little.
2 The benefit of Iustification and Sanctification, are alwayes iouned together in separably, and both of them proceed from Christ, by the grace of God: Now Sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and pureness of nature reformed. *b They are said of Paul to bee dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: and on the other side, they are sayd to liue to sinne, which are in the flesh, that is, whom the Spirit of God hath not deliuered from the seruitie of the corruption of nature.* 3 There are three parts of this Sanctification, to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefite our baptisme is the signe and pledge. ✠ *Galat.3.27.* *c To the end that growing vp in one with him, we should receiue his strength, to quench sinne in vs, and to make vs new men.* ✠ *Colos.2.12.* *d That Christ himselfe being discharged of his infirmitie and weakenesse, might liue in glory with God for euer.* *e And wee which are his members rise for this end, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heauen.* *x Ephes.4.23. colos.3.8. hebr.12.1. 1.pet.2.1.* 4 The death of sinne and the life of righteousnesse, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life, whereby it followeth, that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repeneth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subuerted, but established by faith. ✠ *1.cor.6.14. 2.tim.2.11.*

f similitude

[r] similitude of his death, euen so shall wee [s] be *to the similitude* of his resurrection,

6 Knowing this, that our [h] old man is crucified with [i] him, that the body of [k] sin might be destroyed, that henceforth we should not [l] serue sin.

7 [5] For he that is dead, is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleeue that we shall liue also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died [m] once to sinne: but in that he liueth, he liueth to [n] God.

11 Likewise thinke ye also, that ye are dead to sin, but are aliue to God in Iesus Christ our Lord.

12 [6] Let not sin [o] reigne therefore in your mortal body, that ye should obey it in the lusts thereof:

13 Neither [p] giue ye your [q] members, *as* [r] weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteousnes vnto God.

14 [7] For sinne shall not haue dominion ouer you: for ye are not vnder [y] Law, but vnder grace.

15 [8] What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 ✠ Know yee not, that to whomsoeuer yee giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it bee of sinne vnto death, or of obedience vnto righteousnesse?

17 [9] But God *be* thanked, that yee haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the [t] forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannes and to iniquitie, to *commit* iniquity, so now giue your members seruants vnto righteousnes in holines.

20 For when ye were the seruants of sinne, yee were [t] freed from righteousnes.

21 [10] What fruit had yee then in those things, whereof ye are now ashamed? For the [u] ende of those things *is* death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holines, and the end, euerlasting life.

23 [11] For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lord.

f In so much as by the vnioness of the strength which cometh from him to vs, we so die to sinne as he is dead.

g For we become every day more perfect then other: for we shall neuer be perfitly sanctified, as long as we liue here.

h All our whole nature, as we are conceiued & borne into this world with sinne, which is called old, partly by reason of the old Adam, with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.

i Our corrupt nature is attributed to Christ, not in deed but by imputation.

k That naughtines which sticketh fast in vs.

l The end of sanctification which we shall, as we shall as long as come to, is vtterly when God shall be all in all.

5 He proueth it by the effects of death, vsing a comparison of Christ the head with his members.

m Once for all.

n With God.

6 An exhortation to contend and fight with corruption and all the effects thereof.

o By reigning, Saint Paul meaneth that absolute and high rule, which no man dareth against, and if any dot, yet it is in vaine.

p To sinne, as to a lord or seruant.

q Your minde and all the powers of it.

r As instruments to commit wickednesse withall. 7 Hee granteth that sinne is not yet so dead in vs, that it is vtterly extinct: but hee premiseth victory to them that contend manfully, because wee haue the grace of God giuen vs which worketh so, that the Lawe is not now in vs the power and instrument of sinne. 8 To be vnder the Law and vnder sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side to be vnder grace and righteousnes, agree to them that are regenerate. Nowe these are contraries, so that one cannot agree with the other: Therefore let righteousnes expell sinne. ✠ *John 8.34. 2.pet.2.19.* 9 By nature we are slaues to sinne, and free from righteousnes, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne. *s This kinde of speach hath a force in it: for he meaneth thereby, that the doctrine of the Gospel is like vnto a certaine mould which wee are cast into, to bee framed and fashioned like vnto it.* *t Righteousnesse shall not rule ouer you.* 10 An exhortation to the studie of righteousnesse and hatred of sinne, the contrary endes of both being set downe before vs. *u The reward or payment* 11 Death is the punishment due to sinne, but wee are sanctified freely, vnto liue euerlasting.

CHAP. VII.

1 Hee declareth what it is to be no more vnder the Law, 2 by an example taken of the Law of marriage. 7. 12 And left the Lawe should seeme sinfull, 14 hee proueth, that our sinne is the cause, 15 that the same is an occasion of death, 17 which was giuen vs vnto life: 21 Hee fetteth out the battell betweene the flesh and the Spirit.

KNow [x] ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

2 ✠ For the woman which is [m] subiection to a man, is bound by the Law to the man, while hee liueth: but if the man bee dead, shee is deliuered from the law of the man.

3 So then, if while the man liueth, she taketh another man, she shall be [a] called an ✠ adulteresse: but if the man be dead, shee is free from the Law, so that she is not an adulteresse, though she take another man.

4 [2] So ye, my brethren, are dead also to the Law by the [b] body of Christ, that ye should be to another, *euen* vnto him that is raised vp from [y] dead, that we should bring forth [c] fruit vnto [d] God.

5 [3] For when we were in the [e] flesh, the [f] affections of sins, which were by the [g] law, had [h] force in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Law, he [i] being dead [k] in whom we were [l] holden, that we should serue in [m] newnesse of Spirit, and not in the oldnesse of the [n] letter.

7 [4] What shal we say then? *Is* the Law sinne? God forbid. Nay, I knew not sinne, but by the Law. for I had not knowen [o] lust, except the Law had sayd, [z] Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, & wrought in me all maner of concupiscence: for without the Law sinne *is* [p] dead.

9 [5] For I once was aliue, without the [q] Law: but when the commaundement [r] came, sinne reuiued,

10 But I [s] died: and the same commandement which was *ordeined* vnto life, was found *to be* vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me*.

12 [6] Wherefore the Lawe *is* [x] holy, and that [t] commandement *is* holy, and iust, and good.

1 By propounding the similitude of a mariage, hee compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe. ✠ *1.Cor.7.39.*

a That is, shee shall be an adulteresse, by the consent & iudgement of all men. ✠ *Matth.5.31.*

2 An amplification of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to [y] spirit, as it were to the second husband, by whom we must bring foorth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.

b That is, in the body of Christ, to giue vs to vnderstand how straight and neere that fellowship is betwixt Christ and his members.

c He calleth the children, which the wife hath by her husband, fruit.

d Which are acceptable to God.

3 A declaration of the former saying: for the concupiscence (saith hee) which the Law stirred vp in vs, were in vs as it were an husband, of whom wee brought foorth very deadly & cursed children. But now since that husband is dead, and consequently being deliuered from the force of that killing law, we haue passed into the gouernance of the spirit, so that we bring forth now, not those rotten & dead, but liuely children.

e When we were in the state of the first mariage, which he calleth in the next verse following, the oldnes of the letter. *f The motions that egged vs to sinne, which shewe their force euen in our mindes.* *g He saith not, of the law, but by the law, because they spring of sinne which dwelleth within vs, & take occasion to worke thus in vs, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selues.* *h Wrought their strength.* *i As if he said, The bond which bound vs, is dead, and vanished away, insomuch, that sinne, which held vs, hath not now wherewith to hold vs.* *k For this husband is within vs.* *l Satan is an vniust possessor, for hee brought vs in bondage of sinne and him'elfe, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly.* *m As becommeth them, which after the death of their old husband are ioyned to the spirit: as whom the spirit of God hath made new men.* *n By the letter hee meaneth the Law in respect of that olde condition: for before that our will bee sanctified by the holy Ghost, the law speaketh but to deafe men, and therefore is dead and dumbe to vs, as touching the fulfilling of it.* 4 An obiection: What then? are the law and sinne all one, and doe they agree together? nay, sayth he: Sinne is reproued and condemned by the law. But because sinne cannot abide to be reproued, and was not in a maner felt vntil it was prouoked and stirred vp by the law, it taketh occasion thereby to be more outragious, and yet by no fault of the law. *o By the word, Lust, in this place he meaneth not euill lustes themselues, but the fountaine from whence they spring: for the very heathen philosophers themselues condemned wicked lusts, though somewhat darkly, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seate of that naturall and vncleane spot and filth.* [z] *Exo.20.17. deut.5.21.* *p Though sinne be in vs, yet it is not knowen for sinne, neither doeth it so rage, as it rageth after that the law is knowen.* 5 Hee setteth himselfe before vs for an example, in whom all men may beholde: first, what they are of nature before they earnestly thinke of the lawe of God: to wit, blockish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what maner of persons they become when their conscience is reproued by the testimonie of the law, to wit, stubburne, and more enflamed with the desire of sinne, then euer they were before. *q When I knew not the law, then mee thought I liued in deed: for my conscience neuer troubled mee, because it knew not my disease.* *r When I began to vnderstand the commandement.* *s In sinne, or by sinne.* 6 The conclusion: That the law of it selfe is holy, but all the fault is in vs which abuse the law. [x] *1.Tim.1.8.* *t Touching not coueting.*

23 [7] Was

7 The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not onely discouered, but also stirred vp, and tooke occasion ther-by to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence commeth guiltinesse, and occasion of death.

u Bearth it the blame of my death

x That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which it is in deed.

y As euill as it could, shewing all the venim it could.

8 The cause of this matter, is this: Because that the Law requireth a heauenly purenes, but men such as they be borne, are bondslaues of corruptiõ, which they willingly serue.

9 He setteth himselfe, being regenerate, before vs, for an example, in whom may easily appeare the strife of the Spirite and the flesh, and therefore of the Law of God, and our wickednesse.

13 7 Was that then which is good, u made death vnto mee? God forbid: but sinne, that it might x appeare sinne, wrought death in mee by that which is good, that sinne might be y out of measure sinfull by the commandement.

14 6 For wee know that the Law is spirituall, but I am carnall, sold vnder sinne.

15 9 For I 10 allow not that which I do: for what I 11 would, that do I not: but what I hate, ý do I.

16 If I doe then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I that doe it, but 2 sinne that dwelleth in me.

18 12 For I know, that in mee, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I find a no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euil, which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.

21 13 I find then that when I would do good, I am thus yoked, that euill is present with me.

22 For I delight in the Lawe of God, concerning the b inner man.

23 But I see another lawe in my members, rebelling againg the lawe of my c minde, and leading mee captiue into the lawe of sinne, which is in my members.

24 14 O d wretched man that I am, who shall deliuer me from the body of this death!

25 I e thanke God through Iesus Christ our Lord. Then I f my selfe in my minde serue the Law of God, but in my flesh the law of sinne.

For since that the Lawe in a man not regenerate bringeth foorth death onely, therefore in him it may easily bee accused: but seeing that in a man which is regenerate, it bringeth oorth good fruit, it doeth better appeare that euill actions procede not from the Lawe, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, that the true vse of the Lawe is, in reprooving sinne in the regenerate, vnto the ende o. the chapter: as a little before (to wit, from the seuenth verse vnto this fifteenth) he declared the vse of it in them which are not regenerate. 10 The deedes of my life, sayth hee, answere not, nay they are contrary to my will: Therefore by the consent of my will with the Lawe, and repugnancie with the deedes of my life, it appeareth euidently, that the Lawe and a right ruled will, doe perswade one thing, but corruption which hath her seate also in the regenerate, another thing. 11 It is to be noted, that one selfe same man is sayd to will and not to wil in diuers respects: to wit, he is sayd to wil, in that that hee is regenerate by grace: and not to will, in that, that hee is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward hee graunteth that this euill is in his flesh, or in his members.

7 *That naturall corruption, which cleaueth still euen to them that are regenerate, and not cleane conquered.* 12 This vice, or sinne, or lawe of sinne, doeth wholly possesse those men which are not regenerate, and hindereth them or holdeth them backe which are regenerate.

a *This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirite is not, how can there be any strife there?* 13 The conclusion: As the Law of God exhaseth to goodnesse, so doeth the Lawe of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, consenteth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslaue to the Law of sinne. Therefore to be short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate, it striueth against the Spirit or lawe of the minde, so that they cannot either line so well as they would, or bee so voyde of sinne as they would.

b *The inner man, and the newe man are all one, and are answerable and yet as contrary to the olde man: neither doeth this word, Inner man, signifie mans minde and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man, from toppe to toe, so long as that man is not borne anew by the grace of God.*

c *The lawe of the minde in this place, is not to bee vnderstoode of the minde aut is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirite of God.*

14 It is a miserable thing to be yet in part subiect to sinne, which of its owne nature maketh vs guiltie of death: but we must cry to the Lord, who will by death it selfe at length make vs conquerours, as we are already conquerours in Christ.

l *Wearied with miserable and continuall conflicts.*

e *Hee recouereth himselfe and sheweth vs what hee resteth onely in Christ.*

f *This is the true perfection of them that are borne anew, to confesse that they are imperfite.*

CHAP. VIII.

1 *Hee concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit,* 3 *howsoeuer they bee ayet burdened with sinnes:* 9 *for they liue through that Spirit,* 14 *Whose testimonie* 15 *driueth away all feare,* 28 *and relieueth our present miseries.*

NOw 1 then there is no condemnation to them that are in Christ Iesus, which 2 walke not after the a flesh, but after the Spirit.

2 1 For the b Law of the c Spirit of life which is in d Christ Iesus, hath e freed me from the law of sinne and of death.

3 1 For (that that was f impossible to the Law, in as much as it was weake, because of the g flesh) God sending his owne Son in ý similitude of h sinful flesh, & for i sinne, k condemned sin in the flesh,

4 That that l righteousnesse of the Law might be fulfilled 5 in vs, which walk not after the flesh, but after the Spirit.

5 6 For they that are after the m flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wisedome of the flesh is death: but the wisedome of the Spirit is life and peace.

7 8 Because the wisedome of the flesh is enimitie against God: 9 for it is not subiect to the Law of God, neither in deed can be.

8 10 So then they that are in the flesh, cannot please God.

9 11 Nowe yee are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

1 A conclusion of all the former disputation from verse 16. of chap. 1. euen to this place: Seeing that we being iustified by faith in Christ, doe obtaine remission of sins & imputation of rigiteousnesse, and are also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctification, which is begun in vs, do not ingraft vs into Christ but doe declare that wee are grafted into him.

a *Follow not the flesh for their guide: for he is not sayd to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step away.*

3 A preuenting of an obiection: Seeing that the vertue of the spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that have that vertue? because sayth he, that vertue of the quickning spirit which is so weake in vs, is most perfect & most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sins, & imputation of fulfilling the Law, and also of sanctification which is begun in vs: but now he speaketh of the perfect imputation of Christes manhood, which part was necessarily required to the full appeasing of our consciences: for our sinnes are defaced by the blood of Christ, & the guiltines of our corruption is couered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinful sinne) is healed in vs by little and little, by the gift of sanctification: but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is to vs imputed.

b *The power and authoritie of the spirit, against which is set the tyranny of sin.*

c *Which mortifieth the olde man, and quickeneth the new man.*

d *To wit, absolutely and perfitly.*

e *For Christes sanctification being imputed vnto vs, perfiteth our sanctification which is begun in vs.*

4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs: for because sayth he, that the vertue of the Law was not such (and that by reason of the corruption of our nature) that it could make vs pure & perfit, and for that it rather kindled the disease of sin, then did put it out & extinguish it, therefore God clothed his Son in flesh like vnto our sinfull flesh, wherein he vtterly abolished our corruption, that being accounted thoroowly pure and without fault in him apprended and layd hold on by faith, wee might be found to have fully that singular perfection which the Law requireth, and therefore that there might be no condemnation in vs.

f *Which is not proper to the Law, but commeth by our fault.*

g *In man not borne anew, whose disease the Law cauld point out, but it could not heale it.*

h *Of mans nature which was corrupt through sinne, vntill he sanctified it.*

i *To abolish sin in our flesh.*

k *Shewed that sin hath no right in vs.*

l *The very substance of the law of God might bee fulfilled, or that same which the Law requireth, that wee may be found iust before God: for if with our iustification there beeiomed that sanctification which is imputed to vs, wee are iust, according to that perfect forme which the Lord requireth.*

5 He returneth to that which he sayd, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plentifull fruite of a godly and honest life.

6 A reason, why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit agreeth & is meet for them: because, sayth he, that they which are after the flesh sauour the things of the flesh, but they that are after the spirit, the things of the spirit.

m *They that liue as the flesh leadeth them.*

7 He proueth the consequent: because that whatsoeuer the flesh vnderstandeth, that ingendreth death: and whatsoeuer the spirit sauoureth, that tendeth to joy and life euerlasting.

8 A reason and proofe, why the wisedome of the flesh is death: because sayth he, it is the enemie of God.

9 A reason why the wisedome of the flesh is enemie to God: because it neither will, neither can be subiect to him. And by flesh hee meaneth a man not regenerate.

10 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not ingrafted into Christ.

11 He commeth to the others, to wit, to them which walke after the spirit, of whom we haue to vnderstand contrary things to the former: and first of all hee defineth what it is to be in the spirit, or to be sanctified: to wit, to have the spirit of God dwelling in vs: then he declareth, that sanctification is so ioyned and knit to our grafting in Christ, that it can by no meanes be separated.

10 12 And

10 [12] And if Christ bee in you, the [n] body is dead, because of sinne: but the Spirit *is* life for righteousnesse sake.

11 [13] But if the Spirit of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shal also quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, wee are detters not to the flesh to liue after the flesh:

13 [15] For if ye liue after the flesh, ye shall die: but if yee mortifie the deedes of the body by the Spirit, ye shall liue.

14 [16] For as many as are led by the Spirit of God, they are the sonnes of God.

15 [17] For yee haue not receiued the [d] Spirit of bondage, to [q] feare againe: but yee haue receiued the Spirit of [r] adoption, whereby wee cry, Abba, Father.

16 The same Spirit beareth witnesse with our spirit, that we are the children of God.

17 [18] If *we be* children, *we are* also [s] heires, euen the heires of God, and heires annexed with Christ: [19] if so bee that wee suffer with him, that we may also be glorified with him.

18 [20] For I [t] count that the afflictions of this present time *are* not worthy of the glory, which shall be shewed vnto vs.

19 [21] For the feruent desire of the [u] creature waiteth when the sonnes of God shalbe reueiled,

20 Because the creature is subiect to [x] vanitie, not of it [y] owne will, but by reason [z] of him, which hath subdued it vnder [a] hope,

21 Because the creature also shall be deliuered from the [b] bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that euery creature groneth with vs also, and [c] trauaileth in paine together vnto this present.

23 [22] And not onely *the creature*, but we also which haue the first fruites of the Spirit, euen wee doe sigh in our [d] selues, waiting for the adoption, *euen* ✠ [e] the redemption of our body.

24 [23] For wee are saued by hope: but [f] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, wee do with patience abide for it.

26 [24] Likewise the Spirit also [g] helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh [h] request for vs with sighs, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh request for [j] Saints, [k] according to *the wil of* God.

28 [25] Also we know that [l] all things work together for the best vnto them that loue God, euen to them that are called of *his* [m] purpose.

29 For those which he knew before, hee also predestinate to bee made like to the image of his Sonne, that hee might bee the first borne among many brethren.

30 Moreouer, whom he [n] predestinate, them also he called, & whom he called, them also he iustified, & whom he iustified, them he also glorified.

31 [26] What shall we then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shall he not with him [o] giue vs all things also?

33 [27] Who shall lay any thing to the charge of Gods chosen? *it is* [p] God that iustifieth,

34 Who shall condemne? *it is* Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [q] Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, ✠ For thy sake are we killed al day long: we are couted as sheep for [r] slaughter.

37 [s] Neuertheless, in all these things wee are more then conquerers through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

[12] Hee confirmeth the faithfull against the feares of flesh and sinne, granting that they are yet (as it appeareth by the corruption which is in them) needing one of the parts (which he called the Body, that is to say, a temple) which is not yet purged from this earthly pollution, in death: whereby all sinne shall cease, to make nothing of the happy successe of this combate, because that euen this little sparke of the Spirit, (that is, of the grace of regeneration) which remaineth to be in them by the limits of righteousnesse, is the seede of life.

[13] *The flesh, or all that which is yet sticketh fast in the dust of sinne, and death.*

[14] A confirmation of the former sentence: You haue the self same Spirit, which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being vtterly layd aside, and death ouercome, it shall cloth you with heauenly glory. *o By the vertue and power of it, which shewed the same might first in our head, and dayly woorketh in his members.*

[15] An exhortation to oppresse the flesh dayly more and more by the vertue of the Spirit of regeneration, because (saith he) you are detters vnto God, for so much as you haue receiued so many benefites of him. [16] Another reason of the profit that ensueth: for such as strine and fight valiantly, shal haue euerlasting life. [16] A confirmation of this reason: for they bee the children of God, which are gouerned by his Spirit, therefore shall they haue life euerlasting. [17] Hee declareth and expoundeth by the way, in these two verses, by what right this name, to bee called the children of God, is giuen to the beleeuers: because saith hee, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible and fearefull, but a most benigne and loving father in Christ, so that with great boldnesse we call him Father, the holy Ghost sealing this adoption in our hearts by faith. *p By the Spirit is ment the holy Ghost, whom wee are said to receiue, when he worketh in our minds. q Which feare is stirred vp in our minds, by the preaching of the Law. r Which sealeth our adoption in our minds, and therefore speaketh in our mouthes.* 18 A proofe of the consequent of the confirmation: because that he which is the Sonne of God, doth enioy God with Christ. *s Partakers of our fathers goods, and that freely, because we are children by adoption.* 19 Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the cross, as Christ himselfe did: and therewithall openeth vnto them sundry ioies of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shalbe also his fellowes in that euerlasting glory. 20 Third ly, that this glory which we looke for, doeth a thousand parts surmount the miserie of our afflictions. *t All being well considered, I gather.* 21 Fourthly, he plainely teacheth vs that wee shall certainely bee rentd from that confusion and horrible deformation of the whole world, which can not be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. *u All the world. x Is subiect to a vanishing and fleeting state. y Not by their naturall inclination. z That they should obey the Creatours commandement, whose is pleased to shew by their fickle estate, how greatly hee was displeased with man. a God would not make the world subiect to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored. b From the corruption which they are now subiect to, they shalbe deliuered & changed into that blessed estate of incorruption, which shalbe reuealed when the sonnes of God shalbe aduanced to glory. c By this word is meant, not onely groaning for vs, but also the fruit that followeth of it.* 22 Fifthly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainely perswaded of our redemption to come, forasmuch as we haue the first fruits of the Spirit.

d Euen from the bottome of our hearts. ✠ *Luke 21.28.* *e That last restoring, which shalbe the accomplishment of our adoption.*

23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleeue shall come to passe. *f This is spoken by the figure Metonymie: Hope for that which is hoped for.*

24 Seuenthly, There is no cause why we should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe, which can not be frustrate, seeing they proceed from the spirit of God which dwelleth in vs. *g Beareth our burdens, as it were, that we faint not vnder it.*

h Prouoketh vs to prayers, and teacheth vs as it were within, what we shall say, and how we shall groue.

i What sobs and sighs proceede from the instinct of his Spirit.

k Because he teacheth the godly to pray according to Gods will.

25 Eighthly we are prouidence to our [illegible] *l Not onely afflictions, but whatsoeuer els.* *m Hee calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will and pleasure.* *n Hee vseth the time past, for the time present, as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: and hee hath also a regard to Gods continuall working.* 26 Ninthly, wee haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing that he hath not spared his owne Sonne to saue vs, *o Giue vs freely.* 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification There are no accusers that wee haue neede to be afraid of before God, seeing that God himselfe absolue vs as iust: and therefore much lesse need wee to feare damnation, seeing that wee rest vpon the death and resurrection, the almightie power and defence of Iesus Christ Therefore what can there be so weightie in this life, or of so great force and power, that might feare vs, as though wee might fall from the loue of God, wherewith hee loueth vs in Christ? Surely nothing. Seeing that it is in it selfe most constant & sure, and also in vs being confirmed by stedfast faith. *p Who pronounceth vs, not onely guiltlesse, but also perfitly iust in his Sonne.* *q Wherewith Christ loueth vs.* ✠ *Psal. 44.22.* *r We are not onely not ouercome with so great and many miseries and calamities, but also more then conquerours in all them.*

CHAP. IX.

1 *He answereth an obiection, that might bee brought on the Iewes behalfe,* 7 *and telleth of two sorts of Abrahams children,* 15 *and that God worketh all things in this matter according to his*

his will, 20 euen as the potter doth. 24.30 He proueth aswel the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25.27 by the testimony of the Prophets.

I Say [1] the trueth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to be [a] separate from Christ, for my brethren that are my kinsemen according to the [b] flesh,

4 Which are the Israelites, to whom *perteyneth* the adoption, and the [c] glory, & the ✠ [d] Couenants, and the giuing of the [e] Lawe, and the [f] seruice *of God*, and the [g] promises.

5 Of whom *are* the fathers, and of whome concerning the flesh, Christ *came*, who is [1] God ouer all, blessed for euer, Amen.

6 ✠ [2] Notwithstanding it cannot be that the word of God should take none effect: for all they are not [h] Israel which are of Israel:

7 Neither *are they* all children, because they are the seede of Abraham, ∴ [4] but, In [i] Isaac shall thy seede be called:

8 [5] That is, they which are the children of the [k] flesh, are not the children of God: but the ✠ children of the [l] promise, are counted for the seede.

9 [6] For this is a word of promise, ✠ In this same time will I come, and Sara shal haue a sonne.

10 [7] Neither *he* onely *felt this*, but also * Rebecca, when shee had conceiued by one, *euen* by our father Isaac.

11 For yet *the children* were borne, and when they had neither done good, nor euill (that the [m] purpose of God might [8] remaine according to election, not by works, but by him that calleth)

12 [9] It was sayd vnto her, ✠ The Elder shall serue the yonger.

1 The third part of this Epistle, euē to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith and first of all, because he purposed to speake much of ỳ casting off of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing his great desire towards their saluation, his singular loue towards them, and therewithall granting to them all their prerogatiues.

a The Apostle loued his brethren so entirely, that if it had bene possible, he would haue bene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation and country.

c The arke of the couenant, which was a token of Gods presence. ✠ *Chap.2.17. ephe.2.12.* *d The tables of the couenant: and this is spoken by the figure Metonymia.* *e Of the Iudiciall Lawe.* *f The ceremoniall Lawe.* *g Which were made to Abraham and to his posteritie.* 2 A most manifest testimonie of the Godhead and diuinitie of Christ. ✠ *Chap.2.28.* 3 He entreth into the handling of Predestination by a kind of preuenting an obiection: How may it bee, that Israel is cast off, but that therewithall wee must also make the couenant which God made with Abraham and his seede, frustrate and voyd? Hee answereth therefore, that Gods word is true, although that Israel bee cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God choseth by his secret counsell, such as it pleaseth him. So then this is the proposition and state of this Treatise: The grace of saluation is offered generally in such sort, that notwithstanding it the efficacie thereof perteineth onely to the elect. *h Israel in the first place, is taken for Iaakob: and in the second, for the Israelites.* ∴ *Gen.21.12. hebr.11.18.* 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accounted the sonne, and that by Gods ordinance: although that Ismael also was borne of Abra' am, and circumcised before Isaac. *i Isaac shall be thy true and naturall sonne, and therefore heire of thy blessing.* 5 A generall application of the former proofe or example. *k Which are borne of Abraham by the course of nature* ✠ *Galat.4.28.* *l Which are borne by vertue of the promise.* 6 A reason of that application: Because that Isaac was borne by vertue of the promise, and therefore was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceede h: that is, that the elect be borne elect: and not that they bee first borne and then afterward elected, in respect of God who doeth predestinate. ✠ *Gene.* 8.10. 7 Another forcible proofe, taken from the example of Esau and Iaakob, which were both borne of the same Isaac, which was the sonne of the promise, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Iaakob was chosen: and that before their birth, that neither any goodnes of Iaakobs might be thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away. * *Gene.25.23.* *m Gods decree, which proceedeth of his meere good will, whereby it pleased him to chuse one, and refuse the other.* 8 Paul saith not, *might bee made*, but *being made might remaine.* Therefore they are deceiued which make foreseene faith the cause of election, and foreknowen infidelitie, the cause of reprobation 9 Hee proueth the casting away of Esau by that that he was made seruant to his brother: and proueth the chusing of Iaakob by that, that he was made Lord of his brother, although his brother were the first begotten. And least that any man might take this saying of God, and referre it to externall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the lordship of Iaakob with the loue of God. ✠ *Gene.25.23.*

13 As it is written, ✠ I haue loued Iacob, and haue hated Esau.

14 [10] What shall we say then? Is there [n] vnrighteousnesse with God? God forbid.

15 [11] For he saith to Moses, ✠ I wil [o] haue mercie on him, to whom I will shew mercy: and will haue [p] compassion on him, on whom I will haue compassion.

16 [12] So then *it is* not in him that [q] willeth, nor in him that runneth, but in God ỳ sheweth mercy.

17 [13] For the [r] Scripture saith vnto Pharao: ∴ For this same purpose haue [s] I stirred thee vp, that I might [14] shew my power in thee, and that my Name might be declared throughout al the earth.

18 [15] Therefore hee hath mercy on whom hee [t] will, and whom he will he hardeneth.

19 [16] Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will?

20 [17] But, O man, who art thou which pleadest against God? [18] shall the ✠ thing [u] formed say to

✠ *Malach.1.2.*

10 The first obiection: If God doth loue or hate vpon no cōsideration of worthinesse or vnworthinesse, then is he vniust, because he may loue those which are vnworthy, and hate those ỳ are worthy. The Apostle doth refute this blasphemie, but afterward vnderreth it sensibly, point by point.

n Man will sweareth vp other causes of loue and hatred, but those that are in the person, and thereupon this obiection rises.

11 Hee answereth first touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust although he chuse & predestinate to saluation, them that are not yet borne, without any respect of worthinesse: because hee bringeth not the chosen to the appointed ende, but by the meanes of his mercy, which is a cause next vnder predestination. Now mercy presupposeth misery, and againe misere presupposeth sinne or voluntarie corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length wee come to glorification, as the Apostle will shewe afterward. Now all these things orderly following the purpose of God, doe clearely proone that he can by no meanes seeme vniust in loueing and saueing his. ✠ *Exod.33 19.* *o I will be mercifull and fauourable to whom I list to bee fauourable.* *p I will haue compassion whomsoeuer I list to haue compassion.* 12 The conclusion of the answere. Therefore God is not vniust in chusing & sauing of his free goodnesse, such as it pleaseth him, as he answered Moses, when hee prayed for all his people. *q By will, he meaneth the thought and endeuour of heart, and by running good works: to meaner of which he giueth the praise, but onely to the mercy of God.* 13 Now hee answereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthinesse. And first of all he proueth this to bee true, by alledging the testimonie of God himselfe speaking to Pharao, whom hee stirred vp to this purpose, that hee might be glorified in his vengeaning and iust punishing. *r God speaketh vnto Pharao in the Scripture, or, Scripture bringeth in God, so speaking to Pharao.* ∴ *Exod.9.16* *s Brought thee into the world.* 14 Secondly, he bringeth the end of Gods counsell, to shew that there is no vnrighteousnesse in him. Now this chiefest ende, is not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment 15 A conclusion of the full answere to the first obiection: therefore seeing God doth not saue them whom he freely chose according to his good will and pleasure, but by iustifying and sanctifying them by his grace, his counsell in saueing them cannot seeme vniust. And againe, there is no iniustice in the euerlasting counsell of God touching the destruction of them whom he listeth to destroy, for that he condeneth before he destroyeth: Therefore the third answere for the maintenance of Gods iustice in the euerlasting counsell of reprobation, consisteth in this word Hardening: which notwithstanding hee concealed in the former verse, because the history of Pharao was well knowen. But the force of the word is great: for Hardening, which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption presupposeth a perfit state of creation. Moreouer, this hardening also is voluntary, for God so hardeneth being offended with corruption, that he vseth their owne will whom he hardneth, to the executing of that iudgement. Then follow the fruites of Hardning, to wit, vnbelitefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth hee then appoint to destruction? because he will: why doeth he harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnesse? Nay if he should destroy all after this same sort, to whom should hee doe iniurie? *t When it pleased him to appoint, to shew his fauour vpon him.* 16 An other obiection but onely for the reprobate, rising vpon the former answere. If God doe appoint to euerlasting destruction, such as hee listeth, and if that can not be hindred nor withstanded that he hath once decreed, how doeth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie but he rather granteth his aduersarie both the antecedent, to wit, that it is Gods will, and that it must of necessitie so fall out, yet he doeth proue that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answere, that there is no surer demonstration in any matter, be cause it is grounded vpon this principle, That the will of God is the rule of righteousnesse. 18 An amplification of the former answere taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the hiest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. ∴ *Esai.49.5.* *u This similitude greeth very fitly in the first creation of mankinde.*

him

him that formed it, Why hast thou made mee thus?

21 ✠ [19] Hath not the potter power of the clay to make of the same lumpe one [20] vessell to [x] honour, and another vnto [21] dishonour?

22 [22] *What* and if God would, to shewe his wrath, & to make his power knowen, suffer with long patience the [y] vessels of wrath, prepared to [23] destruction?

23 And that hee might declare the [z] riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?

24 [24] Euen vs whom he hath called, not of the [a] Iewes onely, but also of the Gentiles,

25 [25] As he saith also in Osee, ✠ I wil cal them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall bee in the place where it was said vnto them, ∴ Yee are not my people, that there they shalbe called, The children of the liuing God.

27 [26] Also Esaias cryeth concerning Israel, ✠ Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saued.

28 For he wil make his account, and gather it into a [b] short summe with righteousnesse: for the Lord will make a short count in the earth.

29 ✠ And as Esaias saide before, Except the Lorde of [c] hostes had left vs a [d] seede, wee had bene made as Sodome, and had bene like to Gomorha.

30 [27] What shall we say then? That the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which of faith.

31 [28] But Israel which followed the Lawe of righteousnesse, could not attaine vnto the Law of righteousnesse.

32 Wherefore? Because *they sought* it not by faith, but as *it were* by the [f] workes of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, ✠ Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not bee ashamed.

✠ *Psal.118.22. Isa.8.14. and 28. 16. 1. pet. 2.6.*

CHAP. X.

1 He handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the end of the Law. 15 Hee sheweth that Moses foretolde the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

BRethren, [1] mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteousnesse of God, and going about to [b] stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 ✠ [3] For Christ *is* the [c] end of the Lawe for righteousnesse vnto [d] euery one that beleeueth.

5 [4] For Moses *thus* describeth the righteousnes which is of the Lawe, ∴ That the man which doeth these things, shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, ✠ [e] Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shal descend into the deepe? (that is to bring Christ againe from the dead)

8 [5] But what saith it? ✠ The [f] word is neere thee, *euen* in thy mouth, and in thine heart. This is the word of faith which we preach.

9 [6] For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that [h] God raised him vp from the dead, thou shalt be saued:

10 For with the heart man [i] beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.

11 [7] For the Scripture saith, *Whosoeuer [k] beleeueth in him, shal not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call on him.

13 ✠ [8] For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

1 Purposing to set foorth in the Iewes an example of marueilous obstinacie, he vseth an insinuation.

2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnesse: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.

a The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his houshold

b Ignorance hath alway pride ioyned with it

✠ *Galat.3.24.*

3 The proofe: The Law it selfe hath respect vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Law is vaine and foolish but Christ is offered for saluation to euerie beleeuer.

c The ende of the Law is to iustifie

4 That the Law regardeth and tendeth to Christ, that is a manifest proofe, for that it propounded such a condition, as can bee and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that now no man can make, Who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them.

them that keepe the Law: but seeing we do not obserue the Law through the fault of the flesh, wee attaine not vnto thu ende: but Christ saluetb thu disease, for he fulfilled the Law for vs. *d Not onely to the Iewes, but also to the Gentiles.* *e Thinke not with thy selfe, as men that are staggering vse to doe.* [5] Vocation commeth by the word preached. ✠ *Deuteronomio 30.14.* *f By the word, Moses vnderstoode the Lawe which the Lorde published with his owne voyce: and Paul applied it to the preaching of the Gospell which was the perfection of the Lawe.* *g That is in deede true faith which is setled not onely in the head, but also in the heart of man, where of also we gaue testimonie, by our outward life, and which tendeth to Christ as to our alone and onely Saniour, euen as hee setteth foorth himselfe in his word.* *h If thou professe plainely, sincerely, and openly, that thou takest Iesus onely to bee thy Lord and Saniour.* *h The Father, who is saide to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set foorth the Fathers consent touching our redemption in the resurrection of the Sonne.* *i Faith is saide to iustifie, and further more seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also saide to saue.* 7 Nowe hee prooueth the other part which he propounded aforie in the fourth verse, to wit, that Christ calleth whomsoeuer hee listeth without any difference, and this he confirmeth by a double testimonie. * *Isai 28.16.* *k To beleeue in God is to yeelde and consent to God his promise of our saluation by Christ, and that not onely in generall, but when we know that the promises perteine to vs wherupon risesth a sure trust.* ✠ *Ioel 1.38.* 8 True calling vpon the Name of God is the testimonie of true faith, and true faith of true vocation or calling, and true calling, of true election.

14 But

14 But howe shall they call on him, in whom they haue not beleeued? 9 and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, ✠ How beautiful are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they haue not [l] all obeyed the Gospel: for Esaias saith, ✠ Lord, who hath beleeued our report?

17 [11] Then faith *is* by hearing, and hearing by the [m] word of God.

18 [12] But I demaund, Haue they not heard? ∴ No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 [13] But I demand, Did not Israel know *God?* First Moses saith, ✠ I wil prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 ✠ And Esaias is [o] bolde, and saith, I was found of them that sought mee not, and haue bene made manifest to them that asked not after mee.

21 And vnto Israel he saith, ✠ All the day long haue I stretched forth mine hand vnto a a disobedient, and gainesaying people.

9 That is, true faith, which seeketh God in his word, and that preached, according as God hath appointed in the Church.
✠ *Isa.52.7. nahum.1.15.*
10 Whereseuer faith is, there is also the word, but no contrariwise, wherefoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this because of the Iewes.
✠ *Isa.53.1. iohn 12.38.*
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods commandement.
12 An obiection led? why should I not granut that, faith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called.
✠ *Psal.19.3.* 13 The defender and maintainer of the Iewes cause goeth on still to asse, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And herewithall the Apostle teacheth, that that outward and vniuersall calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it self of small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable. and that by the onely fault of man, ✠ ho can pretend no ignorance. ✠ *Deut.32.21.* *n He calleth all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* ✠ *Isa 65.1.* *o* [illegible] *speaketh without feare.* ✠ *Isa.65.2.*

CHAP. XI.

1 Lest the casting off of the Iewes should bee limitted according to the outward appearance, 4 hee sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shall be holy. 18. 24 Hee exhorteth the Gentiles to bee humble, 33 and crieth out, that Gods iudgements are vnsearcheable.

I Demand then, [1] Hath God cast away his people? God forbid: for [2] I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 [3] God hath not cast away his people which he [a] knew before. 4 Know ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 ✠ Lord, they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? ✠ I haue [b] reserued vnto my selfe seuen thousande men, which haue not bowed the knee to [c] Baal.

5 Euen so then, at this present time is there a remnant according to the [d] election of glace.

6 [5] And if *it be* of grace, it is [e] no more of workes: or els were grace no more grace: but if it be of works, it is no more grace, or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene [f] hardened,

8 [6] According as it is written, ✠ God hath giuen them the spirit of [g] slumber: eyes that they [h] should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, ∴ [i] Let their table be made a snare, and a net, and a stumbling block, euen for a recompense vnto them.

10 Let their eyes bee darkened that they see not, and bow downe their backe alwayes.

11 [7] I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them *be* the [k] riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their [l] abundance *be?*

13 [8] For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 *To try* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, [n] but life from the dead?

16 [9] For if the [o] first fruites *be* holy, so *is* the whole lumpe: and if the [p] roote bee holy, so *are* the branches.

a Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that all the Iewes in particular are not cast away and therefore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Iew, and yet elected, therefore wee may and ought fully resolue vpon our election, as hath bene before saide: but of another mans we cannot bee so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithfull in his league or Couenant, although men be vnfaithfull: So then seeing that God hath said, that hee will bee the God of his vnto a thousand generations, wee must take heede, that wee thinke not that the whole race and offspring is cast off, by reason of the vnbeleefe of a fewe, but rather that wee hope well of euery member of the Church, because of Gods league and Couenant. *a Which hee loued and chose from euerlasting.* 4 The thirde proofe, taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that wee ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to bee cleane extinct and put out. ✠ 1.King.19.10.

✠ 1.King.19.18.
b He speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.
c Baal signifieth as much as Master or patrone, or one in whose power is other vs, which name the idolaters at this day giue their idoles, meaning them patrones and patroresses or Ladies.
d The election of grace, is not whereby men chose grace but whereby God chose vs of his grace and goodnesse.
5 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubburnely refuse the grace and free mercie of God, impute it vnto themselues.
e This saying beateth down flat to the ground all the doctrine of all kindes and manner of workes, wherewholly or partly the
by our iustifiers of themselues doe teach, that workes are either cause of our iustification. *f Looke Marke 3.5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, when as hee so punisheth the vnthankefull by taking from them all sense and perceiuerance, and by doubling their darknesse, that the benefits of God which are offered vnto them, doe redound to their iust destruction. ✠ *Isa 6.9 and 29.10. matth. 13.14. iohn 12.40. actes 28.26.* *g A very dead sleepe which taketh away all sense.* *h That is, eyes vnfit to see.* ∴ *Psalme 69.23.* *i As vnhappy birds are intrapped to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Lawe of God, for hee propounded vnto them whereof they refused the Gospel.* 7 God appointed this casting out of the Iewes, that it might bee an occasion to call the Gentiles: and again might turne this calling of the Gentiles, to bee an occasion to restore the Iewes, to wit, that they being inflamed and prouoked to emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby we may learne, that the severitie of God seeketh as well to the setting foorth of his glory as his mercie doeth, and also that God prepareth himselfe a way to mercie, by his severitie: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in them also. *k By riches hee meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed throughout the whole world.* *l Of the Iewes, when the whole nation wishout exception shall come to Christ.* 8 Hee witnesseth by his owne example, that he goeth before all other in this behalfe. *m I make noble and famous.* *n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life.* 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches bee cut off. Therefore in iudging of our brethren, wee must not sticke to their vnworthinesse, to thinke that they are cast once all cast off, but wee ought to consider the roote of the Couenant, and rather goe backe to their ancesters which were faithfull, that wee may knowe that the blessing of the Couenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. *o Hee alludeth to the first fruites of those loaues, by the offering whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere following with good conscience.* *p Abraham.*

17 ✠ [10] And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in q for them, and made r partaker of the root and fatnesse of the Oliue tree:

18 s Boast not thy selfe against the branches: and if thou boast thy selfe, thou beareſt not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken oft, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but t feare.

21 For if God spared not the u naturall branches, *take heede*, lest he also spare not thee.

22 [11] Beholde therefore the x bountifulnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in *his* y bountifulnesse: or els thou shalt also be cut off.

23 [12] And they also, if they abide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by z nature, and wast graffed contrary to nature in a a right Oliue tree, howe much more shall they that are by nature, bee graffed in their owne Oliue tree?

25 [13] For I would not, brethren, that ye should be ignorant of this secret (lest yee should be arrogant in your b selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be c come in.

26 And so all Israel shall bee saued, as it is written, ✠ The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, ∴ When I shall take away their sinnes.

28 [14] As concerning the d Gospel, *they are* enemies for your sakes: but as touching the e election, they are beloued for the fathers sakes.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For euen as yee in times past haue not beleeued God, yet haue nowe obtained mercy through vnbeliefe:

31 Euen so now haue they not beleeued by the mercy *shewed* vnto you, that they also may obteine mercy.

32 For God hath shut vp f all in vnbeliefe, that he might haue mercy on all.

33 [17] O the deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearchable are his g iudgements, and his h wayes past finding out!

34 ✠ [18] For who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath giuen vnto him i first, and he shalbe recompensed?

36 For of him, and through him, and for k him are all things: to him *bee* glory for euer. Amen.

16 Another reason because that although that they which are hardned, are worthily punished, yet hath not this stubbornesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercy which is shewed to the Gentiles, might themselues also be partakers

of the same benefit, and so it might appeare that both Iewes and Gentiles are saued, onely by the free mercy and grace of God, which could not haue beene so manifest, if at the beginning, God had brought all together into the Church, or if he had saued the nation of the Iewes without this interruption. *f Both Iewes and Gentiles.*

17 The Apostle crieth out as astonished with this wonderfull wisedome of God, which hee teacheth vs, ought to bee religiously reuerenced, and not curiously and prophanely to be searched beyond the compasse of that that God hath reuealed vnto vs. *g The course that hee boldeth in gouerning all things both generally and particularly. h The order of his counsels and doings.* ✠ *Iob 41.2. esai.40.13.1.corinth. 2.16.* 18 He brideleth three maner of wayes, the wicked boldnesse of man: First, because that God is aboue all, most wise, and therefore it is very absurd, and plainely godlesse, to measure him by our folly. Moreouer, because hee is debtor to no man, and therefore no man can complaine of iniury done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contend and debate the matter with him. *i This saying ouerthroweth the doctrine of foresecne workes and merits. k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new works, which he worketh in his elect.*

CHAP. XII.

1 Hee exhorteth 2 to that worship which is acceptable to God: 9 to loue vnfained, 14.20 euen towards our enemies.

I Beseech [1] you therefore brethren, [2] by the mercies of God, that yee b giue vp your c bodies a d liuing sacrifice, holy, acceptable vnto God, *which is* your e reasonable seruing of God.

2 [3] And fashion not your selues like vnto this world, but bee yee changed by the renewing of your f minde, that yee may ✠ prooue what that good, and acceptable and perfect will of God is.

3 [3] For I g say through the grace that is giuen vnto me, to euery one that is among you, that no man h presume to vnderstand aboue that which is meet to vnderstand, but that he vnderstand according to i sobrietie, as God hath dealt to euery man the ∴ measure of k faith.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all, he giueth generall precepts and grounds, the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and do as it were sacrifice himselfe, *that Gods glory is were presented be-*

trusting to the grace of God. *a By this preface hee sheweth the vtmost ende of all our doings. b In times past the sacrifice fore the altar, but now the altar is euery where. c Your selues: in times past, other bodies then our owne, nowe our owne must bee offered. d In time past, dead sacrifices were offered, but now wee must offer such as haue the spirite of life in them. e Spirituall.* 2 The second precept is, That we take not other mens opinions and maners for a rule of life, but that wee wholly renouncing this world, set before vs, as a marke, the will of God, as it is manifested and opened vnto vs in his word. *f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a castell, nor for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18 and 2.3. and 4.17. and Colossians 3.21.* ✠ *Ephesians 5.17.1.thes.4.3.* 3 Thirdly, hee admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. *g I charge. h That hee please not himselfe too much, as they doe, which persuade themselues they know more then indeede they doe. i We shall be sober, if wee take not that vpon vs, which we haue not, and if we braggeno of that we haue.* ∴ *1.Corinth.12.11.ephes.4.7. k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost powreth vpon the faithfull.*

u Hee calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whome the Lord set apart for himself, from other nations, by his league and couenant which he freely made with them. 11 Seeing the matter it selfe declareth that election commeth not by inheritance although the fault be in men, and not in God, why the blessing of God is not perpetuall wee must take good heede that that bee not found in our selues, which wee think blame worthy in others, for the election is sure, but they that are truely elect and engrafted, are not proud in themselues with contempt of other, but with due reuerence to God, and loue toward their neighbour, runne to the marke which is set before them. *x The tender and louing heart. y In that state which God his bountifulnesse hath aduanced thee vnto: and we must marke here, that he speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.* 12 Many are now for a season cut off, that is, are without the roote, which in their time shall bee graffed in: and againe there are a great sort, which after a sort, and touching the outward shewe, seeme to bee ingrafted, which notwithstanding through their owne fault afterward are cut off and cleane cast away: which thing is specially to bee considered in nations and peoples, as in the Gentiles and Iewes. *z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posterisie. a Into the people of the Iewes, which God had sanctified of his meere grace: and hee speaketh of the whole nation, not of euery one part.* 13 The bloodenesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nature, neither shall it be continuall: for there shall bee a time wherein they also (as the Prophets haue forewarned) shall effectually imbrace that which they doe now so stubbornly for the most part reiect and refuse. *b That yee bee not proude within your selues. c Into the Church.* ✠ *Esai.59.20. ∴ Esai.27.9.* 14 Againe, that hee may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duety the Gentiles owe to the Iewes, hee beateth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouery. *d Forasmuch as they receiued it not. e In that that God respecteth not what they deserue, but what hee promised to Abraham.* 15 The reason or proofe: because the couenant made with that nation of life euerlasting, cannot be frustrate and vaine.

4 [4] For as we haue many members in one body, and all members haue not one office,

5 So we being many, are one body in Christ, and euery one, one anothers members.

6 ✠ [5] Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether *we haue* prophesie, *let vs prophesie* according to the [l] portion of faith:

7 Or an office, *let vs wait* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: hee that distributeth, *let him doe it* ✠ with simplicitie: he that [p] ruleth, with diligence: he that [q] sheweth mercy, with cheerefulnesse.

9 [6] *Let* loue *be* without dissimulation. ∴ Abhorre that which is euill, and cleaue vnto that which is good.

10 ✱ Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not slouthfull to doe seruice, feruent in spirit, [r] seruing the Lord,

12 [7] Reioycing in hope, patient in tribulation, ✱ continuing in prayer,

13 ✱ [s] Distributing vnto the [t] necessities of the Saints: ✠ giuing your selues to hospitalitie.

14 ✠ Blesse them which persecute you: blesse, *I say*, and curse not.

15 Reioyce with them that reioyce: and weepe with them that weepe.

16 Bee of like affection one towards another: ∴ be not hie minded: but make your selues equall to them of the [u] lower sort: be not [x] wise in your selues.

17 ✱ Recompense to no man euill for euill: procure things honest in the sight of all men.

18 ✱ If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, ✠ Vengeance is mine: I will repay, saith the Lord.

20 ✠ Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing thou shalt heape [y] coles of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vnprofitably, but also to the great disprofit of others, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gifts, redounderh to our commoditie: seeing that the same is therefore institoted and appointed that we should be bound one to another. Whereupon it followeth that no man ought to be grieued thereat seeing that the vse of euery priuate gift is common.

✠ 1.Pet.4.10.

5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he diuideth them into two sorts, to wit, into Prophets and Deacons; and againe he diuideth the Prophets into doctours, and Pastours. And of Deacons he maketh three sorts: to wit, the one to bee such as are (as it were) treasurers of the Church cofers, whome hee calleth properly Deacons: the other to bee the gouernours of discipline, who are called Seniors or Elders: the third to bee such as properly serued in the helpe of the poore, of which sort the company of widowes were. *l That euery man obserue the measure of that which is reuealed vnto him. m Whose office is onely to expound the Scriptures. n Who in other places is called the Pastour. o To wit, the almes that hee distribute them faithfully, and without respect of person.* ✠ *Matth.6.2.2.cor.9.7. p The Elders of the Church. q They that are busied about tending on the poore, must doe it with cheerefulnesse, lest they adde sorow to sorow.*

6 Now hee commeth to the dueties of the second Table, which hee deriueth from charitie, which is as it were the fountaine of them all. And hee defineth Christian charitie by sincerritie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose finall ende is the glory of God. *Amos 5.15.* ✱ *Ephes.4 2.1.peter 2 17 r This piece is well put in, for it maketh difference betweene Christian dueties, and Philosophicall dueties.* 7 Hee reckoneth vp diuers other vertues together with their effects, to wit, hope patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the Saints, hospitalitie, moderation of minde, euen in helping our enemies, a selfesame feeling with others aswell in adversitie as prosperitie, modesty, endeuour to maintaine honest concord so nigh as wee may with all men, which cannot be extinguished by any mans iniuries. ✱ 1.pet.3.8. ✠ *Luke 18.1.1.cor.16 1. s A true rule of charitie, when we are no lesse touched with other mens wants, then with their owne, and hauing that feeling, helpe them as much as we can. t Not vpon pleasures and needlesse duetie, but vpon necessary vses.* ✠ *Heb. 13.2.1.pet.4.13.* ✠ *Matth.5.44.* ∴ *Prou.3.7 esa.5.11. u There is nothing that doeth so much breake concord as ambition, when as euery man lusteth a base estate, and seeketh ambitiously to bee aloft. x Be not puffed vp with opinion of your owne wisdome.* ✱ *Prou.20 22.mat.5.39.2.cor.8 11.1.pet.3.9.* ✠ *Heb 12.14.* * *Eccle.2 18. mat.5.39.* ✠ *Deut.32.35.heb.10.30.* ✠ *Prou.25.22. y After this sort doth Salomon point out the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 He willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 13 To liue vprightly, 14 and to put on Christ.

LEt ✠ [1] euery [a] soule be subiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordained of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation.

3 [4] For magistrates are not to bee feared *for* good workes, but *for* euill. [5] Wilt thou then bee without feare of the power? doe well: so shalt thou haue praise of the same:

4 For hee is the minister of God for thy wealth: [6] but if thou doe euill, feare: for hee beareth not the sword for nought: for he is the minister of God to [c] take vengeance on him that doeth euill.

5 [7] Wherfore we must be subiect, not because of wrath onely, but [d] also for conscience sake.

6 [8] For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.

7 ✠ Giue to all men therefore their duety, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whom [e] feare: honor, to whom *ye owe* [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for hee that loueth another, hath fulfilled the [g] Law.

9 For this, ∴ Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there bee any other commandement, it is [h] briefly comprehended in this saying, *euen* in this, ✱ Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the ✠ fulfilling of the Law.

11 [11] And that, considering the season, that *it is* now time that we should arise from sleepe: for now is our saluation neerer, then when wee beleeued *it*.

12 The night is past, and the day is [i] at hand, let vs therefore cast away the workes [k] of darknesse, and let vs put on the armour of light,

13 So that wee walke honestly, as in the day: not in * gluttonie, and drunkennesse, neither in

✠ *Titus 3.1. 1.pet.2.13.*

1 Now he sheweth seuerally, what subiects owe to their Magistrates, to wit, obedience. From which he sheweth that no man is free: and in such sort that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.

a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the Tyrannie of the Pope ouer all kingdomes must downe to the ground.

2 A reason taken of the nature of the thing itself: For to what purpose are they placed in higher degree, but that the inferiour should be subiect vnto them?

3 Another argument of great force: Because God is author of this order: so that such as are rebels ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamity.

b Be distributed: for some are greater, some smaller.

4 The third argument taken from that God by this meanes preseruetb the good and bridleth the wicked: by which wordes the Magistrates themselues are put in minde of that duety which they owe to their subiects.

5 An excellent way to beare this yoke not onely without griefe but also with great profit. 6 God hath armed the Magistrate euen with a reuenging sword. *c By whom God reuengeth the wicked.* 7 The conclusion: Wee must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate haue no power ouer the conscience of man, yet seeing hee is Gods minister) he cannot be resisted by any good conscience. *d So farre as lawfully we may: for if vnlawfull things be commanded vs, wee must answere as Peter teacheth vs, that wee ought more to obey God then men.* 8 He reckoneth vp the chiefest things wherein consisteth the obedience of subiects. ✠ *Mat.22.11. e Obedience, and that from the heart. f Reuerence, (which as reason is) wee must giue to the Magistrate.* 9 Hee sheweth how very few iudgements need to be executed, to wit, if wee so order our life, as no man may iustly require any thing of vs besides that onely that we owe vnto another, by the perpetuall law of charitie. 10 He commendeth charitie, as an abridgement of the whole Lawe. *g Hee hath not onely done one commandement, but performed generally that which the Law commandeth.* ∴ *Exod. 20.14 deut.5.18. h For the whole Law commandeth nothing els, but that wee loue God, and our neighbour. But seeing Paul speaketh here of the dueties wee owe one to another, wee must restraine this word, Law, to the second Table.* ✱ *Lev.19.18.mat.22.39. mar.12 31.gal.5. 14.iam.2.8.* ✠ *1.Tim.1.1.* 11 An application taken of the circumstance of the time: which also it selfe putteth vs in mind of our duety, seeing that this remaineth after that the darknesse of ignorance and wicked affections by the knowledge of Gods truth be driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnesse and honesty, being fully grounded vpon the vertue of the Spirit of Christ. *i In other places we are say d to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. k The kinde of life, which they leade, that flee the light.* * *Luke 21.34.*

chambering

chambering and wantonnesse, nor in strife and enuying.

14 ✠ But [l] put yee on the Lorde IESVS CHRIST, and take no thought for the flesh to *fulfill* the lusts of it.

CHAP. XIIII.

1 Hee willeth that wee sodeale with the weake in faith, 15 that through our fault they bee not offended. 10 And on the other side hee commandeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie, 22 Christian libertie may consist.

HIm [1] that is weake in the faith, [2] receiue vnto you, *but* not for [b] controuersies of disputations.

2 [2] One [c] beleeueth that hee may eate of all things: & another, which is weake, eateth herbs.

3 [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

4 ✠ [5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea he shall be established: for God is able to make him stand.

5 [6] This man esteemeth one day aboue another day, and another man counteth euery day alike: [7] let [d] euery man bee fully perswaded in his minde.

6 [8] He that [e] obseruеth the day, obseruеth it to the Lord: and he that obseruеth not the day, obseruеth it not to the [f] Lord. Hee that [g] eateth eateth to the Lord: [9] for he giueth God thankes,

l Gal.5.16. 1.pet.2.11. 1 Put on Christ, we possesse Christ, to haue him in vs, and vs in him.

1 Now he shewеth how we ought to behaue our selues toward our brethren in meates and things indifferent, obeying euery one of them, not of mallice, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus he teacheth that they are to be admonished gently and patiently, and so that we apply our selues to their ignorance in such matters according to the rule of charitie.

a Doubt for a matter or thing that is indifferent, and such as you may doe or not doe shun his contrary, but take him to you. b To make him by your doubtfull and vncertaine disputations goe away more in doubt then he came, or perhaps with a troubled conscience, 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to bee obserued as a thing ordained by the Lawe (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that the schoolemaistership of the Law was abolished. c Knoweth by faith. 3 In such a matter, saith the Apostle, Let neither them which know their libertie, prouoke their weake brother, neither let the vnlearned crabbedly or frowardly condemne the, that they vnderstand not. 4 The first reason: Because that seeing hee hath his master, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth bee iustly condemned: Nowe the first proposition is declared in the sixth verse following. Luke 4.12. 5 Another reason which hangeth vpon the former: why the rude and more vnlearned ought not to bee condemned of the more skilfull, as men without hope of saluation: Because saith the Apostle, he that is ignorant to day, may be taught to morow with further knowledge, so that he may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He setteth against this contempt, and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainely perswaded of their libertie, of what maner and how it is, and how they ought to vse it: & againe the weake may daily profit, least eithеr they abuse the gift of God, or these please themselues in their infirmitie. d That he may say in his conscience, that hee knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must be grounded vpon the word of God. 8 It is to be taken from the nature of indifferent things, which a man may with good conscience doe and omit: seeing that the difference of dayes and meates was ordained by God how could they, which as yet vnderstoode not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, with good conscience reiect that which they knew was commanded of God? And on the contrary side they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle, vers. 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and age, let them knowe that the Apostle speaketh of such things indifferent, as they which thought them not to bee indifferent, had a ground in the Law, and were deceiued by simple ignorance: and not of malice (for to such the Apostles yeelded not, no not for a moment) nor suspition, but of a religious feare of God. e Obserueth precisely. f God shall iudge whether he doe well or no: And therefore you should rather pray about this, howe euery one of you may bee allowed of God, then to thinke vpon other mens doings. g Hee that maketh no difference of meates. 9 So the Apostle sheweth that he speaketh of the ainfull, both strong and weake. But what if we haue to doe with infidels? Then must we here take heed of two things as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which fate downe to meate in Idoles Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idoles, in the butchers shambles, and to eate it at home in a priuate banquet) we wound not the conscience of our weake brethren.

and he that eateth [h] not, eateth not to the Lord, and giueth God thankes.

7 [10] For none of vs liueth to [i] himselfe, neither doeth any die to himselfe.

8 For whether wee liue, wee liue vnto the Lord: or whether we die, we die vnto the Lord: whether wee liue therefore, or die, wee are the Lords.

9 For Christ therefore died and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 [11] But why doest thou condemne thy brother? or why doest thou despise thy brother? ✠ for we shall all appeare before the iudgement seat of Christ.

11 For it is written, ✠ I [k] liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall [l] confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 [12] Let vs not therefore iudge one another any more: but vse your iudgements rather in [m] this, that no man put an occasion to fall, or a stumbling blocke before *his* brother.

14 [13] I knowe, and am perswaded through the [n] Lorde Iesus, that there is nothing vncleane of it [o] selfe: but vnto him that iudgeth any thing to bee vncleane, to him *it is* vncleane.

15 But if thy brother be grieued for the meat, nowe walkest thou not charitably: ✠ [14] destroy not him with thy meate, for whome [15] Christ died.

16 [16] Cause not your commoditie to bee euill spoken of.

17 [17] For the kingdome of God, is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer in [p] these things seruеth Christ, is acceptable vnto God, and is approoued of men.

19 [18] Let vs then followe those things which concerne peace, and wherewith one may edifie another.

h He that toucheth not meates which he taketh to be vncleane by the Law.

10 Wee must not sticke, saith he, in the meate itselfe, but in the vse of the meate, so that he is iustly to be reprehended that liueth so, that he casteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that we might eate this meate or that.

i Hath respect to himselfe onely, which the Hebrues vtter after this sort, Doeth well to his owne soule.

11 The conclusion: wee must leaue to God his right: and therefore in matters, whichsoeuer according as the conscience is affected, are either good or euill, the strong must not despise his weake brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not knowe, that they which doe not obserue a day, and eate, obserue it not to the Lord, and eate to the Lord, as the strong men knowe, that the weake which obserue a day and eate not, obserue the day to the Lord, and eate not to the Lord. ✠ 2. Corinth.1.10. ✠ Isa. 45.23. philip.2.20. k This is a forme of an othe, proper to God onely, for his and none but he liueth, and hath his being of himselfe. l Shall acknowledge me for God. 12 After that hee hath concluded what is not to bee done, hee sheweth what is to bee done, to wit, wee must take heede that wee doe not vtterly cast downe with a abusing our libertie, our brother which is not yet strong. m Hee rebuketh by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde faults with their brethrens life, whereas they should rather bestowe their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence. 13 The preuenting of an obiection: It is true that the schoolemaistership of the Lawe is taken away by the benefite of Christ, to such as knowe it, but yet notwithstanding wee haue to consider in the vse of this libertie, what is expedient, that wee may haue regarde of our weake brother, seeing that our libertie is not lost thereby. n By the Spirit of the Lorde Iesus, or, by the Lorde Iesus, whom I am sure, brake downe the wall as his comming. o By nature, ✠ 1. Corin. 8.11. 14 It is the part of a cruel mind to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue occasion to goe backe from the Gospel. 15 Another Argument: Wee must followe Christes examples who was so farre from destroying the weake with meate, that hee gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospel is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and holdeneth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heaven consisteth not in these outwarde things, but in the studie of righteousnesse, and peace, and comfort by the holy Ghost. p Hee that liueth peaceably, and doeth righteously through the holy Ghost. 18 A generall conclusion: The vse of this libertie yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offences of our brother which is of it selfe pure and lawfull.

20 Destroy not the worke of God for meates sake: ✠ all things in deede are pure: but *it is* euill for the man which eateth with offence.

21 ✠ *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 [19] Hast thou [q] faith? haue it with thy selfe before God: blessed *is* hee that [r] condemneth not himselfe in that thing which he [s] alloweth.

23 For he that doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

✠ *Titus 1.15.*

✠ *2.Cor.8.13.*

19 He giueth a double warning in these matters, one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that bene said: the other other mens example without sinne, whereof approueth it *q man to bee certaine* *f Reasoneth with himselfe.* treasure to the ende he may vse it wisely and profitably, as hath which respecteth the weake, that they doe nothing rashly by with a wauering conscience, for that cannot bee done with- wee are not perswaded by the word of God, that he liketh and *He sheweth before, verse 14. what hee meaneth by faith, so wil, for a* *and out of doubt in matters and things indifferent.* *r Embraceth.*

CHAP. XV.

1 The stronger must imploy their strength to strengthen the weake, 3 By Christes example, 7 who receiued 8 not onely the Iewes, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

WE [1] which are strong, ought to beare the infirmities of the weake, & not to [a] please our selues.

2 *Therefore* let euery man please his neighbour in that that is [b] good to edification.

3 [2] For Christ also would not please himselfe, but as it is written, [v] The rebukes of them which rebuked thee, fell on me.

4 [3] For whatsoeuer things are written [c] aforetime, are written for our learning, that wee through patience, and comfort of the [d] Scriptures might haue hope.

5 ✠ Now the God of patience & consolation giue you that yee bee [x] like minded one towarde another, according to Christ Iesus,

6 That yee with one minde, *and* with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore [t] receiue yee one another, as Christ also [e] receiued vs to the glory of God.

8 [5] Nowe I say, that Iesus Christ was a minister of the [f] circumcision, for the [g] trueth of God, to confirme the promises *made* vnto the fathers.

9 [6] And let the Gentiles praise God, for *his* mercie, as it is written, ✠ For this cause I will [h] confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce, yee Gentiles with his people.

11 And againe, ✠ Praise the Lord, all ye Gentiles, and laud ye him, all people together.

12 And againe Esaias saith, ✠ There shall bee a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 [7] Now the God of [i] hope fill you with [k] all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 [8] And I my selfe also am perswaded of you, my brethren, that [l] yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should bee the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the [m] offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 [9] I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

18 For I dare not speake of any thing, which [n] Christ hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

19 With the [o] power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, ✠ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22 ✠ [10] Therefore also I haue bene oft let to come vnto you:

23 But nowe seeing I haue no more place in these quarters, and also haue [u] bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to bee brought on my way thitherward by you, after that I haue bene somewhat filled with your *company*.

25 But now go I to Hierusalem, to [p] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem,

27 [11] For it hath pleased them, and their detters are they: ✠ for if the Gentiles bee made partakers of their spirituall things, their duetie is also to [q] minister vnto them in carnall things.

28 When I haue therefore perfourmed this, and haue [r] sealed them this [s] fruite. I will passe by you into Spaine.

29 [12] And I know when I come, that I shall come

1 None the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profit.
a And despise others.
b For his profit and instification.
2 A confirmation taken of the example of Christ, who suffered all things: to bring not onely the weake, but also his most cruell enemies, ouercomming them with patience, to his Father.
v Psal.69.10.
3 The preuenting of an obiection: Such things as are cited out of the examples of the ancients, are propounded vnto vs to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.
e By Moses and the Prophets.
d The Scriptures are ordained to teach and comfort, because God vseth them to teach and comfort his people withall. 4 Wee must take an example of patience, of God: that both the weake and the strong serving God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although wee were neuer so vnworthy. ✠ *1.Corinth.1.10.* *e Hee did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory.* 5 An applying of the example of Christ to the Iewes, to whom he vouchsafed this honour for the promises which hee made vnto their fathers, although they were neuer so vnworthie, that hee executed the office of a Minister amongst them with marueilous patience: Therefore much lesse ought the Gentiles despise them for certeine faultes, whom the Sonne of God so much esteemed. *f Of the circumcised Iewes, for as long as hee liued, he neuer went out of their quarters* *g That God might be seene to be true.* 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regarde of, so that they are not to bee contemned of the Iewes as strangers. ✠ *Psal.18.50.* *h I will openly professe, and set forth thy Name* * *Deut.32.43.* ✠ *Psal.117.1.* ✠ *Esai 11.10.*

7 He sealeth vp as it were all the former treatise with prayers wishing all that to be giuen them of the Lord, that he had commanded them.
i In whom we hope.
k Abundantly and plentifully.
8 The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your owne accord, and of your selues.
m By the offering vp of the Gentiles, hee meaneth the Gentiles themselues, whom he offered to God a sacrifice.
9 He commendeth his Apostleship highly by the effects, but yet so, that moreouer and besides th the speaketh all things truely, he giueth all the glory to God as the onely author: and doth not properly speech himselfe, but this rather that men might lesse doubt of the trueth of the doctrine which he propoundeth vnto them.
n Christ was so with mee in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.
o In the first place this word, Power, signifieth the force and working of the wonders in piercing mens minides: and in the latter, it signifieth Gods mightie power which was the worker of those workes. ✠ *Isai.52.15.* ✠ *Chap.1.11.*
10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swerueth not a iote from the ende of Apostolicall doctrine: for hee declareth nothing, but that which appertaine h to the office, and is godly: and commending by a little digression as it were the liberalitie of the Churches of Macedonia, hee prouoketh them modestly to followe their godly deede. *v 1.Thess.1.27.* *p Doing his duetie for the Saints, to carie them that money which was gathered for their vses.* 11 Almes are voluntarie, but yet such as we owe by the lawe of charitie. ✠ *1.Cor.6.11.* *q To serue their turnes.* *r Performed it faithfully, and sealed it as it were with my ring.* *s This money which was gathered for the vse of the poore, which almes is very fitly called fruit.*
12 Hee promiseth them through the blessing of God, not to come empty vnto them: and requiring of them the duetie of prayers, he sheweth what thing was ought chiefly to rest vpon in all difficulties and aduersities.

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the [t] loue of the spirite, that yee would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace *bee* with you all. Amen.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee sendeth greeting to many, 17 And warneth to beware of them which are the cause of diuision.

I [1] Commende vnto you Phœbe our sister, which is a seruant of the Church of Cenchrea:

2 That yee receiue her in the [a] Lorde, as it becommeth Saintes, and that yee assist her in whatsoeuer businesse shee needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete ✠ Priscilla, and Aquila, my fellow helpers in Christ Iesus,

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thankes, but also all the Churches of the Gentiles.)

5 Likewise *greete* the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruites of Achaia in Christ.

6 Greete Mary which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friends*.

11 Salute Herodion my kinsman. Greete them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an ✠ holy [e] kisse. The Churches of Christ salute you.

17 ¶ [2] Now I beseech you brethren, [f] marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and ✠ auoide them.

18 For they that are such, serue not the Lord Iesus Christ but their owne bellies, & with [g] faire speach and flattering deceiue the hearts of the simple.

19 [3] For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you [h] wise vnto that which is good, and [i] simple concerning euill.

20 ✠ The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ *be* with you.

21 ∴ [5] Timotheus my helper, and Lucius and Iason, and Sosipater my kinsemen, salute you.

22 I Tertius, which [k] wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the city saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Iesus Christ *bee* with you all. Amen.

25 ✠ [7] To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, ✠ by the reuelation of the [l] mysterie, which was kept secret since the world began:

26 (But now is opened, [m] and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, *I say*, only wise, be praise through Iesus Christ for euer. Amen.

Written to the Romans from Corinthus, *and sent* by Phœbe, seruant of the Church, which is at Cenchrea.

t For that mutuall communion, wherewith the holy Ghost hath tyed our hearts and spirits together.

1 Having made an end of the whole disputation, he commeth now to sundrie commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might know, who are most to be honoured and made account of amongst them, and who whom they ought to set before them to follow: and therefore he continueth vnto many of them peculiar and singular commendations.

a For Christes sake which is prayse to the Christians, for the heathen philosophers haue reputaunce of the poore vertues.

✠ *Actes 18.3.*

b The company of the faithfull, for in a great citie as this was, there were diuers companies.

c For he was the first of Achaia that beleeued in Christ: and this kinde of speech is ordinarie to the ministers of the Word.

d Ingrafted by faith.

✠ 1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.

e He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: now this is to bee referred to the maner vsed in those dayes.

2 As by namely describing them which were worthy of commendation, he sufficiently declared whom they ought to heare and follow, so doeth he now put out vs to them whom they ought to take heede of, yet hee nameth them not, for that it was not needefull.

f Warily and diligently, as though you should scouts out for your enemies in a watch-tower.

✠ *2.Iohn 10.*

g The word which he vseth signifieth a promising which performeth nothing, and if thou beareft any such, thou mayest assure thy selfe that he that promiseth thee is more carefull of thy maisters, then of his owne.

3 Simplicitie must be ioyned with wisedome.

h Furnished with the knowledge of the truth, and wisdome, that you may imbrace good things, and esthewe euill, beware of the deceits and snares of false prophets, and resist them openly: and this place doeth plainely destroy the Papists faith of credite, whereas they maintaine it to bee sufficient for one man to beleeue as another man beleeueth, without further knowledge, or examination what the matter is, or what ground it hath: vsing these daily speeches, Wee beleeue as our fathers beleeued, and we beleeue as the Church beleeueth. i *As men that knowe no way to deceiue, much lesse to deceiue in deede.* 4 *Wee must fight, with a certaine hope of victorie.* ∴ *Acts 16.1. phil.2.19.* 5 *Hee annexeth salutations, partly to renew mutuall friendship, and partly to the end that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it.* k *Wrote it as Paul vttered it.* 6 *Now taking his leaue of them this third time, hee wisheth that vnto them, whereupon dependeth all the force of the former doctrine.* ✠ *Ephes.3.20.* 7 *Hee setteth foorth the power and wisdome of God with great thanksgiuing, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romanes in the hope of this salvation.* ✠ *Ephes.3.9. colos.1.26. 2.tim.1.10. titus 1.2.*

l That secret and hidden thing, that is to say, the calling of the Gentiles. m *Offered and exhibited to all nations to be known.*

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After the salutation, 10 which in effect is an exhortation, 12 Hee reprehendeth the Corinthians sectes and diuisions, 17 and calleth them from pride to humilitie: 20 For ouerthrowing all worldly wisedome, 23. 25 he aduanceth onely the preaching of the crosse.

PAul [1] called *to bee* an [2] Apostle of Iesus Christ, through the will of God, and *our* brother [3] Sosthenes,

2 [4] Vnto the Church of God, which is at Corinthus, to them that are ✠ [5] sanctified in [a] Christ Iesus, ✠ Saintes by [b] calling, ∴ with all that [c] call on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

3 [6] Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 [7] I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things ye are made rich in him, [8] in [d] all kinde of speach, and in all knowledge:

6 [9] As the testimonie of Iesus Christ hath bene [e] confirmed in you:

7 So that yee are not destitute of any gift: ✠ [10] wayting for the [f] appearing of our Lord Iesus Christ,

8 ✠ [11] Who shall also confirme you vnto the end, that ye may be [g] blamelesse in the day of our Lord Iesus Christ.

9 * God is [h] faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the Name of our Lorde Iesus Christ, that [13] yee all speake one thing, and that there be no dissentions among you: but bee yee [i] knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now [k] this I say, that euery one of you saith, I am Pauls, and I am ✠ Apollos, and I am Cephas, and I am Christs.

13 [15] Is Christ diuided? was [16] Paul crucified for you? either were ye [17] baptized into the name of Paul?

14 [18] I thanke God, that I baptized none of you, but ✠ Crispus, and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not, whether I baptized any other.

17 [19] For CHRIST sent me not to baptize, but to preach the Gospel, [20] not with ∴ [l] wisedome of words, lest the [21] crosse of Christ should be made of none effect.

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God, and not of men.

2 If he be an Apostle, then hee must be heard, although he sometimes reprehend them sharpely, seeing he hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.

3 Hee ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it. ✠ *Act 15.9. 1 thess.4.7.* ∴ A true definition of the Catholique Church, which is one. *a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that he may bee in vs, and we in him* ✠ *Rom.1.7. ephe.1.1. colos.1.22. 1 tim.1 9. titus 2.3.* *b Whom God of his gracious goodnesse and mere loue hath separated for himselfe: or whom God hath called to holinesse: the first of these two expositions, sheweth from whence our sanctification commeth, and the second sheweth to what ende it tendeth.* ∴ *2. Tim 1.22.* *c Hee is sayde properly to call on God, who cryeth vnto the Lord when hee is in danger, and craueth helpe at his hands: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christes Name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, least hee might seeme after to descend to chiding, being moued with malice or enuie: yet so, that hee referreth all to God as the author of them, and that in Christ, that the Corinthians might bee more ashamed to prophane and abuse the holy gifts of God 8 Hee toucheth that by name, which they most abused. *d Seeing that whiles we liue here, we know but in part, and prophecie in part, this worde (All) must be restrained to the present state of the faithfull: but by speache he meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused.* 9 Hee sheweth that the true vse of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. *e By those excellent gifts of the holy Ghost.* ✠ *Titus 2.11. philipp.3.20.* 10 He sayeth by the way, that there is no cause why they should please themselues so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to bee looked for. *f Hee speaketh of the last comming of Christ.* ✠ *1. Thess.3.13. and 5. 23.* 11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God. *g He calleth them blamelesse, not whom man neuer found fault with, but with whom no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whom there is no condemnation, See Luke 1.6.* * *1. Thessal. 5.24.* *h True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also.* 12 Having made an end of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking and not Paul.

13 The first part of this Epistle, wherein his purpose is to call backe the Corinthians to brotherly concord, and to take away all occasion of discorde. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselues one from another. *i Knit together, as a body that consisteth of all his parts fitly knit together.*

14 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesse, that there were many factions among them. And therewithall hee openeth the cause of dissentions, because that some did hang on one doctor, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely, thatting so with their teachers. *k The matter that I would say to you, is this.* ✠ *Acts 18.24.* 15 The first reason why schismes ought to bee eschewed: because Christ seemeth by the meanes to be diuided and torne in pieces, who cannot bee the head of two diuers and disagreeing bodies, being himselfe one 16 Another reason: Because they cannot without great iniurie to God so hang of men as of Christ: which thing no doubt they doe, which allow whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth down his owne name not onely to grieue no man, but also to shew that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein wee make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang vpon some certaine teachers, and despise others, hee forsaketh Christ: for if he holde Christ his onely master, he would heare him, teaching by whomsoeuer. 18 Hee proteeth that hee speaketh so much the more boldely of these things, because that through Gods prouidence he is voide of all suspition of chalenging disciples vnto himselfe, and taking them from others. Whereby wee may vnderstand that not the schollers onely, but the teachers also are heere reprehended, which gathered themselues flockes apart. ✠ *Acts 18.8.* 16 The taking away of an obiection: that he gaue not himselfe to baptize many among them: not for the contempt of Baptisme, but because hee was chiefly occupied in deliuering the doctrine, and committed that receiued his doctrine to others to be baptized, whereof hee had store. And so hee declared sufficiently how farre hee was from all ambition: whereas on the other side they vnwise hee reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Now hee turneth himselfe to the doctours themselues, which pleased themselues in brauie and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainely that hee was vnlike vnto them, opposing gradely as it became an Apostle, his example against their perniciose iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie both in wordes and sentences in teaching of the Gospel. *l Chap.2.13. 2. pet. 1.16.* *l With eloquence: which Paul calleth off from him not onely as not necessary, but also as that contrary to the office of his Apostleship: and yet had Paul his kinde of eloquence, but it was heauenly, not of man, and voyde of painted wordes.* 21 The reason why he vsed not the pompe of wordes, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set foorth vnto vs in the Gospel by the crosse of Christ, then which nothing is more conceiptible, and more farre from life, so God would haue the manner of the preaching of the crosse most different from those meanes, wish which men doe vse to drawe and entise other, eyther to heare or beleeue: therefore it pleased him by a certaine kinde of most wise folly to triumph ouer the most foolish wisedome of the world, as he had sayd before by Esay, that he would. And hereby we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

18 For

18 For that [m] preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the ✠ [n] power of God.

19 [22] For it is written, ✠ I wil destroy the wisedome of the wise, & wil cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [o] Scribe? where is the [p] disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 [23] For seeing the [q] worlde by wisedome knewe not God in the [r] wisedome of God, [24] it pleased God by the [s] foolishnesse of preaching to saue them that beleeue:

22 ∴ [25] Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, *we preach* Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 [26] For brethren, you see your [t] calling, how that not many wise men [u] after the flesh, not many mightie, not many noble *are called.*

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the worlde, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which [x] are not, to bring to [y] nought things that are,

29 That no [z] flesh should reioyce in his presence.

30 But ye are [a] of him in Christ Iesus, [27] who of God is made vnto vs Wisedome and Righteousnesse, and Sanctification, and Redemption,

31 That, according as it is written, ✠ [b] Hee that reioyceth, let him reioyce in the Lord.

m The preaching of Christ crucified, or the kinde of preach which we vse.

✠ Rom. 1. 16.

n In that wherein he declareth his marvellous power in saving his elect, which would not so manifestly appeare, if it hanged vpon any helpe of man: for so man might attribute this to himselfe, which is proper onely to the crosse of Christ.

o The Apostle presumeth that this ought not onely not to seeme strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleasteth it selfe in its owne wisedom: and therefore that that seemeth vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great account of.

✠ Esa. 29. 14.

p Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes? q Thou that spendest all thy time in prying out the secret things of the world, and in expounding all hard questions: and now triumphest hee against all the men of the world, for there was not one of them that could so much as dreame vpon this hidden and secret mysterie. 23 Hee shewed that the pride of men was worthily punished of GOD, because they would not beholde God, as meete was they should, in the most cleare glasse of the wisedome of the world, which is the workemanshippe of the worlde. *q By the world, hee meaneth all men which are not borne anewe, but remaine as they were, when they were first borne. r In the workemanship of this world, which hath the marvellous wisedome of God ingrauen in it, so that every man may beholde it.* 24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the world, he is very prouident and carefull for the saluation of it, and teacheth men to become fooles, that they may bee wise to God. *s So hee called the preaching of the Gospel as the enemies supposed it: but in the meane season he taunteth them very sharpely, who had rather charge God with folly, then acknowledge their owne, and craue pardon for it. ∴ Matth. 12. 38.* 25 A declaration of that which he sayd: that the preaching of the Gospel, is foolish. It is foolish, sayeth he, to them whom God hath not endued with new light, that is to say, to all men, being considered in themselves: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome: and therefore they doe not onely not beleeue the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called doe perceiue, God shewing most plainely, that euen then when madde men thinke him most foolish, hee is farre wiser then they are: and that hee surmounteth all their might and power, when hee vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospel. 26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest common people, in so much that the philosophers of Greece were driuen to shame, when they sawe they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And herewithall doeth hee beate downe their pride: for God did not preferre them before those noble and wise men because they should be proud, but that they might bee constrained euen whether they would or not, to reioyce in the Lorde, by whose mercie, although they were the most abiectes of all, they had obtained in Christ both this wisedome, and all things necessarie to saluation. *t What way the Lorde hath taken in calling you. u After that kinde of wisedome which men make account of, as though there were none else: who because they are carnall, know not spirituall wisedome. x Which in mans iudgement are almost nothing. y To shewe that they are vaine and vnprofitable, and nothing worth, see Romanes 3. 31.*

z Flesh is oft as we see, taken for the whole man: and he vseth this word Flesh, very fitly, to set the weake and miserable condition of man, and the maiestie of God, one against the other. a Whom hee cast downe before, now hee lifteth vp, yea, higher then all men: yet so, that hee sheweth them that all their worthinesse is without them selues, that is, standeth in Christ, and that of God. 27 Hee teacheth that especially and aboue all things, the Gospel ought not to bee contemned, seeing it conteineth the chiefest things that are to bee desired, to wit, true wisedome, the true way to obteine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *✠ Jerem. 9. 24. 2. cor. 10. 17. b Let him yeelde all to God, and giue thankes: and so by this place is manifestly proued, which the Papists so dreame of.*

CHAP. II.

1 Hee setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7. 13 but noble in respect of the spiritiuall power and efficacie: 14 And so concludeth that flesh and blood cannot rightly iudge thereof.

AND [1] I, brethren, when I came to you, came not with ✠ excellencie of wordes, or of wisedome, shewing vnto you the [a] testimonie of God.

2 For I [b] esteemed not to know any thing among you, saue Iesus Christ, and him crucified.

3 ∴ And I was among you in [c] weakenesse, and in feare, and in much trembling.

4 Neither *stood* my worde, and my preaching in the ✱ entising speach of mans wisedome, [2] but in plaine [d] euidence of the Spirite and of power,

5 [3] That your faith should not be in the wisedome of men, but in the power of God.

6 [4] And wee speake wisedome among them that are [e] perfect: not the wisedom of this world, neither of the [f] princes of this world, which come to nought.

7 [5] But wee speake the wisedome of God in a [g] mysterie, *euen* the hid *wisedome*, [6] which God had determined before the worlde, vnto our glory.

8 [7] Which none of the princes of this world hath knowen: for had they knowē it, they would not haue crucified the [h] Lord of glory.

1 He returneth to the 17 verse of the former Chapter, that is to say, to his owne example: confessing that he vsed not amongst them either excellencie of words, or entising speach of mans wisedome, but with great simplicitie of speach, both knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh.

✠ Chap. 1. 17.

a The Gospel.

b I purposed not to professe any other knowledge, but the knowledge of Christ and him crucified.

∴ Acties 18. 1.

c He setteth weakenesse, against excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companions of true modestie, not such feare and trembling as terrise the conscience, but such as are contrary to vanitie and pride. ✱ Chap. 1. 17. 2. pet. 1. 16.

2 Hee turneth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it. *d By plaine euidence, hee meaneth such a proofe, as is made bycertaine and necessary reasons.* 3 And he telleth the Corinthians, that hee did it for their great profite, because they might thereby knowe manifestly, that the Gospell was from heauen. Therefore hee priuily rebuketh them, because that in seeking vaine ostentation, they willingly deprived themselues of the greatest helpe of their faith. 4 An other argument taken of the nature of the thing, that is, of the Gospel, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauorie to them which otherwise excell in the worlde, but yet vainely and frailely. *e Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it, as Phil. 3. 15. so than Perfect, is set against Weake. f They that are wiser, richer, or mightier then other men are.* 5 Hee sheweth the cause why this wisedome cannot bee perceiued of those excellent worldly wittes: to wit, because indeed it is so deepe, that they cannot attaine vnto it. *g Which men could not so much as dreame of.* 6 He taketh away an obiection: If it be so hard, when and how is it knowen? God, sayeth hee, determined with himselfe from the beginning, that which was his purpose to bring forth at this time out of his secrets, for the saluation of men. 7 He taketh away another obiection: Why then, how commeth it to passe, that this wisedome was so reiected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: because they knew not Christ such as hee was. *h That mightie God, full of true maiestie and glory: Now this place hath in it a most euident proofe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead ioyned with the manhood: which kinde of speach is called of the old fathers, a making common of things belonging to same one, with thy to whom they doe not belong.*

8 Another obiection: But how could it be that those wittie men could not perceiue this wisedom? Paul answereth: Because we preach those things which passe all mans vnderstanding.

✠ Esai. 64.4.

i *Man cannot so much as thinke of them, much lesse conceiue them with his senses.*

9 A question: if it surmount the capacitie of men, how can it be vnderstood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherwith whosoeuer is inspired, he can enter euen to the very secrets of God.

k *There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.*

10 Hee setteth that Spirit. As the force our minde by that power of the holy Ghost, vnderstand heauenly things. l *The minde of man, which is endued with ablenesse to vnderstand and iudge.* m *The Spirit which wee haue receiued, doeth not teach vs things of this world, but lifteth vs vp to God: and this place teacheth vs against the Papistes, what faith is, from whence it commeth, and what force it is of.* 11 That which he spake generally, hee restraineth nowe to those things which God hath opened vnto vs of our saluation in Christ: least that any man should separate the Spirite from the preaching of the word and Christ: or should thinke that those fantasticall men are gouerned by the Spirite of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God. n *This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in vs.* 12 Now hee returneth to his purpose, and concludeth the argument which hee began verse 6. and it is thus: The words must be applyed to the matter, and the matter must be set foorth with words which are meete and conuenient for it: nowe this wisedome is spirituall and not of man, and therefore it must bee deliuered by a spirituall kinde of teaching, and not by entising wordes of mans eloquence, that the simple, and yet wonderfull maiestie of the holy Ghost may thereinappeare. ✠ *Chap.1.17. 2.pet.1.16.* o *Applying the words vnto the matter, to wit, that as wee teach spirituall things, so must our kinde of preaching be spirituall.* 13 Againe hee preuenteth an offence or stumbling blocke: how commeth it to passe that so fewe allow these things? This is not to bee marueiled at, sayeth the Apostle, seeing that men in their naturall powers (as they termed them) are not endued with that facultie, wherby spirituall things are discerned, (which facultie commeth another way) and therefore they accompt spirituall wisedome as follie: and it is as if hee should say, It is no marueile that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them a darkenesse. p *The man that hath no further light of vnderstanding then that which hee brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19.* q *By the vertue of the holy Ghost.* 14 He amplifieth the matter by contraries. r *Vnderstandeth and discerneth.* 15 The wisedome of the flesh, sayeth Paul, determineth nothing certainely, no not in it owne affaires, much lesse canit discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall menare endued, can bee deceiued by no meanes, and therefore bee reproued of no man. s *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* ∴ *Esai 40.13. rom.11.34.*

16 A reason of the former saying: for hee is called spirituall, which hath learned that by the vertue of the Spirite, which Christ hath taught vs. Nowe if that which wee haue learned of that Master, could be reprooued of any man, hee must needes bee wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise something that is either more perfect, or that they can search the wisedome of God a better way then they knewe or taught, which vndoubtedly were endued with Gods Spirit. t *Lay his head to his, and teach him what hee should doe.* u *Wee are endued with the Spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.*

9 [s] But as it is written, ✠ The things which eye hath not seene, neither eare hath heard, neither came into [i] mans heart, *are*, which God hath prepared for them that loue him.

10 [9] But God hath reuealed *them* vnto vs by his Spirit: for the Spirit [k] searcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, saue the [l] spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue receiued not the [m] spirit of the world, but the Spirit, which is of God, [11] that we might [n] know the things that are giuen to vs of God.

13 [12] Which things also we speake, not in the ✠ wordes which mans wisedome teacheth, but which the holy Ghost teacheth, [o] comparing spirituall things with spirituall things.

14 [13] But the [p] naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him, neither can hee know *them*, because they are [q] spiritually discerned.

15 [14] But hee that is spirituall, [r] discerneth all things: yet [15] hee himselfe is iudged of [s] no man.

16 ∴ [16] For who hath knowen the mind of the Lord, that he might [t] instruct him? But we haue the [u] minde of Christ.

CHAP. III.

1 *He yeeldeth a reason why he preached small matters vnto them:* 4 *Hee sheweth how they ought to esteeme of Ministers:* 6 *The Ministers office.* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawen away to prophane things* 18 *through the proud wisdome of the flesh.*

AND [1] I could not speake vnto you, brethren, as vnto spirituall men, but as vnto [a] carnall, *euen* as vnto babes in Christ.

2 I gaue you milke to drinke, and not [b] meat: for ye were not yet [c] able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas *there is* among you enuying, and strife, and diuisions, are ye not carnall, and walke as [d] men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 [2] Who is Paul then? and who is Apollos, but the ministers by whom yee beleeued, and as the Lord gaue to euery man?

6 [3] I haue planted, Apollos watred, but God gaue the increase.

7 So then, neither is hee that planteth, any thing, neither he that watreth, but God that giueth the increase.

8 And he that planteth, and he that watreth, are one, ✠ and euery man shall receiue his wages, according to his labour.

9 For we together are Gods [e] labourers: yee are Gods husbandry, *and* Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue layed the foundation, and another buildeth thereon: [4] but let euery man take heede how hee buildeth vpon it.

11 [5] For other foundation can no man lay, then that which is layd, which is Iesus Christ.

12 [6] And if any man builde on this founda-

1 Hauing declared the worthines of heauenly wisedome, and of the Gospel, and hauing generally condemned the blindnesse of mans minde, now at length he applieth it particularly to the Corinthians calling them carnal, that is, such in whom as yet the flesh prouileth against the Spirit. And he bringeth a double testimonie of it: first, for that hee had proued them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlinesse; and secondly, because they shewed indeed by these dissensions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisedome, that they had profited very little or nothing.

a *Hee calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he tearmeth them babes.* b *Substantiall meate, or strong meate.* c *To be fed by me with substantiall meate: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meate, which difference was onely but in the maner of teaching.* d *By the square and compasse of mans wit and iudgement.* 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, nowe hee sheweth how the true ministers are to bee esteemed, that wee attribute not vnto them more or lesse then wee ought to doe. Therefore hee teacheth vs, that they are they by whom wee are brought to faith and saluation, but as the ministers of God, and such as doe nothing of themselues, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore wee haue not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend onely vpon him which speaketh by his seruants. 3 Hee beautifieth the former sentence, with two similitudes: first comparing the companie of the faithfull, to a fielde, which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lorde buildeth, but by the handes of his workmen, some of whom, he vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreouer, although that God vseth some in the better part of this worke, wee must not therefore contemne other, in respect of them, and much lesse may wee diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers manner of working, in so much that they neede one mothers helpe. ✠ *Psalm.62.12. galat.6.5.* e *Seruing vnder him: Nowe they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chapter 15.10. and 2 corint.3.6. and all the increase that commeth by their labour, doeth so proceed from God, that no part of the praise of it may be giuen to the vnder seruant.* 4 Now hee speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person, to all that were after, or shall be Pastours of the Congregations, seeing that they succeed in the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set foorth anything in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly, hee sheweth that they must take heede that the vpper part of the building bee answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer pertaineth to the edifying of the flocke, bee answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, siluer, and precious stones, of which matter, Esaias and Iohn in the Reuelation builde the heauenly citie. And to these are opposed, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides, to bee short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof hee speaketh not heere, are not syd properly to bee built vpon this foundation, vnlesse peradventure in shew onely.

tion,

tion, golde, siluer, precious stones, timber, hay, *or* stubble,

13 [7] Euery mans worke shalbe made manifest: for the day shal declare it, because it shalbe reueiled by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but [8] he shalbe saued himselfe: neuertheless yet as it were by the fire.

16 ✠ [9] Know yee not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 [10] Let no man deceiue himselfe: If any man among you seeme to bee wise in this worlde, let him be a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, ✠ He [g] catcheth the wise in their owne craftinesse.

20 ∴ And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 [11] Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [12] world, or life, or death, whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

7 He testifieth as indeed the trueth is, that all are not good builders, no none of them which stand vpon this one and onely foundation: but how farre this worke of vnill builders, hath be stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length, as day shall dissolue this darknes, and shew what it is. And as that thase is tried by the fire, wherefore it bee good or ill, so wil God in his time by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workman: but they that are otherwise, shall be consumed, and vanish away, and so shall the workeman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought. 8 He taketh not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rethoricians rather then pastours of Corinth: but hee addeth an exception, that they must notwithstanding suffer this tryall of their worke, and also abide the losse of their vaine labours. ✠ *Chap.6.19. 2.Cor.6.16.* 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not onely vaine, but also sacrilegious: For he sayeth that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they profane the Temple of God, because those vaine arts wherein they please themselues so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wicked dresse shall not be suffered vnpunished. *f Defileth it, and maketh it vncleane, being holy: and surely they doe defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospell.* 10 He concludeth by the contrary, that they professe pure wisedome in the Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to bee wise. ✠ *Iob 5.13.* *g Be they neuer so crafftie, yet the Lord will take them when hee shall discouer their treacherie.* ∴ *Psal.44.11.* 11 Hee returneth to the proposition of the 5. verse, first warning the hearers, that hence forward they esteeme not as lords, those whom God hath appointed to bee ministers, and not lords of their saluation: which thing they doe, that depend vpon men, and not vpon God that speaketh by them. *h Please himselfe.* *i Helpes appointed for your benefit.* 12 Hee passeth from the persons to the things themselues, that his argument may be more forcible: yet, beaseendeth from Christ to the Father, to shew that we rest our selues no not in Christ himselfe in that that he is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of his selfe euery where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. IIII.

1 *Bringing in the definition of a true Apostle,* 7 *he sheweth that humilitie ought rather to be an honour then a shame vnto him.* 9 *Hee bringeth in proofe, whereby it may euidently appeare,* 10 *that hee neither had care of glory,* 11 *nor of his bellie.* 17 *He commendeth Timothie.*

LET [1] [a] man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 [2] And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 [3] As touching mee, I passe very little to be iudged of you, [4] or of mans [b] iudgement: no, [5] I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth mee, is the [c] Lord.

5 [6] Therefore ✠ iudge nothing before the time, vntil the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue [d] praise of God.

6 [7] Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 [8] For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioyceest thou, as though [f] thou hadst not receiued it?

8 [9] Now yee are full: now ye are made rich: ye reigne as kings without vs, and would to God yee did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death, for we are made a [g] gasing stocke vnto the world, and to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable, and we *are* despised.

11 Vnto this houre we both hunger & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 ✠ And labour, working with our owne hands: wee are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ∴ We are euill spoken of, and we pray: we are made as the [h] filth of the world, the offcowring of all things, vnto this time.

14 [10] I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

1 He concludeth the doctrine of the heauenly towards the ministers, that they esteeme them not as lordes: and yet notwithstanding, that they giue eare vnto them, as to those that are sent from Christ, sent I say to this ende and purpose, that they may receiue it were at their hands, the treasure of saluation which is drawen out of the secrets of God. *a Euery man.* 2 Last of all, he warneth the ministers, that they also behaue themselues not as lords, but as faithfull seruants, because they must render an account of their stewardship vnto God.

3 Because in reprehending others, he sets himselfe for an example, he vseth a preoccupation or preuenting of an obiection, and vsing the gramity of an Apostle, he sheweth that he careth not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing mooued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of, then when the vnlearned doe iudge of wisedome.

b Word for word, Day, after the maner of speech of the Cilicians.

5 Secondly, sayth he, how can you iudge how much or how little I am to be accounted of, seeing that I my selfe which knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe? for I knowe that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe. *c I permit my selfe to the Lordes iudgement.* 6 A third reason proceeding of a conclusion as it were, out of the former reasons It is Gods office, to esteeme euery man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement perteineth not to you. ✠ *Matth. 7.1.* *d One could not bee prayised aboue the rest, but the other should bee blamed: and hee mentioneth prayse rather then dispraise, for that the beginning of this sore was this, that they gaue more to some men then meete was.* 7 Hauing reiected their iudgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place and tooke vpon him, as it were, their shames: so farre was hee from preferring himselfe to any. *e By our example, which chose rather to take other mens faults vpon vs, then to carpe any by name.* 8 Hee sheweth a good meanes to bridle pride: first, if thou consider how rightly thou exempteest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bount fulnesse And what wise man is hee that will bragge of another's goodnesse, and that against God? *f There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, wee haue it of grace, which the Pelagians and halfe Pelagians will not confesse.* 9 Hee descendeth to a most grave mocke, to cause these ambitious men to blush, euen against their willes. *g Hee that will take a right viewe how like Paul and the Pope are, who lyingly boasteth that hee is his successour, let him compare the delicates of the Popish court with Saint Pauls state, as wee see it heere.* ✠ *Acles 20.34. 1 thessal.2.9. 2.thessal.3.8.* ∴ *Matth.5.44. luke 23.34 acles 7.60.* *h Such as by sweeping is gathered together.* 10 Moderating the sharpenesse of his mocke, hee putteth them in minde to remember of whome they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mightie by the efficacie of Gods Spirit, as they had hadtriall thereof in themselues.

i What way and rule I follow every where in teaching the Churches.
11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them.
✠ *Acts 19.21. Iames 4.15.*
k By words, hee meaneth their painted and coloured kind of eloquence, against which he setth the vertue of the Spirit. 12 A passing over to another part of this Epistle, wherein he reprehendeth more sharpely a very heinous offence, shewing the vse of ecclesiastical correction. *l Meekely affected toward you.*

ctours in Christ, yet *haue ye* not many fathers: for in Christ Iesus I haue begotten you through the Gospel.
16 Wherefore, I pray you, be followers of me.
17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shal put you in remembrance of my [i] wayes in Christ, as I teach euery where in euery Church.
18 [11] Some are puffed vp as though I would not come vnto you.
19 But I will come to you shortly, ✠ if the Lord wil, and wil know, not the [k] words of them which are puffed vp, but the power.
20 For the kingdome of God *is* not in word, but in power.
21 [12] What wil ye? shal I come vnto you with a rod, or in loue, and in the [l] spirit of meeknesse?

CHAP. V.

1 That they haue wincked at him who committed incest with his mother in law, 2. 6 hee sheweth should cause them rather to be ashamed, then to reioyce: 10 Such kinde of wickednesse is to bee punished with excommunication, 12 least other bee infected with it.

1 They are greatly to be reprehended which by suffering of wickednesse, let forth the Church of God to be mocked and scorned of the infidels.
2 There are none more proud then they that least know themselues.
3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.
a In mind, thought and will.
b Calling vpon Christ his Name.
4 There is no doubt but that iudgement is ratified in heauen, wherein Christ himselfe sitteth as iudge. 5 The excommunicate is deliuered to the power of Satan, in that he is cast out of the house of God. *c What it is to be deliuered to Satan, the Lord himselfe declareth when he sayth, Let him be vnto thee as an Heathen and Publican, Matth. 18.17. that is to say, to bee disfranchised, and put out of the right and libertie of the citie of Christ, which is the Church, without which Satan is lord and master.* 6 The ende of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that hee may be saued, to wit, that by this meanes his flesh may be tamed, that hee may leaue to liue to the Spirit. 7 Another ende of excommunication is, that other be not infected, and therefore it most of necessitie bee reteined in the Church, that the one bee not infected by the other.
d Is nought, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse found amongst you. 8 By alluding to the ceremonie of the Passeouer, hee exhorteth them to cast out that vncleane person from amongst them. In times past, sayeth hee, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: Insomuch that he was holden as vncleane and vnworthy to eate the Passeouer, whosoeuer had but tasted of leauen. Now our whole life must bee as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations, all impuritie.
e By lumpe hee meaneth the whole body of the Church, euery member whereof must be vnleauened bread, that is, be renewed in spirit, by plucking away the olde corruption.
f The Lambe of our Passeouer. *g Let vs leade our whole life, as it were a continuall feast, honestly and vprightly.*

1 It is heard certeinly *that there is* fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.
2 [2] And ye are puffed vp, and haue not rather sorowed, that hee which hath done this deede, might be put from among you.
3 [3] For I verely as absent in body, but present in [a] spirit, haue determined already, as though I were present, that hee that hath thus done this thing,
4 When yee are gathered together, and my spirit, in the [b] Name of our Lord Iesus Christ, that such one, *I say*, [4] by the power of our Lord Iesus Christ,
5 [5] Be [c] deliuered vnto Satan, for the [6] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.
6 [7] Your reioycing [d] is not good: know ye not that a litle leauen leaueneth the whole lumpe?
7 [8] Purge out therefore the olde leauen, that ye may be a new [e] lumpe, as yee are vnleauened: for Christ our [f] Passeouer is sacrificed for vs.
8 Therefore let vs keepe the [g] feast, not with old leauen, neither in the leauen of maliciousnesse and wickednesse: but with the vnleauened bread of sinceritie and trueth.
9 [9] I wrote vnto you in an Epistle, that yee should not company together with fornicatours,
10 And not [h] altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.
11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.
12 [10] For what haue I to doe to iudge them also which are without? doe ye not iudge them that are within?
13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

9 Now he speaketh more generally, and that which hee spake before, of the incestuous person, he sheweth that it perteineth to others, which are knowen to bee wicked, and such as through their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating o mate, the Lord was receiued, be taken, lest any ther he meaneth those feasts of loue whereat the Supper of the or els their common vsage and manner of life which is rightly to man should thinke that either matrimonie were broken by excommunication, or such dueties hindered and cut off thereby, as wee owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another to God. *b If you should vtterly absteine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ.* 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inueigheth against their contention in law matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel, 9 and then sharpely threatneth fornicatours.

1 The third question is of ciuill iudgements. Whether it be lawfull for one faithfull to draw another faithfull before the iudgement seate of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euill of it selfe.
a As if he said, Are ye become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men?
b Before the vniust.
2 He addeth that another, if neede so require, but yet vnder holy iudges. 3 Hee gatheth by a comparison that the iniurie done to the faithfull cannot seeke to infidels to be iudged, without great Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes, which may be by equitie and good conscience, determined. 4 The conclusion, wherein he prescribeth a remedie for this mischiefe: to wit, if they end their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter and purpose, the least of you, saye the he, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for hee speaketh not of iudgements which are practised betweene the faithfull and the infidels, neither of publique iudgements, but of controuersies which may be ended by priuate arbiters. *c Courts and places of iudgement.* *d Euen the most abiect among you.* 5 He applieth the generall proposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes sprang. 6 Now hee goeth further also, and although by graunting them priuate arbiters out of the Congregation of the faithfull, he doeth not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vse that remedie neither.

e infirmitie in you, that yee goe to law one with another: 7 ✠ why rather suffer ye not wrong? why rather sustaine ye not harme?

8 ✠ Nay, yee your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shal not inherite the kingdome of God? 8 Bee not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were ∴ some of you: but yee are washed, but yee are sanctified, but yee are iustfied, in the [i] Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ ✠ [g] All things are lawfull vnto me, but all things are not profitable. I may do all things, but I will not bee brought vnder the [h] power of any thing.

13 [10] Meates *are ordeined* for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and ✠ shall raise vs vp by his power.

15 [12] Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] Doe yee not know, that he which coupleth himselfe with an harlot, is one body? * for [i] two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

g A weakenesse of minde which is found in be in them, that suffer themselues to be ouercome of their lusts, and it is a fault discouereth greatly from temperaunce and moderation, & that be nipped them which could not put vp an iniurie done vnto them.

7 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law euen vnder infidels, whereas they should rather haue suffered any hurt, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then tie the vnremoll of the Law hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.

✠ Matth. 5.39. Rom. 12.19.

h 1. Thes. 4. 8

8 Now hee prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, how men may well vse women or not: which question hath three branches, fornication, matrimonie, and single life. As for fornication, hee vtterly condemneth it. And marriage hee commandeth to some, as a good and necessary remedie for them, to other hee leaueth it free: And other some hee dissuadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he enioyneth it to no man: yet hee perswadeth men vnto it, but not for himselfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, hee beginneth with a generall reprehension of those vices, wherewith that rich and famous citie most abounded: warning and teaching them earnestly, that repentance is inseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. ∴ Titus 3.3. f In Iesus. ✠ Chap. 10.23. 9 Secondly, hee sheweth that the Corinthians doe simply offend in matters indifferent. First, because they abused them vnrent, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and hee doeth not vse them aright, which immoderately abuseth them, and so becommeth a slaue vnto them. i Whatsoeuer: but this generall word must be restrained to things that are indifferent. h He is in subiection to things that are indifferent, whatsoeuer be he that thinketh hee may not bee without them, which is a flattering kinde of slauerie vnde a colour of libertie, which seasteth vpon such men. 10 Secondarily, because they counted many things for indifferent, which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth that they are vtterly vnlike: for meates, saith hee, were made for the necessary vse of mans life, which is not perpetuall. For they meate, and all this manner of nourishing are quickly abolished. But wee must not so think of the vncleannesse of fornication, for which the bodie is not made, but on the contrary side it is ordeined to purenesse, as it appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue wherewith hee also rose againe. ✠ Romanes 6.4. 11 A declaration of the former argument by contraries, and the applying of it. 12 A parable of the same argument: An harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot bee one with Christ, which vnitie is pure and spirituall. * Genesis 2.24. matth. 19.5. marke 10.8. ephes. 5.31. i Moses doeth not speake these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, wee cannot say that the Apostle abuseth his testimonie. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19.5. because hee speaketh onely but of man and wife: wherefore the opinion of them which vouch it to bee lawfull to haue many wives, is beaten downe: for hee that companieth with many, is sundred as it were into many parts.

18 [13] Flee fornication: euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his owne body.

19 [14] Knowe yee not, that ✠ your body is the temple of the holy Ghost, *which u* in you, whom ye haue of God? and [15] ye are not your owne.

20 ✠ For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

that our bodies are consecrate to God. ✠ Chap. 3.17. 2. Cor. 6.16. 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath brought vs, and that with a great price, to the end that both in body and soule, wee should serue to his glory. ✠ Chap. 7.23. 1. pet. 1.18.

CHAP. VII.

1 Intreating here of marriage, 4 which is a remedie against fornication, 10 and may not be broken, 18 20 he willeth euery man to liue contented with his lot. 25 He sheweth what the end of virginitie should be, 55 and who ought to marrie.

NOwe [1] concerning the things [a] whereof yee wrote vnto me, It *were* [b] good for a man not to touch a woman.

2 Neuertheleſse, to auoyd fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ∴ [2] Let the husband giue vnto the wife [c] due beneuolence, aud likewise also the wife vnto the husband.

4 [3] The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, [4] except *it be* with consent for a time, that yee may [d] giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 [5] But I speake this by permission, not by commandement.

7 For I [e] would that all men were euen as I my selfe *am*: but euery man hath his proper gift of God, one after this maner, and another after that.

8 [6] Therefore I say vnto the [f] vnmarried, and vnto the widowes, It is good for them if they abide euen as I *doe*.

9 But if they cannot abstaine, let them marry: for it is better to marrie then to [g] burne.

10 ✠ [7] And to the maried I command, not I, but the Lord, Let not the wife depart frō her husband.

11 But and if shee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

12 [8] But to the remnant I speake, *and* not the Lord, If any brother haue a wife that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthinesse, 14 The third argument: Because a fornicatour is sacrilegious, for

1 Hee teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the auoiding of fornication, but so that neither one man may haue many wives, nor any wife many husbands.

a Touching those matters whereof you wrote vnto me.

b Commodious, and (as we say) expedient. For marriage bringeth many griefes with it, and that by reason of the corruption of our first estate.

∴ 1 Pet. 3.7.

2 Secondly, hee sheweth that the parties married, must with singular affection entirely loue one the other.

c This word (due) conteineth all kind of beneuolence, though he speake more of one sort then of the other, in that that followeth.

3 Thirdly, he warneth them that they are each in other's power, as touching the body, that they may not defraud one another. 4 He addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred vp to incontinencie.

d Do nothing els. 5 Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continency: and his gift is by a peculiar grace of God. e I wish. 6 Sixthly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to bee allowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their conscience may be at peace. f This whole place is flat against them which condemne second marriages. g So to burne with lust, that either thee willyeldeth to the temptation, or else we cannot call vpon God with a quiet conscience. ✠ Mat. 5.32. and 19.9. mar. 10.11, 12. luke 16.18. 7 Seuenthly, he forbiddeth contentions and publishing of diuorces (for hee speaketh not here of the fault of whoredome, which was then death euen by the law of the Romanes also) whereby hee affirmeth that the band of marriage is not dissolued, and that from Christ his mouth. 8 Eightly, hee affirmeth, that those marriages which are already contracted betweene a faithfull, and an vnfaithfull or infidel, are firme, so that the faithfull may not forsake the vnfaithfull.

14 [9] For

14 [5] For the vnbeleeuing husbande is [h] sanctified to the [i] wife, and the vnbeleeuing wife is sanctified to the [k] husband, else were your children vncleane: but now are they [l] holy.

15 [10] But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in such things: [11] but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 [12] But as God hath distributed to euery man, as the Lord [n] hath called euery one, so let him walke, and so ordeine I in all Churches.

18 [13] Is any man called being circumcised? let him not ✠ gather *his vncircumcision*: is any called vncircumcised? let him not bee circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ✠ Let euery man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? [p] care not for it: but yet if thou mayest be free, vse it rather.

22 For he that is called in the [q] Lord, *being* a seruant, is the Lords freeman: likewise also he that is called *being* free, is Christes seruant.

23 ✠ [14] Yee are bought with a price: bee not the seruants of men.

24 [15] Brethren, let euery man wherein he was called, therein abide with [r] God.

25 [16] Nowe concerning virgins, I haue no commaundement of the Lord: but I giue mine [s] aduise, as one [t] that hath obteined mercie of the Lord to be faithfull.

26 I suppose then [u] this to bee good for the [x] present necessitie: *I meane*, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue trouble in the [y] flesh: but I [z] spare you.

29 And this I say, brethren, because the time is [a] short, hereafter that both they which haue wiues, be as though they had none:

30 And they that [b] weep, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this [c] world, as though they vsed it not: for the [d] fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, [e] careth for the things of the worlde, howe hee may please *his* wife.

34 There is a difference also betweene a virgin and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in [f] spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your owne [g] commoditie, not to tangle you in a snare, but that *yee follow* that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 [17] But if any man thinke that it is vncomely for his virgine, if shee passe the floure of *her* age, and need so require, let him doe what he will, he [h] sinneth not: let them be married.

37 Neuertheless, hee that standeth firme in his [i] heart, that he hath no [k] need, but hath power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, hee doeth well.

38 So then hee that giueth her to marriage, doeth well, but hee that giueth her not to marriage, doeth [l] better.

39 [18] The wife is bound by the [m] law, as long as her husband ✠ liueth: but if her husband bee dead, shee is at libertie to marrie with whom shee will, onely in the [n] Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: ✠ and I thinke that I haue also the Spirit of God.

p He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessel of his vnfaithfull wife, by this, that their children which are borne of them, are accounted holy (that is, conteined within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed.

b The godlinesse of the wife is of more force to cause their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.

i The infidel is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her.

k To the faithfull husband.

l This place destroyeth the opinion of them that would not haue children to be baptized, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by the vertue of the couenant, euen before Baptisme, and Baptisme is added as the seale of that holinesse. 10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, sayth he, because he is forsaken of the vnfaithfull. *m When any such thing falleth out.* 11 Lest any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, hee giueth to vnderstand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith. 12 Taking occasion by that which hee sayd of the bondage and libertie of marrimonie, hee digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord what state or condition soever he be in, because that those outward things, as to be circumcised or vncircumcised, to bee bond or free, are not of the substance (as they terme it) of the kingdome of heauen. *n Hath bound him to a certaine kinde of life.* 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to bee desired, but such as are bound, may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therefore these are no hinderance to obey God. *o Hee is said to gather his vncircumcision, who by the helpe of a Chirurgian, recouereth an vpper skinne: which is done by the drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7. booke, and 25. chapter.* ✠ 1. Tim. 6. 1. *p As though this calling were too vnworthie a calling for Christ.* *q He that is in state of a seruant, and is called to be a Christian.* ✠ Chap. 6. 20. 1. Pet. 1. 18, 19. 14 He sheweth the reason of the vnlikenesse, because hee that desireth to bee circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may bee much more vnderstoode of superstitions, which some doe foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. *r So purely and from the heart, that your doings may bee approoued before God.* 16 Hee enioyneth virginitie to euery man, yet hee perswadeth and prayseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might bee the readier: and also for the cares of this life, which mariage draweth with it of necessity, so that they cannot but haue their mindes distracted: and this hath place in women especially. *s The circumstances considered, thu I counsell you.* *t It is I that speake this which I am minded to speake: and the truetb is, I am a man, but yet worthie credite, for I haue obteined of the Lorde to bee such an one.* *u To remaine a virgine.* *x For the necessitie which the Saints are daily subiect vnto, who are continually tossed vp and downe, so that their estate may seeme most vnfit for marriage, were it not that the weakenesse of the flesh enforced them to it.*

y By the flesh he vnderstandeth what things soeuer belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a seruice more agreeable to God then marriage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.

z I would your weakenesse were prouided for.

a For we are now in the latter end of the world.

b By weeping the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitie.

c Those things which God giueth vs here.

d The guise, the shape and fashion wherebyhe sheweth vs, that there is nothing in this world that continueth.

e They that are married, haue their mits drawen hither and thither, and therefore if any man haue the gift of continence, it is more commodious for him to liue alone: but they that are married, may care for the things of the Lord also. Clem. Strom. 3.

f Minde.

g He meeneth that hee will inforce no man either to marrie, but to shewe them barely what kinde of life is most commodious.

h By this place vnto the ende of the tenth Chapter, hee willeth them not to be at the Gentiles prophane bankets. 18 *He restraineth the abuse of Christian libertie,* 11 *and sheweth that knowledge must be tempered with charitie.*

i Resolued with himselfe. *k That the weakenesse of his daughter inforceth him not, or any other matter, but that hee may safely keepe her a virgine still.* *l Prouideth more commodiously for her children, and that not simply, but by reason of such conditions as are before mentioned.* 16 That which hee spake of a widower, hee speaketh now of a widow, to wit, that shee may marrie against, so that shee doe it in the feare of God: and yet he dissembleth not, but sayth, that if shee remaine still a widow, shee shall be void of many cares. *m By the law of marriage.* ✠ *Rom. 7. 1.* *n Religiously, and in the feare of God.* ✠ 1. Thess. 4. 8.

CHAP. VIII.

1 From this place vnto the ende of the tenth Chapter, hee willeth them not to be at the Gentiles prophane bankets. 18 *He restraineth the abuse of Christian libertie,* 11 *and sheweth that knowledge must be tempered with charitie.*

And

AND as [1] touching things sacrificed vnto idols, wee knowe that wee [a] all haue knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Now if any man thinke that hee knoweth any thing, hee knoweth nothing yet as hee ought to know.

3 But if any man loue God, the same is knowen of him.

4 [2] Concerning therefore the eating of things sacrificed vnto [d] idoles, we know that an idole *is* [e] nothing in the world, and that there *is* none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth (as there be many gods and many lords)

6 Yet vnto vs there *is* but one God, *which is* that Father, [f] of whom are all things, and we [g] in him, and ✠ [h] one Lord Iesus Christ, [i] by whome *are* all things, and we by him.

7 [3] But euery one hath not that knowledge: for [4] many hauing [k] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake is defiled.

8 [5] But meate maketh vs not acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 [6] For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee boldened to eate those things which are sacrificed to idoles?

11 [7] And through thy knowledge shall the ✠ weake brother perish, for whom Christ died.

12 [8] Now when yee sinne so against the brethren, & wound their weake conscience, yee sinne against Christ.

13 ✠ [9] Wherefore if meate offende my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

1 He exhorteth to abstinence of an other kinde of things indifferent, namely, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all he remoueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was lawfull, all men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be clense to them that are cleane. Be it so saith Paul: he is that we are all sufficiently instructed in the knowledge of Christ I by notwithstanding that we must not haste rest in this knowledge. The reason is that vnless our knowledge be tempered with charitie, it doth not onely no vaile, but also doth much hurt.

7 An amplification of the argument taken both of comparison and contrariest: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeede is none (for if thou hadst true knowledge, thou wouldest not sitte downe to meate in an idoles temple) wilt thou destroy thy brother hardning his weake conscience by thine example to doe euill, for whose saluation Christ himselfe hath dyed? ✠ *Rom.* 14.15. 8 An other amplification: Such offending of our weake brethren redoundeth vnto Christ, and therefore let not the strong men thinke that they haue to doe onely with their brethren. ✠ *Rom.* 14.21. 9 The conclusion, which Paul concludeth in his owne person, that he might not seeme to exact that of other, which hee will not bee first subject vnto himselfe. I had rather (sayeth hee) abstaine for ever from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I reuise in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 Hee declareth, that from the libertie which the Lord gaue him, 15 he willingly abstained, 18. 22 least in things indifferent he should offend any. 24 He sheweth that our life is like vnto a race.

AM [1] I not an Apostle? am I not free? [2] haue I not seene Iesus Christ our Lord? are ye not my worke [a] in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to them that [c] examine mee, is this,

4 [4] Haue wee not power to [d] eate and to drinke?

5 Or haue we not power to lead about a wife being a [e] sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare at any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man? saith not the Law the same also?

9 For it is written in the Lawe of Moses, [7] Thou shal not muzle the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, & that hee that thresheth in hope, should be partaker of his hope.

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shew the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought them selues not bound to depart from a iote of their libertie for any mans pleasure. Therefore he proponndeth himselfe for an example and that in a matter almost necessarie. And yet he speaketh seuerally of both, but first of his owne person. If (saith he) you alledge for your selues that ye are free, and therefore will vse your liberty, am I not also free, seeing I am an Apostle?

2 He proueth his Apostleship by the effectes in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might bee, debase themselues for the weakes sake, whereas the Apostle himselfe did all that hee coulde to winne them to God, when they were vtterly reprobate and without God. *a By the Lord. b As a seale whereby it appeareth sufficiently that God is the author of my Apostleship.* 3 Hee addeth this by the way, as if he would say, So sure it is off, that yee may doubt of my Apostleship that I vse to refute them which call it to controuersie, by oppesing those things which the Lord hath done by me amongst you. *c Which like Iudges examine mee and my doings.* 4 Now touching the matter it selfe, hee sayeth, Seeing that I am free, and truely an Apostle why may not I (I say not, eate of all things offered to idoles, but) be maintained by my labours, yea, and keepe my wife alie, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lordes cousins, and Peter himselfe? *d Vpon the exprise of the church? e One that is a Christian and a true beleeuer? f Not to liue by the worke of our handes?* 5 That hee may not seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. *g Vseth to goe a warfare?* 6 Secondly hee bringeth forth the authoritie of Gods institution by an argument of comparison. *h Haue I no better ground then the common custome of men? i Deut.* 25.4. *1.tim.* 5.18. *i Was it Gods proper drift to prouide for oxen, when he made this Law? for other wise there is not the smallest thing in the world, but God hath a care of it.*

✠ Rom.15.27.
7 An assumption of the argument with an amplification, for neither in so doing do we require a reward meete for our desarts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k The word signifieth a right and interest, wherely hee giueth vs to vnderstand that the ministers of the worde must of right and duetie be found of the Church.
9 Last of all, he bringeth forth the expresse Law concerning the nourishing of the Levites: which priuiledge notwithstanding he will not vse
✠ Deut.18.1.
l This is spoken by the figure Metonymie, for, those things that are offred in the temple.
m Are partakers with the altar in diuiding the sacrifice.
n Because they preach the Gospel. It followeth by this place, that Paul gate no liuing neither would haue any other man get, by any commoditie of masses, or any other such superstitious trumperies.
10 He taketh away that he wrote this as though he challenged his wages that was not payed him. Nay sayeth hee, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lorde hath inioyned me this office: but vnlesse I doe it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should bee euill spoken of, then that I shoulde not require my wages, then would it appeare that I tooke these paines not so much for the Gospels sake, as for my gaines and aduantages. But I say, this were not to vse, but abuse my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them bee winne to Christ. o By taking nothing of them to whom I preach it. ∴ Acts 16.5. gal.2.3.
p The word (Law) in this place, must bee restrained to the ceremoniall Lawe. q In matters that are indifferent, which may bee done or not done with a good conscience: as if hee sayde, I changed my selfe into all fashions, that by all meanes I might saue some.
r That both I and they to whom I preach the Gospel, may receiue fruit by the Gospel.
11 He bringeth in another cause of this mischeife, to wit, that they were given to gluttonie, for there were solemne bankets of sacrifices, and the riote of the Priestes was alwayes too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to bee restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot bee fit to runne or wrestle (as then the games of Isthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life. s With a most exquisite diet.

11 ✠ 7 If wee haue sowen vnto you spirituall things, is it a great thing if we reape your carnall things?
12 8 If others with you bee partakers of this k power, are not we rather? neuertheless we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.
13 9 Doe ye not knowe that they which minister about the ✠ holy things, eate of the l things of the Temple? and they which wait at the altar, are m partakers with the altar?
14 So also hath the Lord ordeined, that they which preach the Gospel, should liue n of the Gospel.
15 But I haue vsed none of these things: 10 neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessity is laid vpon me, and woe is vnto me, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward, but if I doe it against my will, *notwithstanding* the dispensation is committed vnto me.
18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ o free, that I abuse not mine authoritie in the Gospel.
19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I may winne the moe.
20 ∴ And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the p Law, as *though I were* vnder the Lawe, that I may winne them that are vnder the Law:
21 To them that are without Law, as *though I were* without Lawe, (when I am not without Lawe as perteining to God, but *am* in the Lawe through Christ) that I may winne them that are without Law:
22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might be partaker thereof with r you.
24 11 Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.
25 And euery man that proueth masteries, s abstaineth from all things: & they *do it* to obtaine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre.
27 But I beat downe my t body, & bring it into subiection, lest by any meanes after that I haue preached to other, I my self should be u reproued.

as contrary to the word (elect) but as contrary to the word (Approued) whom we fe one by experience not to be such as one as he ought to be.

t The olde man which striueth against the Spirit.
u This word (Reproued) is not set

CHAP. X.

1 *If God spared not the Iewes, neither will hee spare those who are of like condition, 3.4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of deuils, who are partakers of the Lordes Supper. 24 To haue consideration of our neighbour in things indifferent.*

Moreouer, 1 brethren, I would not that yee should bee ignorant, that all our a fathers were vnder ✠ that cloud, and all passed through that ✠ sea,
2 2 And were all b baptized vnto c Moses, in that cloude, and in that sea,
3 ∴ And did all eat the d same spiritual e meat,
4 ⁂ And did all drinke the same spirituall drinke (for they dranke of the spiritual Rock that f followed them: and the Rocke was g Christ)
5 But with many of them God was not pleased: for they were ✠ ouerthrowen in the wildernesse.
6 3 Now these things are our h ensamples, to the intent that we should not lust after euil things * as they also lusted.
7 Neither bee yee idolaters as *were* some of them, as it is written, ✠ The people sate downe to eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some of them committed fornication, and fell in one ✠ day three and twentie thousand.
9 Neither let vs tempt i Christ, as some of them also tempted *him*, and ∴ were destroyed of serpents.
10 Neither murmure ye, as some of them ⁂ also murmured, and were destroyed of the destroyer.
11 Now all these things come vnto them for ensamples, and were written to admonish vs, vpon whom the k endes of the world are come.
12 4 Wherefore, let him that thinketh he standeth, take heed lest he fall.
13 There hath no tentation taken you, but such as appertaineth to l man: and God is faithful

1 He setteth out that which he said, laying before them an ensample of the horrible iudgement of God against them which had in effect the selfe same pledges of the same adoption and saluation that we haue: and yet notwithstanding when they gaue themselues to idolatrie, perished in the wildernesse, being horribly and manifoldly punished. Now, moreouer and besides that these things are fitly spoken vnto them which inquiered idolatrie, the same also seeme to be alleaged to this ende and purpose, because many men are thus minded, that those things are not of such great weight that God will be angry with them if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion,

and confesse Christ. a Paul speaketh thus in respect of the couenant, and not in respect of the persons, saeing in generall. ✠ Exod 13.21. numb 9.18. ✠ Exodus 14. 22. 2 In effect the Sacraments of the olde fathers were all one with ours, for they respected Christ onely who offered himselfe vnto them in diuers shadowes. b All of them were baptized with the outward signe, but not in deede, wherewith God cannot bee charged, but they themselues. c Manna, which was a spirituall meate to the beleeuers, which in faith lay holde vpon Christ who is the true meate. ⁂ Exod. 17.6. numb. 20.10. and 21 16. f Of the riuer and running Rocke, which followed the people. g Did sacramentally signifie Christ, so that together with the signe there was the thing signified, and the truetth itselfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to bee receiued with faith. ✠ Numb. 26. 65. 3 An amplifying of the example against them which are carried away with their lustes beyond the bounds which God hath measured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that olde people, to the ende that we which succeede them, and haue a more ful declaration of the will of God, might by that meane take better heede. h Some reade figures: which signified our sacraments: for circumcision was to the Iewes a seale of righteousnesse, and to vs a liuely patterne of Baptisme, and so in the other Sacraments. * Numb. 11 4. and 26.64. Psalme 106.14. ✠ Exod. 32 6. ✠ Numb 25.9. i To tempt Christ, is to prouoke him to a combate as were, which those men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloake for their lustes and wicednesse ∴ Numb. 21 6. psal. 106 14. ⁂ Num. 14.37. iudg. 1.24. k This our age is called the ende, for it is the shutting vp of all ages. 4 In conclusion, he descendeth to the Corinthians themselues, warning them that they please not themselues, but rather that they preuent the subtilties of Satan. For he vse than insinuation, and comforteth them, that hee may seeme to make them all together like to those wicked idolaters and contemners of Christ, which perished in the wildernesse. l Which commeth of weakenesse.

which

which will not suffer you to bee tempted aboue that you bee able, but will euen m giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 5 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of n blessing which we blesse, it is not the o communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because wee all are partakers of one bread.

18 Behold Israel, *which is* after the p flesh: are not they which eate the sacrifices q partakers of the Altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that yee should haue r fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the s cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 ✠ 6 t All things are lawfull for mee, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 7 Whatsoeuer is sold in the u shambles, eate ye, and aske no question for conscience sake.

26 ✠ For the earth *is* the Lords, and x all that therein is.

27 If any of them which beleeue not, call you *to a feast*, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth *is* the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: 8 for why should my libertie bee condemned of another mans conscience.

30 For if I through *Gods* y benefit bee partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 ✠ 9 Whether therefore yee eate, or drinke, or whatsoeuer ye doe, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but *the profit* of many, that they might be saued.

m *Heere I will haue you tempted for your profites sake, and giue you an issue to escape out of the tentation.*

t *Now returning to those idoles sacrifices, that be may not seeme to delay it all, first he promiseth that hee will vse no other reuerence then such as they know very well themselues, and he vseth an induction borrowed of the agreement that is in the things themselues. The holy bankets of the Christians are pledges first of all of the communion that they haue with Christ, and next one with another. The Israelites also do ratifie in their sacrifices, their naturall conuinction in one selfe same religion: I gaue therefore to doe the idolatrous also ioyne themselues with their idoles or deuils rather for idoles are nothing in those solemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you cannot bee partakers of the Lord and of idoles together, much lesse may bee bankets be vsurped for things indifferent. Will yee then bee with God*

u *Of thanksgiuing: wherupon, that holy banket was called Eucharist, that is, a thanksgiuing.* o *A most sacrificall pledge and note of our knitting together with Christ, and ingraffing to him.* p *That is, as yet obserue their ceremonies.* q *Are consenting and guiltie, both of that worship and sacrifice.* r *Haue any thing to doe with the deuils, or enter into that societie which is begunne on the deuils name.* s *The heathen and prophane people were wont to shut vp and make an ende of their feastes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with banquets and suffings.* ✠ *Chap.6.12.* 6 Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vse of things indifferent we ought to haue consideration not of our selues onely, but of our neighbours, and therefore there are many things which of themselues are lawfull, which may be euill done of vs, because of offence to our neighbour. t *Looke afore, chapter 6.13.* 7 In applying of the rule to the present matter: Whatsoeuer is sold in the shambles, you may indifferently buy it, as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate lodging: but yet with this exception, vnlesse any man bee present which is weake, whose conscience may be offended, by setting meates offered to idoles before them: for then you ought to haue consideration of their weakenesse. u *The flesh that was sacrificed, was vsed to be solde in the shambles, and the price returned to the priests.* ✠ *Ps.24.1* x *All those things whereof it is full.* 8 A reason: for wee must take heede that our libertie be not euill spoken of and that the benefit of God which we ought to vse with thanksgiuing, be not changed into impietie, and that through our fault, if wee chose rather to offend the conscience of the weake, then to yeelde a little of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

y *If I may through Gods benefit eate this meate, or that meate, why should I through my fault, cause that benefit of God to turne to my blame?* ✠ *Colos.3.17.*

9 The conclusion: We must order our liues in such sort, that we seeke not our selues, but Gods glory, and so the saluation of as many as wee may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP XI.

1 Hee blameth the Corinthians for that in their holy assemblies, 4 men doe pray having their heads couered, 6 and women bare headed, and because their meeting tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lorde, 23 which hee requireth to bee celebrated according to Christes institution.

BE ✠ yee followers of mee, euen as I am of Christ.

2 1 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 2 But I will that ye know, that Christ is the ∴ head of euery man: and the man is the womans head: and God is a Christes head.

4 3 Euery b man praying or prophesying hauing *any thing* on *his* head, dishonoureth his head.

5 4 But euery woman that prayeth or prophesieth bareheaded, dishonoureth her head: 5 for it is euen one very thing, as though shee were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 c For a man ought not to couer *his* head: for as much as he is the ✱ image & glory of God: but the woman is the glory of the man.

8 7 For the man is not of the woman, but the woman of the man.

9 ✱ 8 For the man was not created for the womans sake: but the woman for the mans sake.

10 9 Therefore ought the woman to haue c power on *her* head, because of the 10 Angels.

✠ 2.*Thess* 3.9.

1 The fifth treatise of this epistle concerning the right ordering of publike assemblies containing three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certeine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comelines and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons.

2 Hee setteth downe God, in Christ our mediatour for the ende and make not onely of doctrine, but also of ecclesiasticall comelinesse. Then applying it to the question proposed, touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. ∴ *Ephes.5.23.*

a *In that, that Christ is our mediatour.* ✱ 3 He collegatheth that if men doe either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoile themselues of their dignitie, against Gods ordinance. b *It appeareth that this was a politike law seruing onely for the circumstances of the time that Paul liued in, by this reason, because in those our dayes for a man to speake bareheaded in an assembly, is a signe of subiection.* 4 And in like sort hee concludeth, that women which shew themselues in publike and ecclesiasticall assemblies without the signe and token of their subiection, that is to say, vncouered, shame themselues. 5 The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that shee hath given them thicke and long haire, which they doe so diligently trimme & decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire given them? I grant, saith the Apostle, but there is another matter in it: For man was made to this ende and purpose, that the glory of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, shee might more honour her husband. ✱ *Gen.1.26. and 5.1 and 9.6. colos 3.10.* 7 He proueth the inequalitie of the woman, by that that the man is the matter whereof the woman was first made. *Gen.2.22.* 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shew by this external signe their subiection. c *A couering which is a token of subiection.* 10 What this meaneth, I doe not yet vnderstand.

11 [11] Neuertheleſſe, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

12 [12] Iudge in your ſelues. Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is a praiſe vnto her: for her haire is giuen her for a [e] couering.

16 [13] But if any man luſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God.

17 ¶ [14] Now in this that I declare, I praiſe *you* not, that yee come together, not with profite, but with hurt.

18 [15] For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeue it *to bee true* in ſome part.

19 [16] For there muſt bee hereſies euen among you, that they which are [f] approoued among you, might be knowen.

20 When yee come together therefore into one place, *this* is [g] not to eate the Lords Supper.

21 For euery man when they ſhould eate, taketh his owne Supper [h] afore, and one is hungry, and another is drunken.

22 [17] Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, & ſhame them that haue not? what ſhal I ſay to you? ſhal I praiſe you in this? I praiſe you not.

23 [18] For I haue receiued of the Lorde that which I alſo haue deliuered vnto you, *to wit*, That the Lord Ieſus in the night when he was betrayed, tooke bread:

24 ✠ And when he had giuen thanks, he brake it, and ſaide, Take, eate: this is my body, which is [i] broken for you: this doe yee in remembrance of me.

25 After the ſame manner alſo *he tooke* the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood, this do as oft as ye drinke it, in remembrance of me.

26 For as often as ye ſhall eate this bread, and drinke this cuppe, ye ſhew the Lords death till he come.

27 [19] Wherefore, whoſoeuer ſhall eate this bread, and drinke the cuppe of the Lord [k] vnworthily, ſhal be guiltie of the body and blood of the Lord.

28 ✠ [19] Let [l] euery man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *becauſe* he [m] diſcerneth not the Lords body.

40 [21] For this cauſe many *are* weake, and ſicke among you, and many ſleepe.

31 For if wee would [n] iudge our ſelues, wee ſhould not be iudged.

32 But when we are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when yee come together to eate, tary one for another.

34 [23] And if any man be hungry, let him eate at home, that yee come not together vnto condemnation. [24] Other things will I ſet in order when I come.

11 A diſgreſſion which the Apoſtle vſeth, leaſt that which he ſpake of the ſuperiorite of men, and lower degree of women in conſideration of the policie of the Church, ſhould be ſo taken as though there were no meaſure of this inequalitie. Therefore he teacheth that men haue in ſuch ſort the preeminence that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are borne by the meanes of women, and this ought to put them in minde to obſerue the degree of enery ſexe, in ſuch ſort, that mutuall coniunction may be cheriſhed.

d *By the Lord.*

12 He vrgeth the argument taken from the common ſenſe of nature.

e *To be a couering for her, and ſuch a couering as ſhould procure another.*

13 Againſt ſuch as are ſtubburnely contentious, we haue to oppoſe this, that the Churches of God are not contentious.

14 Hee piſſeth now to the next treatiſe concerning the right adminiſtration of the Lords ſupper. And the Apoſtle vſeth this ſharper preface that the Corinthians might vnderſtand, that whereas they obſerued generally the Apoſtles commandements, yet they foully neglected them in a matter of greateſt importance. 15 To celebrate the Lords Supper aright, it is requiſite that there bee not onely conſent of doctrine, but alſo of affections, that it bee not prophaned. 16 Although the ſchiſmes and hereſies proceede from the deuill, and are euill, yet they come not by chance, nor without cauſe, and they turne to the profite of the elect. f *Whom experience hath taught to bee of ſounde Religion and godlineſſe.* g *This is an vſuall kinde of ſpeech, whereby the Apoſtle denieth that flatly, which many did not well* h *Eateth his meate and tarieth not till other come.* 17 The Apoſtle thinketh it good to take away the loue feaſtes, for their abuſe, although they had bene a long time, and with commendation vſed in the Churches, and were appointed and inſtituted by the Apoſtles. 18 Wee muſt take a true forme of keeping the Lordes Supper, out of the inſtitution of it, the parts whereof are theſe, touching the Paſtours, to ſhewe ſoorth the Lordes death, by preaching his worde: to bleſſe the bread and the wine by calling vpon the Name of God, and together with prayers to declare the inſtitution thereof, and finally to deliuer the bread broken to bee eaten, and the cuppe receiued to bee drunke with thankeſgiuing. And touching the flocke, that euery man examine himſelfe: that is to ſay, to proone both his knowledge, and alſo faith and repentance, to ſhewe ſoorth the Lords death, that is, in true faith to yeelde vnto his word and inſtitution: and laſt of all, to take the bread at the Miniſters hand, and to eate it and to drinke the wine, and giue God thankes: This was Pauls and the Apoſtles maner of miniſtring. ✠ *Matth.26.16. marke 14.22. Luke 22.19.* i *This worde (Broken) noteth out vnto vs Chriſtes maner of death, for although his legges were not broken, as the theeues legges were, yet was his body very ſore tormented, and torne, and bruiſed.*

19 Whoſoeuer contemne the holy Sacraments, that is, vſe them not aright, are guiltie not of he bread and wine, but of the thing i ſelfe, that is, of Chriſt, and ſhall be grieuouſly puniſhed for it.

k *Otherwiſe shewe mercie in ſuch myſteries ſhould be handled.*

✠ 2.Cor.13.5.

20 The examination of a mans ſelfe is of neceſſitie required in the Supper and therefore they ought not to be admitted vnto it, which cannot examine themſelues; as children, furious and madde men, alſo ſuch as either haue no knowledge of Chriſt, or not ſufficient, although they profeſſe Chriſtian Religion: and others ſuch like. l *The place teacheth downe the faith of credit, or vnwrapped faith, which the Papiſts maintaine.* m *Hee is ſaide to diſcerne the Lords bodie, that hath conſideration of the worthineſſe of it, and therefore commeth to eate of this meate with great reuerence.* 21 The prophaning of the body and blood of the Lord in his myſteries, is ſharpely puniſhed of him, and therefore ſuch a miſchiefe ought diligently to bee preuented by iudging and correcting of a mans ſelfe. n *Try and examine our ſelues, by faith and repentance, ſeparating our ſelues from the wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate ſuppers. 23 The Supper of the Lord was inſtituted not to feede the belly, but to feede the ſoule with the communion of Chriſt, and therefore it ought to be ſeparate from common banquets. 24 Such things as perteine to order, as place, time, forme of prayer, and other ſuch like, the Apoſtle tooke order for in Congregations, according to the conſideration of times, places and perſons.

CHAP. XII.

1 *To draw away the Corinthians from contention and pride, hee ſheweth that ſpirituall gifts are therefore diuerſly beſtowed,* 7 *that, the ſame being iointly to eche other imployed,* 12 *wee may grow vp together into one body of Chriſt in ſuch equall proportion and meaſure,* 20 *as the members of mans body doe.*

NOw [1] concerning ſpirituall *gifts*, brethren, I would not haue you [a] ignorant.

2 [2] Yee know that yee were [b] Gentiles, and were caried away vnto the dumbe idoles, as yee were led.

3 [3] Wherefore, I declare vnto you, that no man ✠ ſpeaking by the Spirit of God calleth Ieſus [c] execracle: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

4 [4] Now there are diuerſities of gifts, but the [d] ſame Spirit.

5 And there are diuerſities of adminiſtrations, but the ſame Lord.

6 And there are diuerſities of [e] operations, but

1 Now hee entreth into the third part of this treatiſe, touchiog the right vſe of ſpirituall gifts, wherein he giueth the Corinthians plainely to vnderſtand, that they abuſed them; for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts; and having no conſideration of the Church of the other, and were ſcattered and rent about to make a departure, ſo that all that body were as it were in pieces. So then hee going about to remedie theſe abuſes, willeth them firſt to conſider diligently, that they haue not theſe gifts of themſelues, but from the free grace and liberlitie of God, to whoſe glory they ought to beſtow them all. a *Ignorant to what purpoſe theſe gifts are giuen you.* 2 He prouoketh the ſame by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts. b *As touching Gods ſeruice and the Couenant, were ſtrangers.* 3 The conclusion: Know you therefore, that you cannot ſo much as moue your lippes to honour Chriſt withall, but by the grace of the holy Ghoſt. ✠ *Marke 9.39.* ∴ *Iohn 13.13. Chap.8.6. phil.2.11.* c *Doeth conſpire him, or by any means whatſoeuer diminiſh his glorie.* 4 In the ſecond place, hee layeth another foundation, to wit, that theſe gifts are diuers, as the functions alſo are diuers, and the offices diuers, but the one ſelfe ſame Spirit. Lord and God is the giuer of all theſe gifts and that to one end, to wit, for the profit of all. d *The Spirit is plainly diſtinguiſhed from the gifts.* e *So Paul calleth that inward force which commeth from the holy Ghoſt, and maketh men fit to wonderfull things.*

God

God is the same which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to [g] profit withall.

8 [5] For to one is giuen by the Spirit the word of [h] wisedome: and to another the word of knowledge by the same Spirit:

9 And to another *is giuen* faith by the same Spirit:

10 And to another the [i] operations of great workes: and to another, [k] prophesie: and to another, the [l] discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 ✠ And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally [o] as he will.

12 [7] For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, *yet* are *but* one body: [8] euen so is [m] Christ.

13 For by one Spirit are wee all baptized into [n] one body, whether *we bee* Iewes, or Grecians, whether *we bee* bond, or free, and haue bene all made to [o] drinke into one Spirit.

14 [9] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, were *were* the smelling?

18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where *were* the bodie?

20 But now *are* there many members, yet but one body.

21 [12] And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the bodie, which seeme to bee [p] more feeble, are necessary.

23 And vpon those *members* of the bodie, which wee thinke most vnhonest, put we more [q] honestie on: and our vncomely *parts* haue more comelinesse on.

24 For our comely *parts* neede it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked,

25 Lest there should be any diuision in the bodie: but that the members should haue the same [r] care one for another.

26 [13] Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members for *your* [s] part.

28 ✠ And God hath ordained some in the Church: *as* first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, [t] helpers, [u] gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 [14] But desire you the best gifts, and I will yet shew you a more excellent way.

[f] *The holy Ghost giueth and showeth himselfe freely in giuing of these gifts.*
[g] *To the vse and benefit of the Church.*
[5] *He declareth this manifold diuersitie, and reckoneth vp the chiefest gifts, beating them into their heads, which he told before, to wit, that all these things proceeded from one selfe same spirit.*
[h] *Wisdome is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastors office, as the word of knowledge perteth to the Doctours.*
[i] *By operation he meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliuery of the people Israel by the hand of Moses: that which he did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which he did by Peter in the matter of Ananias and Sapphira.* [k] *Foretelling of things to come.* [l] *Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Actes* 8.20. ✠ *Rom.*12.3. *ephesians* 4.7. [6] Hee addeth moreouer some thing else, to wit, that although these gifts are vnequall, yet they are and wisely diuided, because the will of the Spirite of God is the rule of this distribution. This sayeth hee, is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one bodie. 8 The applying of the similitude. So might wee also thinke, sayeth hee, of the mystical body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one selfe same Baptisme ioyned together with our head, that by that meanes, there may bee framed one body compact of many members: and wee haue drunke one selfe same spirite, that is to say, a spirituall feeling, perseuerance and motion common to vs all, out of one cuppe. m *Christ ioyned together with his Church.* n *To become one body with Christ.* o *By vnto quickening drinke of the Lordes blood, wee are made partakers of his holy Spirite.* 9 Hee amplifieth that which followed of the multitude: as if hee shoulde say, The vnitie of the body is not onely not left by this diuersitie of members, but also it coulde not bee a body, if it did not consist of many, and diuers members. 10 Nowe hee boildeth his doctrine vpon the foundations which he hath layde: and first of all hee continueth in his purposed similitude, whereforward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which woulde haue separated themselues from those whome they enuied, because they had not such excellent gifts as they: nowe this is, saith hee, as if the foote shoulde say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parts ought rather to defend the vnitie of the body, being coupled together to serue one the vnion. 11 Againe, speaking to them, hee sheweth them that if that shoulde come to passe which they desire, to wit, that all should bee equall one to another, there woulde followe a destruction of the whole body, yea, and of themselues: for it coulde not bee a body, vnlesse it were made of many members but together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

12 Nowe on the other side, hee speaketh vnto them which were indeed with more excellent gifts, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse for God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beneficiall members can in no wise lacke the more abiect and such as were are ashamed of: and that they should hang more care to see vnto them, and to couer them: that by this meanes the necessitie which is on both parts might keepe the whole body in peace and concord: that although euery part be considered a party, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a community both in commodities, and discommodities. p *Of the smallest and vilest offices, and therefore smally accounted of, of the rest.* q *Wee more carefully couer them.* r *Should bestow their operations and offices to the profit and preseruation of the whole body.* 13 Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another euery one of them bestow to the profite of all, that which hee hath received, according as his ministery doeth require. s *For all Churches wherefoeuer they are dispersed thorow the whole world, are diuers members of one body.* ✠ *Ephesians* 4.11. u *The offices of Deacons.* u *Hee setteth forth the order of Elders, which were the maintainers of the Churches discipline.* 14 Hee traceth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselues to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 *Hee sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie bee away.* 4 *and therefore he digresseth vnto the commendation of it.*

THough [1] I speake with the tongues of men and [a] Angels, and haue no loue, I am *as* sounding brasse, or a [b] tinkling cymbal.

2 And though I had the *gift* of prophesie, and knew all secrets and all knowledge, yea, if I had all [c] faith, so that I could remoue ✠ mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I bee burned, and haue not loue, it profiteth mee nothing.

1 *He reasoneth first of Charitie, the excellence whereof he first sheweth by this, that without it, all other gifts are as nothing before God, which thing he proueth partly by an induction, and partly also by an argument taken of the ende, wherefore those gifts are giuen. For to what purpose are those gifts, but to Gods glory and the profite of the Church, as is before proued? so that those gifts without Charitie, haue no right vse.* a *A very earnest kinde of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing else but a vaine and prattling kind of babbling.* b *That giueth a rude and no certaine sound.* c *By faith, here meaneth the gift of doing miracles, and not that faith which iustifieth, which cannot be vsed without Charitie as the other may.* ✠ *Mat.*17.20.

4 [a] Loue [d] suffreth long: it is bountifull: loue
enuieth not: loue doth not boast it selfe: it is not
puffed vp:
5 It doth [e] no vncomely thing: it seeketh not
her owne things: it is not prouoked to anger: it
thinketh no euill:
6 It reioiceth not in iniquitie, but [f] reioiceth
in the trueth:
7 It suffreth all things: it beleeueth all things:
it hopeth all things: it endureth all things.
8 [3] Loue doth neuer fall away, though that
prophesying be abolished, or the tongues cease,
or [g] knowledge vanish away.
9 [4] For we know in [h] part, and we prophesie
in part.
10 But when that which is perfect, is come,
then that which is in part shalbe abolished.
11 [5] When I was a childe, I spake as a childe:
I vnderstoode as a childe, I thought as a childe:
but when I became a man, I put away childish
things.
12 [6] For [i] now we see thorow a glasse darke-
ly: but then *shall wee see* face to face. Nowe I
know in part: but then shall I know euen as I am
knowen.
13 [7] And now abideth faith, hope *and* loue,
euen these three: but the chiefest of these *is* loue.

2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how sure they are from it, and therefore how vainely and without cause they are proud.
d Word for word deferreth wrath.
e Is not contumelious.
f Reioyceth at righteousnes in the righteous. For the Hebrewes meane by trueth righteousnes.
3 Againe he commendeth the excellencie of charitie, in that that it shall neuer be abolished in the Saints, whereas the other gifts which are necessary for the building vp of the Church, so long as we liue here, shall haue no place in the world to come.
g The way to get knowledge by prophesying.
4 The reason: Because we are nowe in that state, that wee haue neede to learne dayly, and therefore we haue neede of those helpes, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained and gotten the full knowledge of God, which serue now but for them which are imperfit, and goe by degrees to perfection?
h We learne imperfectly.
5 He setteth foorth that that hee sayde, by an excellent similitude, comparing this life to our infancie or childhood, wherein wee stagger and stammer rather then speake, and thinke and vnderstand but childish things, and therefore haue neede of such things as may forme and frame our tongue and minde: but when wee become men, to what purpose shoulde wee desire that stammering, those childish toyes, and such like things, whereby our childhoode is framed by little and little?
6 The applying of the similitude of our childhoode to this present life, wherein wee darkely beholde heauenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church of our mans age and strength, to that heauenly and eternall life, wherein when wee beholde God himselfe present, and are lightned with his full and perfect light, to what purpose should wee desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints bee knit both with God, and betweene themselues with most feruent loue, and therefore charitie shall not bee abolished, but perfected, although it shall not bee shewed foorth and entertained by such manner of duties as peculiarly and onely belong to the infirmitie of this life.
i All this must be vnderstood by comparison.
7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we haue three things, and they remaine sure if wee bee Christes, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when wee haue presently gotten them, to what purpose should wee haue faith and hope? but yet there at length shall wee truely and perfectly loue both God and one another.

CHAP. XIIII.

1 Hee commendeth the gift of prophesying, 7 and by a similitude taken of musicall instruments, 17 hee teacheth the true vse of interpreting the Scriptures: 17 hee taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

FOllowe [1] after loue, and couet spirituall *gifts*,
and rather that ye may [2] prophesie.

1 He inferreth now of that, that he spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe and principall: and so esteeme those things as most excellent, which profit the greater part of men (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was contemned in respect of other gifts, although it be he chiefest and most necessary for the Church) and not those which for a shewe seeme to bee marueilous, as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnlesse there were an interpreter.
a What prophesie is, he sheweth in the third verse.

2 [2] For hee that speaketh a *strange* [b] tongue,
speaketh not vnto men, but vnto God: for no
man heareth *him*: howbeit in the [c] spirit he spea-
keth secret things.
3 But he that prophesieth, speaketh vnto men
to [d] edifying, and to exhortation, and to comfort.
4 Hee that speaketh *strange* language, edifieth
himselfe: but hee that prophesieth, edifieth the
[e] Church.
5 I would that ye all spake *strange* languages,
but rather that yee prophesied: for greater is hee
that prophesieth, then hee that speaketh *diuers*
tongues, except hee expound it, that the Church
may receiue edification.
6 And nowe, brethren, If I come vnto you
speaking *diuers* tongues, what shall I profit you,
except I speake to you, either by reuelation, or by
knowledge, or by prophesying, or by doctrine?
7 [3] Moreouer things without life which giue
a sound, whether *it be* a pipe or an harpe, except
they make a distinction in the sounde, howe shall
it be knowen what is piped or harped?
8 And also if the trumpet giue an vncertaine
sound, who shall prepare himselfe to battel?
9 So likewise you, by the tongue, except yee
vtter words that haue [f] signification, how shall it
be vnderstood what is spoken? for ye shall speake
in the ayre.
10 [4] There are so many kindes of voices (as it
commeth to passe) in the world, and none of them
is dumbe.
11 Except I know then the power of the voice,
I shalbe vnto him that speaketh a Barbarian, and
he that [g] speaketh, shall be a Barbarian vnto me.
12 [5] Euen so, forasmuch as yee couet spirituall
gifts, seeke that ye may excel vnto the edifying
of the Church.
13 Wherefore, let him that speaketh a *strange*
tongue, [h] pray that he may interpret.
14 [6] For [i] if I pray in a *strange* tongue, my
[k] spirit prayeth: but mine vnderstanding is [l] with-
out fruit.
15 What is it then? I will pray with the spirit,
but I will pray with the [m] vnderstanding also: I
will sing with the spirit, but I will sing with the
vnderstanding also.
16 [7] Else, when thou blessest with the [n] spirit,
how shall hee that [o] occupieth the roume of the
vnlearned, say [p] Amen, at thy giuing of thankes,

2 He reproueth their peruerse iudgement touching the gift of tongues. For why was it giuen to wit, to the intent that the mysteries of God might be the better known to a great sort. Thereby it is euident that prophesie, whereunto the gift of tongues ought to serue, is better then that, and therefore the Corinthians did iudge amiss, in that they made more account of the gift of tongues, then of prophesying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed tongues in the congregation, without an interpreter. Which thing although it might be done to some profit of him that spake them, yet he conuerted the right vse of that gift, because thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profit of the whole company.
b A strange language, which no man can vnderstand without an interpreter.
c By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand.
d Which may further men in the study of godlinesse.
e The company.
3 Hee setteth foorth that which he sayd, by a similitude which he borroweth and taketh from instruments of musicke: which although they spake not perfectly, yet they are distinguished by their sounds, that they may bee the better vsed.
f That doe fitly vtter the matter it selfe.
4 Hee proueth that interpretation is necessary to be ioyned with the gift of tongues, by the manifold variety of languages, insomuch that if one speake to another without an interpreter, it is as if he spake not.
g As the Papists in all their sermons, and they that ambitiously powre out some Hebrew or Greeke word in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.
5 The conclusion: if they will excell in those spirituall gifts, as it is meete, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound the strange and vnknowen tongue, whether it bee himselfe that speaketh, or another interpreter.
h Pray for the gift of interpretation.
6 A reason: Because it is not sufficient for vs to speake so in the Congregation, that wee our selues doe worship God in spirit, that is, according to the gift that we haue receiued, but we must also bee vnderstood of the company, lest that be vnprofitable to other which wee haue spoken.
i If I pray, when the Church is assembled together, in a strange tongue.
k The gift and inspiration which the spirit giueth me, doeth his part, but only to my selfe.
l No fruit commeth to the Church by my prayers.
m So that I may bee vnderstood of other, and may instruct other.
7 Another reason: Seeing that the whole congregation must agree to him that speaketh, and also witnesse this agreement, how shall they giue their assent or agreement which know not what is spoken?
n Onely without all consideration of the hearers.
o He that sitteth as a priuate man.
p So then my vttered the prayers, and all the company answered, Amen.

seeing

seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 [8] I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake q fiue wordes with mine vnderstanding, that I might also instruct others, then ten thousand words in a *strange* tongue.

20 [9] Brethren, be not ✠ children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

21 In the [r] Law it is written, ✠ By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.

22 [10] Wherefore *strange* tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophesying *serueth* not for them that beleeue not, but for them which beleeue.

23 [11] If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are [s] vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainely that God is in you in deede.

26 [12] What is to be *done* then, brethren? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying.

27 [13] If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 [14] Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing bee reueiled to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the [t] spirits of the Prophets, are subiect to the Prophets.

33 For God is not *the authour* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 [15] ∴ Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also ✻ the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 [16] Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or [u] spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [17] And if any man be ignorant, let him bee ignorant.

39 [18] Wherefore, brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

✠ He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may ouercome all suspicion of enuie.

q *A verse* words.

r Now he reproueth them sweetly for their childish folly, which see not by this gift of tongues which was given to the profit of the Church is turned by their ambition into an instrument of cursing, seeing that this same also is conteined amongst the punishments wherewith God punisheth the stubburnes of his people, that he dispersed them amongst strangers whose language they vnderstood not. ✠ *Matth.28.3.*

s *By the Lawe he vnderstandeth all the whole Scripture.*

✠ *Isai.28.11.*

10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaith all and vnbeleeuers, vnlesse it be referred to prophesie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by the meanes vnderstood of the hearers.

11 Another argument: The gift of tongues without prophesie is not onely vnprofitable to the faithfull, but also doth very much hurt as well to them as to the vnfaithfull which should be present in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to be mad, much lesse e n the vnfaithfull be inuited thereby. *f Looke Actes 4.13.*

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of all spiritual gifts. 13 The manner how to vse the gift of tongues. It may be lawful for one or two, or at the most for three, to vse the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there bee none to expound, let him that hath that gift, speake to himselfe alone. 14 The manner of prophesying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lorde give any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophesie, decently and in his order, so farre forth as it is requisite for the edifying of the Church. Let them be content to be subiect ech to others iudgement. *l The doctrine which the Prophets bring which are inspired with Gods Spirit.* 15 Women are commanded to be silent in publike assemblies, and they are commanded to aske of their husbands at home. ∴ *1.Tim.2.12.* ✻ *Gene.3.16.*

16 A general conclusion of the treatise of the right vse of spiritual gifts in assemblies: with a sharpe reprehension, least the Corinthians might al ne seeme to themselues to be wise.

u *Skilfull in knowing and iudging spiritual things.*

17 The Church ought not to care ought but to goe forward notwithstanding in those things which are right. 18 Prophesie ought simply to be reteined and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospell that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 Hee had persecuted that church, whereof afterward he was made a minister. 12 Christ first rose againe, and wee all shall rise by him. 26 The last enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 53 We shall all bee changed, wee shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Constant and stedfastnesse.

MOreouer, [1] ✠ brethren, I declare vnto you the Gospell, which I preached vnto you, which yee haue also receiued, and wherein yee [a] continue,

2 And whereby yee are saued, if yee keepe in memory, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, according to the ✠ Scriptures,

4 And that he was buried, and that hee arose the third day according to the ∴ Scriptures,

5 ✻ And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of more then fiue hundreth brethren at [d] once: whereof many remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✻ [2] And last of all he was seene also of me, as of one borne out of due time.

9 * For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 ✠ But by the grace of God I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all, yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue yee beleeued.

12 ¶ [3] Now if it be preached, that Christ is risen

1 The six treatise of this Epistle, concerning the resurrection: and he vseth a transition, or passing over from one matter to another, shewing first, that he bringeth no new thing, to the end that the Corinthians might vnderstande that they had begun to swarue from the right course: and next that he goeth not about to entreate of a trifling matter, but of an other chiefe point of the Gospel which if it bee taken away, their faith must needes come to nought. And so at the length he beginneth his treatise at Christes resurrection which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnesse of the Apostles and of more then fiue hundreth brethren, and last of all by his owne.

✠ *Gal.1.11.* a *In the profession whereof you continue yet.* b *Which is very absurd, and cannot be, but that they that beleeue, must reape the fruite of faith.* ✠ *Isai.53.5. 1.peter 2.24.* ∴ *Ionas 2.1.* ✻ *Iohn 20.19.* c *Of those twelue picked and chosen Apostles, which were commonly called twelue, though Judas was put out of the number.* d *Not at seuerall times, but together and at one instant.* ✻ *Actes 9.5.* 2 Hee maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credit e among the Corinthians, that this Epistle might bee of force and weight amongst them. In the meane season hee compareth himselfe in such sort after a certaine diuine arte with certaine other, that he maketh himselfe inferiour to them all. ✻ *Ephes.3.8.* ✠ *Ephes.3.7.* 3 The first argument to prouve that there is a resurrection from the dead: Christ is risen again, therefore the dead shall rise again.

from the dead, how say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ bee not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false wittnesses of God: for we haue testified of God, that hee hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 6 For if the dead bee not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: 7 ye are e yet in your sinnes.

18 8 And so they which are asleepe in Christ, are perished.

19 9 If in this life onely wee haue hope in Christ, we are of all men the most miserable.

20 10 But nowe is Christ risen from the dead, 11 *and* was made the ✠ f first fruites of them that slept.

21 12 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be g made aliue,

23 13 But euery man in his ✠ owne order: the first fruites *is* Christ, afterwarde, they that are of Christ, at his comming *shall rise againe*.

24 14 Then *shall be* the h ende, when he hath deliuered vp the kingdome to God, euen the Father, when hee hath put downe i all rule, and all authoritie and power.

25 For hee must reigne ∴ till he hath put all his enemies k vnder his feete.

26 The l last enemie that shall be destroyed, is death.

27 ✠ For hee hath put downe all things vnder his feete. (And when he saith that all things are subdued *to him*, it is manifest that hee is excepted, which did put downe all things vnder him)

28 And when all things shall be subdued vnto him, m then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that n God may be all in all.

29 15 Else what shall they doe which are baptized o for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in ieopardie euery houre?

31 By our p reioycing which I haue in Christ Iesus our Lord, I die daily.

32 17 If I haue fought with beastes at Ephesus q after the maner of men, what aduantageth it mee, if the dead bee not raised vp? ✠ 18 let vs r eate and drinke: for to morrowe wee shall die.

33 19 Be not deceiued: euil speakings corrupt good maners.

34 Awake to *liue* righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 20 But some man will say, Howe are the dead raised vp? and with what body come they foorth?

36 21 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall bee, but bare corne as it falleth, of wheat, or of some other.

38 22 But God giueth it a body at his pleasure,

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen again.

5 The proofe of that absurditie by other absurdities: If Christ be not risen again, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it is vaine, and we are liars.

6 He repeateth the same argument taken of an absurditie, purposing to shewe how faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.

e *They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes.* 8 Secondly, vnlesse that this bee certaine that Christ rose againe, all they which died in Christ, are perished. So then what profite commeth of faith? 9 The third argument, which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen againe. 11 Hee putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth vnto vs, to bee considered of, not as a priuate man apart and by himselfe, but as the first fruites: And hee taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. ✠ *Colosf. 1.18. reuelat. 1.5.* f *Hee alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruites.* 12 Another confirmation of the same consequent: for Christ is to bee considered as opposite to Adam, that is from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g *Shall rise by the vertue of Christ.* 13 Hee doeth two things together: for hee sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding hee farre passed them, both in time (for hee was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. ✠ *1.Thessa.4.13.* 14 The fourth argument, wherewith also hee confirmeth the other, hath a most sure ground, to wit, because that God most reigne. And this is the maner of his reigne, that the Father will bee shewed to bee King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the ende that the Father may afterwardes triumph in his Sonne the conqueror. And hee maketh two partes of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the ouercomming of his enemies (whereof some must bee deprived of all power, as Satan and all the wicked, bee they neuer so proude and mightie, and other must bee vtterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleaning fast vnto their head Christ, his kingdome and glory, as a king in his subiects. Moreouer, hee putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and the perfection, in the full conuunction of the members with the head, which shall bee in the latter day. Nowe all these tende to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can bee King aboue all, neither Christ bee Lorde of all: for neither should the power of Satan and death bee ouercome, nor the glory of God bee full in his Sonne, nor his Sonnes in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shall be spoyled of all the power they haue.* ∴ *Psal.110.1. Actes 2.34. Hebr.1.13 and 10.13.*

k *Christ is considered here, as he appeared in the forme of a seruant, in which respect he ruleth the Church, as head, and that because this power was giuen him of his Father.*

l *The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feete, then vnlesse death also shall be subdued vnder him.*

✠ *Psal.8.6. hebr.2.8.*

m *Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in disorder, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graues, shall not be glorified vntill the resurrection: but Christ, as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his father together with vs. August. booke 1.chap.8. of the Trinitie.*

n *By this high kinde of speech, is set foorth an incomprehensible glorie which floweth from God, and shall fill all of vs, as we are ioyned together with our head, but yet so, that our head shall always reserue his preeminence.* 15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedie against death, because that Baptisme is a token of regeneration.

o *They that are baptized, to this end and purpose, that death may be put out in them, or to rise against from the dead, whereof baptisme is a seale.* 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so daily cast themselues into danger of so many deaths? p *As though he said, I die daily, as all the miseries I suffer can well witnesse, which I may truely boast of, that I haue suffered among you.* 17 The taking away of an objection: but thou Paul didst ambition fly as commonly men are woont to doe, when thou diddest fight with beasts at Ephesus: This is very like, saith Paul, for what could that aduantage me, were it not for the glory of eternall life which I hope for? q *Not vpon any godly motion, nor casting mine eyes vpon God, but carried away with vaine glory, or a certaine headinesse.* ✠ *Iosi. 22.13.* 18 The seuenth argument, which dependeth vpon the last: If there bee no resurrection of the dead, why doe we giue our selues to any thing els, saue to eating and drinking? r *These are speeches that Epicures vse.* 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to bee wise with sobrietie vnto righteousnesse. 20 Nowe that hee hath proued the resurrection, hee discouereth their doultishnesse, in that they scoffingly demanded, howe it could bee that the dead should rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore he taudeth these fellowes which seemed to themselues to bee marueilous wise and witte, to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, saith Paul, by dayly experience: for seedes are sowen, and rotte, and yet notwithstanding so farre it is off, that they perish, that contrariwise they growe vp farre more beautifull: and whereas they are sowen naked and drie, they spring vp greene from death by the vertue of God: and doth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a faire more excellent qualitie? 22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it owne kinde: as it is euidden in a graine which is sowen bare, but springeth vp farre after another sorte: and also in diuers kindes of one selfe same sort, as among beasts: and also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why wee should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

euen

euen to euery seede his owne body.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There *are* also heauenly bodies, and earthly bodies: but the glory of the heauenly *is* one, and *the glory* of the earthly *is* another.

41 There is another glory of the sunne, and another glory of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glory.

42 [23] So also *is* the resurrection of the dead. *The body* is [f] sowen in corruption, *and* is raised in incorruption.

43 It is sowen in [t] dishonour, *and* is raised in glory: it is sowen in weakenesse, *and* is raised in [u] power.

44 [24] It is sowen a naturall body, *and* is raised a spiritual body: there is a natural body, *and* there is a spirituall body.

45 [25] As it is also written, The [x] first man ✠ Adam was made a liuing soule: and the last Adam *was made* a [y] quickening spirit.

46 [26] Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, [z] earthly: the second man *is* the Lord from [a] heauen.

48 [27] As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as we haue borne the [b] image of the earthly, so shall wee beare the image of the heauenly.

50 [28] This say I, brethren, that [c] flesh & blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 [29] Behold, I shew you a [d] secret thing, We shall not all sleepe, but we shall all be changed,

52 In [e] a moment, in the twinckling of an eye at the last ✠ trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortality.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, ✠ Death is swallowed vp into victorie.

55 O death, where *is* thy sting? O graue, where *is* thy victory?

56 The sting of death *is* sinne: and the strength of sinne *is* the Law.

57 ✠ But thanks *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 [30] Therefore my beloued brethren, be yee stedfast, vnmooueable, aboundant alwayes in the worke of the Lord, forasmuch as yee knowe that your labour is not in vaine in the [f] Lord.

CHAP. XVI.

1 Hee exhorteth them to helpe the poore brethren of Hierusalem. 10 Then he commendeth Timotheus, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

Concerning [1] the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by himselfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shal allow by [c] letters, them will I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it be meet that I goe also, they shal goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia.)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way, whithersoeuer I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and [d] effectuall is opened vnto me, and there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be [e] without feare with you: for hee worketh the worke of the Lord, euen as I *doe*.

11 Let no man therefore despise him: but conuey him forth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch yee: stand fast in the faith: quite you like men, *and* be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of [g] Stephanas, that it is the first fruits of Achaia, and that they haue [h] giuen themselues to minister vnto the Saints)

16 That yee be [i] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus, for they haue supplied the want of you.

18 For they haue comforted my [k] spirite and yours: [l] acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

25 Hee maketh first a manner of qualities of the bodies being raised: Incorruption, to wit, because they shalbe sound, and altogether of a nature that can not be corrupt: Glory, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting without meate, drinke, and all other helpes, without wh ch this frailel se cannot keepe it selfe from corruption.

f It buried, and sown is bid as seede in the ground.

g Void of honour, void of glory, and beautie.

h Freed from the former weakenesse, wherein it is subiect to such alteration and change, that it cannot maintaine it selfe without meate and drinke, and such other like helpes.

24 He sheweth perfitly in one word, this change of the qualitie of the body by the resurrection, when he sayth, that of a naturall body, it shal become a spiritual body, which two qualities being cleane different, the one from the other, hee straigheway expoundeth and setteth fourth diligently. 25 That is called a naturall body, which is quickened and maintained by a liuing soule onely, such as Adam was, of whom all wee are borne naturally: and that is sayd to bee a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. *x Adam is called the first man, because hee is the roote as it were from whence wee spring: and Christ is the latter man, because hee is the beginning of all them that are spirituall, and in him wee are all comprehended.* ✠ *Gen.2.7. y Christ is called a Spirite, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly hee willeth the order of this double state or qualitie to bee obserued, that the natural was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord being sent from heauen, endued our flesh which was prepared and made fit for him, with the fulnes of the Godhead. *z Walkeing in dust, and wholly giuen to an earthly nature. a The Lorde is sayd to come downe from heauen by that kinde of speech, whereby that which is proper to one is vouched of another.* 27 He applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the grave: and also the spiritualtie of Christ to the same our bodies, after that they are risen againe: and he sayeth, that that goeth before, and this shall follow. *b Not a vaine and false image, but such as one ought to haue the truth with it indede.* 28 The conclusion. Wee cannot be partakers of the glory of God, vnlesse we put off all that grosse and filthie nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glory. *c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 He goeth further, declaring that it shall come to passe that they which shalbe found aliue in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite: and that the certaine enjoying of the benefite and victorie of Christ, is deferred vnto that latter time. *d A thing that hath bene hidde, and neuer knowen hitherto, and therefore worthy that you giue good eare vnto it. e He sheweth vs that the time shall be very short.* ✠ *Mat.25.31. 1.Thes.4.16.*

✠ *Ose 13.14. heb.2.14.*

✠ *1.Iohn 5.5.*

30 An exhortation taken of the profite that ensueth, that seeing they vnderstand that the glorie of the other life is layd vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lords help & goodnes working in vs.

1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble themselues.

a Which in times past was called Sunday, but now is called the Lords day.

b That euery man bestow according to the abilitie that God hath blessed him with.

c Which you shall giue them to carie.

2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glory of God, and to the edifying of the Corinthians.

d Very fit and conuenient to doe great things by.

e Without any iust occasion of feare.

f Safe and sound, and that with all kind of courtesie.

g Stephanas is the name of a man and not of a woman.

h Giuen themselues wholly to the ministerie.

i That you honour and reuerence them, be obedient to them, and be content to be ruled by them, as meete is you should, seeing they haue bestowed themselues and their goods to help you withall.

k Mine heart.

l Take them for such men as they are indede.

✠ Rom.16.16. 2.cor.13.12. 1.pet.5.14.

and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an ✠ holy kisse.

21 The salutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha.

m By these words, is betokened the sweresst kind of curse and excommunication that was amongst the Iewes: and the words are as much to say, as our Lord commeth: So that his meaning may be this, Let him bee accursed euen to the comming of the Lord, that is to say, to his death day, euen for euer.

23 The grace of our Lord Iesus Christ *be* with you,

24 My loue *bee* with you all in Christ Iesus, Amen.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not vpon any lightnesse, that hee came not, according to his promise.

PAVL [1] an Apostle of IESVS Christ, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with al the Saints, which are in all Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✠ [2] [a] Blessed *be* God, euen the Father of our Lord Iesus Christ, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, [3] that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 [4] And whether we be afflicted, *it is* for your consolation and saluation, which is [d] wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee know, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 [5] For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether [e] doubted euen of life.

9 Yea, we receiued the sentence of death in [f] our selues, because wee should not trust in our selues, but in God which raiseth the dead.

1 See the declaration of such salutations in the former Epistles.

✠ Ephes.1.3. 1.pet.1.3.

2 He beginneth after his manner with thanksgiuing, which notwithstanding (otherwise then he was woont) he applyeth to himselfe: beginning his Epistle with the setting forth the dignitie of his Apostleship, constrained (as it should seeme) by their importunitie, which tooke an occasion to despise him by reason of his miseries. But he answereth that he is not so afflicted, but that his comforts doe exceede his afflictions, shewing the ground of them, euen the mercy of God the Father in Iesus Christ.

a To him be praise and glorie giuen. b Most merciful. 3 The Lord doeth comfort vs to this ende and purpose, that wee may so much the more freely comfort others. *c The miseries which wee suffer for Christ, or which Christ suffereth in vs.* 4 Hee denyeth that eyther his afflictions wherewith hee was often afflicted, or the consolation which hee receiued of God, may iustly bee despised, seeing that the Corinthians both might and ought to take great occasion to bee confirmed by either of them. *d Although saluation bee giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which wee must runne, therefore wee are sayde to worke our saluation, Philippians 2.12. And because it is God onely that of his free good will worketh all things in vs, therefore is hee sayde to worke the saluation in vs by those selfe same things by which wee must passe to euerlasting life after that wee haue once ouercome all incombrances.* 5 Hee witnesseth that hee is not onely not ashamed of his afflictions, but that hee desireth also to haue all men know the greatnesse of them, and also his deliuerie from them, although it be not yet perfite. *e I knowe not at all what to doe, neither did I see by mans helpe which way to saue my life. f I was resolued within my selfe to die.*

10 Who deliuered vs from so [g] great a death, and doeth deliuer *vs:* in whom we trust, that yet hereafter he will deliuer *vs,*

11 ✠ [6] So that yee labour together in prayer for vs, 7 that for the gift *bestowed* vpon vs for many, thankes may bee giuen by many persons for vs.

12 [8] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly [h] purenesse, *and* not in fleshly wisdome, but by the [i] grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For wee write [k] none other things vnto you, then that yee reade or els that yee acknowledge, and I trust yee shall acknowledge vnto the [l] end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are ours, in the [n] day of *our* Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a [o] double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 [9] When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, according to the [p] flesh, that with mee should be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithful, that our word toward you was not Yea, and Nay.

19 [11] For the Sonne of God Iesus Christ, who was preached among you by vs, *that is,* by mee, and Siluanus, and Timotheus, [s] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promises of God in him *are* Yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

g From these great dangers. ✠ Rom.15.30.

6 That hee may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that hee attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs

8 Secondly he putteth away an other slander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first he speaketh of the simplicitie of his mind, and sincerite, which they knew both by his voice when he was present, & they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth that he will neuer be otherwise.

h With cleanesse, and holy and true plainnesse of minde, as God himselfe can witnesse. i Trusting to that very wisdome, which God of his free goodnesse hath giuen me from heauen. k He saieth he writeth barely and simply: for he that writeth in coloured sort, and to write otherwise rightly sayd then we reade: and this he sayeth the Corinthians shall knowe and like of very well. l Perfitely. m Pauls reioycing in the Lord was, that hee had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and sincerely. n When he shall sit as iudge. o Another benefit. 9 He putteth away their slander and false report by denying it, and first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the case. *p As men doe, which will rashly promise any thing, and change their purpose at every turning of a hand. q That I should say and vnsay a thing?* 10 Hee calleth God to witnesse, and for iudge of his constancie in preaching and teaching one selfe same Gospel. *r True, and of whose faithfulnesse it were horrible wickednesse to doubt.* 11 He oyneth also with himselfe, his fellowes as witnesses, with whom hee fully consented in teaching one selfe same thing, to wit, one selfe same Christ. *s Was not diuers and wauering. t That is, in God.* 12 Last of all hee declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. *u Christ is set forth to exhibite and fulfill them all most assuredly and without all doubt. x Through our ministerie.*

21 [13] And it is God which stablisheth vs with you in Christ, and hath anointed vs.
22 Who hath also sealed vs, and hath giuen the [y] earnest of the Spirit in our hearts.
23 [14] Now, I call God for a record vnto my [z] soule, that to spare you, I came not as yet vnto Corinthus.
24 [15] Not that wee haue dominion ouer your faith, but wee are helpers of your [a] ioy: for by faith ye stand.

13 He attributeth the praise of his constancie onely to the grace of God, through the holy Ghost, and there withall concludeth that they cannot doubt of his faith, and his followers, without doing iniurie to the Spirit of God, seeing that they themselues doe know all this to bee true. y *An earnest, is, whatsoever is giuen to confirme a promise.* 14 Now comming to the matter, he sweareth, that he did not onely not lightly alter his purpose of comming to them, but rather that hee came not vnto them for this cause, that hee might not be constrained to deale more sharpely with them being present, then he would. z *Against my selfe, and to the danger of mine owne life.* 15 He remoueth all suspicion of arrogancie, declaring that hee speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. a *Hee setteth the ioy and peace of conscience, which God is author of, against tyrannous feare, and therewithall sheweth the end of the Gospel.*

CHAP. II.

1 Hee excuseth his not comming vnto them, 2 and priuily reprehendeth them. 4 Hee sheweth that such is his affection towards them, 5 that hee neuer reioyceth but when they are merrie. 6 Perceiuing the adulterer (whom hee commanded to be deliuered vp to Satan) to repent, hee requesteth that they forgiue him. 31 He mentioneth his going into Macedonia.

BVt I determined thus in my selfe, that I would not come againe to you in [a] heauinesse.
2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?
3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce: this [b] confidence haue I in you all, that my ioy is the *ioy* of you all.
4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sory, but that ye might perceiue the loue which I haue, specially vnto you.
5 [1] And if any hath caused sorowe, the same hath not made [c] me sory, but partly (lest I should more [e] charge *him*) you all.
6 It is sufficient vnto the same man, that hee was rebuked of many.
7 So that nowe contrariwise yee ought rather to [f] forgiue *him*, and comfort *him*, lest the same should bee swallowed vp with ouermuch heauinesse.
8 Wherefore, I pray you, that you would [g] confirme your loue towards him.
9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.
10 To whom yee forgiue any thing, I *forgiue* also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes *forgaue I it* in the [h] sight of Christ,
11 Least Satan should circumuent vs: for we are not ignorant of his [i] enterprises.
12 ¶ [2] Furthermore, when I came to Troas *to preach* Christes Gospel, and a doore was opened vnto me of the Lord,
13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.
14 Now thankes *be* vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the [k] sauour of his knowledge by vs in euery place.
15 [3] For we are vnto God the sweet sauour of Christ, in them that are saued, and in them which perish.
16 To the one *we are* the sauour of death, vnto death, and to the other the sauour of life, vnto life, [4] and who is sufficient for these things?
17 ✠ For wee are not as many, which make [l] merchandise of the word of God: but as of sincerite, but as of God in the sight of God speake we in Christ.

a *Causing griefe among you, which hee should haue done if he had come to them before they had repented them.*
b *For I trusted that you would take that out of the way for thwith, which you knew I was discontented with, considering how you are persuaded that my ioy is your ioy.*
1 He passeth to another part of his Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it proceeded not of hatred, but of loue, and so end, lest if wee keepe no mesure, we giue Satan the deuill.
c *As if he said, All that sorow is vnlawfull wiped away, as though he had neuer felt it.*
e *Lest I should ouercharge him, who is burdened enough of himselfe, which I would be glad were taken from him.* f *That whereas before you punished him sharpely, you would now forgiue him.* g *That as my entreatie you would declare by the consent of the whole Church, that you take him againe for a brother.* h *Truely and from the heart.* i *Of his mischieuous counsell and deuilish will.* 2 Hee returneth to the commendation of his Apostleship, and bringeth foorth the testimonies, both of his labour, and also of Gods blessing.

k *He alludeth to the oyntment of the Priests, and the incense of the sacrifices.*
3 He denieth that ought should be taken away from the dignity of his Apostleship, because they sawe euidently that it was not receiued with like successe in euery place, nay rather very many rejected and detested him, seeing that he preacheth Christ, not onely as a Sauiour of them that beleeue, but also as a Iudge of them that contemne him. 4 Againe, he putteth away all suspicion of arrogancie, attributing all things that hee did, to the vertue of God, whom hee seruetb sincerely, and without all dishonest affection: whereof hee maketh them witnesses euen to the sixt verse of the next chapter. ✠ *Chap. 4. 2.* l *Wee doe not handle it craftily and couetously, or lasse sincerely then wee ought: and hee vseth a metaphore which is taken from huckesters, which vse to play the false harlots with whatsoever commeth into their hands.*

CHAP. III.

1 Hee desireth no other commendation, 3 then their continuing in the faith. 6 Hee is a minister, not of the letter, but of the Spirit. 8 Hee sheweth the difference of the Law, and the Gospel, 13 that the brightnesse of the Law doth rather dimme the sight then lighten it: 18 But the Gospel doth make manifest Gods countenance vnto vs.

DOe we begin to prayse our selues againe? or neede we as some other, Epistles of recommendations vnto you, or *letters* of recommendations from you?
2 Yee are our epistle, written in our hearts, which is vnderstood and read of all men,
3 In that ye are [a] manifest, to be the Epistle of Christ, [b] ministred by vs, and written, not with incke, but with the Spirite of the [c] liuing God, [1] not in tables of stone, but in fleshly tables of the heart.
4 And such [d] trust haue we through Christ to God:
5 Not that wee are sufficient of our selues, to thinke any thing as of our selues: but our [e] sufficiencie *is* of God,
6 [2] Who also hath made vs able ministers of the Newe Testament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.
7 If then the ministration of death *written* with letters [g] and ingrauen in stones, was [h] glorious, so that the children of Israel coulde not beholde the face of Moses, for the glorie of his

a *The Apostle frameth his speach wisely, that by little and little he may come from the commendation of the person, to the matter it selfe.*
b *Which I tooke paines to write as it were.*
c *By the way he setteth the vertue of God against the incke wherewith Epistles are commonly written, to shew that it was wrought by God.*
1 He alludeth by the way, to the comparison of the outward ministerie of the Priesthood of Leui, with the ministerie of the Gospel, and the Apostol call ministerie, which hee handleth afterward more fully. d *This boldnesse wee shew, and thus gloriously may we boast of the worthinesse and fruit of our ministerie.* e *In that wee are fit and meet to make other men partakers of so great a grace.* 2 Hee amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospel comparing it with the ministerie of the Law, which hee considereth in the person of Moses, by whom the Lawe was giuen: against whom hee setteth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as it were a writing of it selfe dead, and without efficacie: but the Gospel, or new couenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and saueing of men. The Law propoundeth death, accusing all men of vnrighteousnesse: The Gospel offereth and giueth righteousnesse and life: The gouernance of the Lawe serued for a time to the promise: The Gospel remaineth to the ende of the world. Therefore what is the glory of that in comparison of the maiestie of this? f *Not of the Lawe, but of the Gospel* g *Imprinted and ingrauen, so that by this place we may plainely perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten Commandements.* h *This word glory, betokeneth a brightnesse, and a maiestie, which was bodily in Moses, but spiritually in Christ.*

countenance

3 Wherely God offereth, yea and giueth the Spirit, not as a dead thing, but a quickening Spirit, working life.
h To wit, of Christ, which being imputed to vs as our owne, we are not onely condemned, but also we are crowned as righteous.
i The Law, yea, even commandements themselues, together with Moses, is abolished, if we consider the ministery of Moses apart by itselfe.
3 Hee sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that that it setteth forth plainely and euidently, that which the Lawe shewed darkely, for he sent them that heard it, to be healed of Christ, which was to come after it had wounded them.
✠ *Exod. 34. 34.*
4 He expoundeth by the way the allegorie of Moses his couering, which was a token of the darknesse and weaknesse that is in men, which were rather dulled by the bright shining of the Lawe, then lightened: which couering was taken away by the comming of Christ, who lightneth the hearts, and turneth them to the Lord, that wee may bee brought from the seruerie of this blindenesse, and set in the libertie of the light, by the vertue of Christes Spirit. *m Into the very bottome of Moses his ministerie.*
n Christ is that Spirit, which taketh away that couering, by working in our hearts, wherewnto also the Law is selfe called vs, though in vaine, because it speaketh to dead men, vntill the spirit quickeneth vs. ✠ *Iohn 4. 14.* 5 Going forwards in the allegory of the couering, he compareth the Gospel to a glasse, which although it be most bright and sparkeling, yet doeth it not onely not dazell their eyes, which looke in it, as the Law doeth, but also transformeth them with its beames, so that they also be partakers of the glory and shining of it, to lighten others: as Christ sayd vnto his, You are the light of the world, whereas he himselfe was the onely light. Wee are also commanded in another place, to shine as candles before the world, because wee are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting them his owne example and his fellowes.

countenance (which *glory* is done away)
8 How shall not the *i* ministration of the Spirit be more glorious?
9 For if the ministerie of condemnation *was* glorious, much more doeth the ministration of *k* righteousnes exceed in glory.
10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.
11 For if that which should bee *l* abolished, *was* glorious, much more shall that which remaineth be glorious.
12 3 Seeing then that we haue such trust, we vse great boldnesse of speach.
13 ✠ 4 And *we are* not as Moses, *which* put a vaile vpon his face, that the children of Israel should not looke vnto the *m* ende of that which should be abolished.
14 Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.
15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.
16 Neuertheleſse, when their *heart* shalbe turned to the Lord, the vaile shalbe taken away.
17 Now the *n* Lord is the ✠ Spirit, and where the Spirit of the Lord *is*, there *is* libertie.
18 5 But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. IIII.

1 Hee sheweth that he hath ß laboured in preaching the Gospel, 4 that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof, 7 that the same is carried in earthen vessels, 10 who are subiect to many miseries: 16 and therefore bee exhorteth them by his owne example to be courageous, 17 and contemne this present life.

THerefore, 1 seeing that wee haue this ministerie, as we haue receiued mercie, we faint not:
2 But haue cast from vs the *b* clokes of shame, and walke not in craftinesse, neither handle wee the word of God *c* deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God.
3 2 If our Gospel be then hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the mindes, *that is*, of the infidels, that the *d* light of the glorious Gospel of Christ, which is the *e* image of God should not shine vnto them.
5 3 For wee preach not our selues, but Christ Iesus the Lord, and our selues your seruants for 1 Iesus sake.
6 For God ✠ 2 that commanded the light to shine out of darkenesse, *is he* which hath shined in our hearts, to giue the *h* light of the knowledge of the glory of God in the face of Iesus Christ.
7 4 But wee haue this treasure in earthen vessels, 5 that the excellencie of that power might be of God, and not of vs.
8 We are afflicted on euery side, yet *are wee* not in distresse: we are in doubt, but yet we despaire not.
9 *We are* persecuted, but not forsaken: cast downe, but we perish not.
10 6 Euery where we beare about in our body the *i* dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.
11 For we which *k* liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our 1 mortall flesh.
12 7 So then death worketh in vs, and life in you.
13 8 And because we haue the same *m* spirit of faith, according as it is written, ✠ I beleeued, and therefore haue I spoken, wee also beleeue, and therefore speake,
14 Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.
15 9 For all things are for your sakes, *n* that that most plenteous grace by the thanksgiuing of many, may redound to the praise of God.
16 Therefore we faint not, 10 but though our outward man perish, yet the inward man is *o* renewed daily.
17 For our *p* light affliction which is but for a moment, causeth vnto vs a farre most excellent *and* an eternall weight of *q* glory:
18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

1 Now he plainely witnesseth that both he and his fellowes (though the mercy of God) do their vocation & duety vprightly and sincerely neglecting all dangers.
a Though we are broken in pieces with miseries and calamities, yet we yeeld not. *b Subtilties, and all kinde of deceits, which men haste after, as it were dennes and lurking holes, to couer their shamelesse dealings withall.* *c This is it that in the former Chapter he called, making merchandise of the word of God.* 2 An obiection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Law. Hee answereth, The fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth hee and his fellowes set foorth the most cleare light of the Gospel to bee seene and beholden, seeing that Christ whom onely they preach, is he in whom onely God will be known, and as it were seene.

d The light of plaine and light some preaching, which setteth forth the glory of Christ.
e In whom the Father setteth forth himselfe to bee seene and beholden.
3 He remoueth according to his accustomed manner, all suspition of ambition, saying that he teacheth faithfully, but as a seruant, and witnesseth that all this light which he and his fellowes giue to other, proceedeth from the Lord.
f To preach this selfe same Iesus to you.
✠ *Gen. 1. 3.*
g Which made vsly with his word.
h That being lightened of God, wee should in like sort giue that light to others.
4 He taketh away a stumbling block, by which was darkened amongst some, the bright shining of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men, Paul sweareth that he and his fellowes are as it were but then vessels, but yet there is in them a most precious treasure.
5 Hee bringeth marueilous reasons, why the Lord doth so afflict his chiefest seruants, to the end, saith hee, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirite of God in Christ, to life, which appreheseth that death. *i So Paul calleth that miserable estate and condition, that the faithfull, but specially, the ministers, are in.* *k Which liue that life, to wit, by the Spirit of Christ amongst so many and so great miseries.* *l Subiect to that miserable condition.* 7 A very cunning conclusion: as if hee would say, Therefore to be short, wee die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that he and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to others to beleeue, to wit, that they also shall bee saued together with them in Christ. *m The same faith by the inspiration of the same spirit.* ✠ *Psal. 116. 10.* 9 Hee sheweth how this constancie is preserued in them, to wit, because they respect not Gods glory, and the saluation of the Churches committed vnto them. *n When it shall please God to deliuer mee, and restore me to you, that exceeding benefite which shall be powred vpon mee, shall in like sort redound to the glory of God, by the thanksgiuing of many.* 10 Hee addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily, and yeelded not at all for all the miseries that may bee sustained in this life, in comparison of that most constant and eternall glory. *o Gatheredh new strength, that the outward man be not ouercome with the miseries which come freshly one vpon the neck of another, being maintained and vpholden with the strength of the inward man.* *p Afflictions are not called light, as though they were light of themselues, but because they passe away quickely, when as in deed our whole life is of no great long continuance.* *q Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP. V.

1 *He continueth in the same argument, 6 touching the certaine hope of saluation 8 through faith, 12 not to praise himselfe, 14 seeing hee hath God and his Church before his eyes, 17 and esteemeth nothing but newnesse of life in Christ.*

FOr [1] we know that if our earthly house of this tabernacle be destroyed, wee haue a building *giuen* of God, *that is*, an house not made with hands, *but* eternall in the heauens.

2 For therefore wee sigh, desiring to bee [a] clothed with our house, which is from [b] heauen.

3 [2] Because that if we be clothed, we shall not be found ✠ naked.

4 For in deede we that are in this tabernacle, sigh and are burdened because we would not bee vnclothed, but would be clothed vpon, that mortalitie might be swallowed vp of life.

5 And he that hath [c] created vs for this thing, *is* God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therefore we are alway [d] bolde, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by [e] faith, and not by sight.)

8 Neuertheleſſe, we are [f] bolde, and loue rather to remoue out of the body, and to dwel with the Lord.

9 Wherefore also we [g] couet, that both dwelling at home, and remouing from home, we may be acceptable to him.

10 ✠ [4] For wee must all [h] appeare before the iudgement seate of Christ, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 [5] Knowing therefore that [i] terrour of the Lord, we perswade men, and wee are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 [6] For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue *to answere* against them, which reioyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are* it vnto you.

14 [8] For that loue of Christ [l] constraineth vs,

15 Because wee thus iudge, that if [m] one bee dead for all, then were al dead, and hee died for all, that they which liue, should not henceforth [n] liue vnto themselues, but vnto him which died for them, and rose againe.

16 [9] Wherefore, henceforth know we no man after the flesh, [10] yea though wee had knowen Christ after the flesh, yet now henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Christ, *let him be a* [o] new creature. ✠ Olde things are passed away: behold, all things are become new.

18 [12] And all things *are* of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath [p] committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech *you* through vs, wee pray you in Christs stead, that yee be reconciled to God.

21 For he hath made him *to be* [q] sinne for vs, which [r] knew no sinne, that we should be made the [s] righteousnesse of God in him.

1 Taking occasion by the former comparison, hee complaineth this miserable body, as it is in this life, as a frail and brickle tabernacle, against which hee setteth the heauenly Tabernacle, so terming the sure and euerlasting condition of the same body glorified in heauen, insomuch, saieth hee, that we are not onely not addicted to this tabernacle, but also doe with sobs and sighes desire rather that tabernacle. And so this place also concerning the glory to come, is put within the verse of the doctrine of the ministerie, as the other was, where of we spake in the beginning of the second Chapter.

a *He calleth the glory of immortalitie, which we shalle as it were clothed with, a garment.*

b *Heauenly, not that the substance of it is heauenly, but for the glory of it.*

2 An exposition of the former saying: We doe not without cause desire to be clad with the heauenly house, that is, with that euerlasting and immortall glory, as with a garment: for when wee depart hence, we shall not remaine naked, hauing once cast off the couering of this body, but wee shall take our bodies againe, which shall put on, as it were, another garment besides: and therefore wee sigh not for the wearinesse of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ✠ *Reuel.16.15.* c *Hee meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, that they should be clothed with heauenly immortality.* 3 Hee inferreth vpon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this tarriance (for we are now so with God, that we beholde him but by faith, and are therefore now absent from him) but so, that wee sigh and haue a longing alwayes to him: therefore also wee behaue our selues so, that we may be acceptable to him, both while we liue here, and when we goe from hence to him. d *He calleth them (bolde) which are alwayes resolued with a quiet and stilled minde to suffer what dangers soever, nothing doubting, but their end shall be happy.* e *Faith, of those things which we hope for, and not hauing God presently in our view.* f *And yet we are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, we had rather depart hence to the Lord.* g *And seeing it is so, wee striue to liue so, that both in this our pilgrimage here wee may please him, and that at length wee may bee receiued home to him.* h *Rom.14.10.* 4 That no man might thinke it to perteine to all, which he spake of that heauenly glory, he addeth, that euery one shall first render an account of his pilgrimage, after that he is departed from hence. h *Wee must all appeare personally, and enquiry shall bee made of vs, that all may see, how wee haue lived.* 5 Now he passeth over, and taking an occasion of the former sentence, returneth to the former chapter verse 16. confirming his owne sincerities and his fellowes. i *That terrible iudgement.* 6 Hee remooueth all suspition of pride, by a new reason, because it is behoueable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others. k *In outward shewes, and that coloured shew of mans wisdome and eloquence, and not in true godlinesse, which is sealed in the heart.*

7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a fonle to boast my selfe, I doe it for your profit, no lesse then when I preach the Gospel simply vnto you.

8 He goeth forward in putting away all suspition of desire of estimation and boasting: for the loue of Christ, saythhe, compelleth vs hereunto, that seeing hee died for vs all, which were dead when as wee liued to our selues (that is, while we were yet giuen to these earthly affections) we in like sort should consecrate our whole life which we haue receiued of him to him (to wit) being indued with the holy Ghost to this end and purpose, that wee should meditate vpon nothing but that which is heauenly. l *Possesseth vs wholly.* m *He speaketh heere of sanctification, whereby it commeth to passe, that Christ liueth in vs.* n *Looke Romanes, chapter 6 and 7.* 9 Hee sheweth what it is, not to liue to our selues, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to bee so conuersant amongst men, as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his countrey, forme, glorie, riches, and such like, whereinto men commonly dote, and wearie themselues. 10 An amplification: This is, saieth hee, so true, that wee doe not now thinke carnally of Christ himselfe, who hath nowe left the worlde, and therefore must bee considered of vs spiritually. 11 An exhortation for euery man which is renewed with the spirit of Christ, to meditate heauenly things, and not earthly. o *As a thing made anew of God, for though a man bee not newly created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach vs, that wee must attribute all things to the glorie of God: not that wee are stockes and blockes, but because God createth in vs, both the will to will well, and the power to doe well.* ✠ *Isai.43.19. reuelation.21.5.* 12 Hee commendeth the excellencie of the ministery of the Gospell, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth an atonement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers, to haue consideration of themselues, and not to despise so great a benefit. And when hee so sayeth, hee plainely reprehendeth them which falsly challenged to themselues the name of pastours. p *Vsed our labour and trauell.* q *A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.* r *Who was cleane voide of sinne.* s *Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

CHAP. VI.

1 *He exhorteth them to leade their liues as it becommeth Christians, 5 neither to be dismayed in tribulation, 9 nor puffed vp with glory: 14 to auoide all vncleanesse, 16 considering that they are the temples of the liuing God.*

SO [1] wee therefore as workers together beseech *you*, that yee receiue not the grace of God in vaine.

2 [2] For hee sayeth, ✠ I haue heard thee in a time [a] accepted, and in the day of saluation haue I

1 Men doe not onely neede the ministerie of the Gospel, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered. ✠ *Isai.49.8.*

a *Which I of my free mercy and loue towards thee, liked of and appointed: at which time God powred out that his marueilous loue vpon vs.*

succoured

succoured thee: behold now the decepted time, behold now the day of saluation.

3 [3] Wee giue no occasion of offence in any thing, that *our* ministerie should not be reprehended.

4 But in all thingis we [b] approue our selues as ✠ the ministers of God, [4] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in [c] tumults, in labours,

6 [5] By watchings, by fastings, by puritie, by knowledge, by long suffring, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and behold, wee liue: as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* making many rich: as hauing nothing, and *yet* possessing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you, our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Now for the same recompense, I speake as to *my* children, Be you also inlarged.

14 [7] Be not vnequally yoked with the infidels: for ✠ what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what [k] part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? ∴ for yee are the Temple of the [l] liuing God: as God hath sayd, ✠ I will [m] dwell among them, and walke there: and I will be their God, and they shall be my people.

17 ✠ Wherefore come out from among them, and separate your selues, saith the Lord, and touch none vncleane thing, and I will receiue you.

18 [n] And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayth the Lord Almighty.

3 He sheweth the Corinthians a patterne of a true minister, in his owne example, and Timotheus and Silvanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.
b Declare & shew indeed.
✠ 1.Cor.4.1.
4 Hee first of all reckoneth vp those things which are neither alwayes in the ministers, not without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.
c In tossing to and fro, finding no place of rest and quietnesse.
5 Secondly, hee reckoneth vp such vertues as are necessarie, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may be ouercome.
d Preaching of the Gospel.
e Power to worke miracles, and to bring vnder the wicked.
f Vprightnesse.
6 Going about to rebuke them, hee sayth first, that he dealeth with them sincerely and with an open and plaine heart, and there with all complaineth that they doe not the like in louing againe their Father.
g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy.
h You are in mine heart, as in an house, and that no narrow or straite house, for I haue opened my whole heart to you, but you are inwardly strait laced to meward.
i After the manner of the Hebrewes, hee calleth those tender affections which rest in the heart, bowels.
7 Now he reboketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lorde hath vouchsafed the name of his children, most keepe themselues pure not only in minde, but also in body, that they may wholly bee holy vnto the Lorde.
✠ Eccles.13.18.
k What can there be betweene them? ∴ 1.Cor.3.16.and 6.19.
l He setteth the liuing God against idols. ✠ Leuit.26.11.
m God dwelleth with vs, because Christ is become God with vs. ✠ Esai.52.11.
n Ierem.31.1.

CHAP. VII.

1 Lest by ouermuch vrging them hee should distroy their tender minde, 2 he prouth that all that he sayd, 4 proceeded of the great good will he bare vnto them: 8 and therefore they should not be offended, that hee made them sory, 10 and brought them to repentance not to be repented of.

SEing then we haue these promises, dearely beloued, let vs clense our selues from al filthinesse of the [a] flesh and spirit, and finish *our* sanctification in the feare of God.

a Both of body and soule, that by this meanes the sanctification may be perfect, consisting in both the partes thereof.

2 [1] [b] Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to *your* [c] condemnation: for I haue sayd before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you: I reioice greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at the [e] comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith he was comforted of you, when hee tolde vs your great desire, your mourning, your feruent minde to meward, so that I reioyced much more.

8 [2] For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though *it were* but for a season.

9 I now reioyce, not that yee were sory, but that ye sorowed to [f] repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For [g] godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that ye haue bene godly sory, what great care it hath wrought in you: yea, what clearing of your selues: yea, *what* indignation: yea, *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniury, but that our care toward you in the [h] sight of God might appeare vnto you.

13 Therefore we were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling ye receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

1 He returneth againe from that admonition to his owne person, opposing the testimonies both of his sincerenesse and also of his continuall good will towards them.
b Let mee haue some place amongst you, that I may teach you.
c To condemne you of vnkindnesse or trechery.
d Whose hearts are cast downe, and are very far from.
e With those things which Titus told me of you at his comming, to wit, how faithfully you reade ouer my letters, moreouer and besides that I am exceedingly refreshed with his presence.
2 An objection: But thou hast handled vs roughly: the Apostle answereth that he did not his roughnesse without griefe. And hee addeth moreouer, that he is also glad now, that he drue them to that sorow, although it was against his wil since it was so profitable vnto them: for there is a sorow not onely praise worthy, but also necessary, to wit, whereby repentance growth by certaine degrees, for the which repentance he praiseth them highly. And this is the first part of this Epistle.
f In somuch that that sorow did you much good toward the amendment of your leadnesse and sinnes.
g Godly sorow is when we are not terrified with the feare of punishment: contrary to this, there is an other sorow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first is repentance, the fruit of the second is desperation, vnlesse the Lord helpe speedily.
h It was not coloured nor counterfeit, but such as I dare stand to before God.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to be liberall towards the saints: 16 for which purpose, he sheweth that Titus 18 and another brother came vnto them.

WE [1] doe you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches to stir vp the Corinthians to liberality, wherewith the poverty of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme poueritie, to the ende that they should follow them.

1 The first part of this epistle containing diuers exhortations to stir vp the Corinthians to liberality, wherewith the poverty of the Church of all hee setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme poueritie, to the ende that they should follow them.
a The benefit that God bestowed vpon the Churches.

ches of Macedonia,

2 Because in [b] great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power they were [c] willing,

4 And prayed vs with great instance, that we would receiue the [d] grace, and fellowship of the ministring which is toward the Saints.

5 [a] And *this they did*, not as wee looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the will of God,

6 That wee should exhort Titus, that as hee had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *euen so see* that ye abound in this grace also.

8 [3] This I say not by commandement, but because of the [e] diligence of others: therefore prooue I the [f] naturalnesse of your loue.

9 [4] For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 [5] And I shew *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but also to [g] will, a yeere agoe.

11 Nowe, therefore performe to doe it also, that as *there was* a readinesse to will, euen so yee may performe it of that which ye haue.

12 [6] For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men should bee eased and you grieued: But vpon [h] like condition, at this time your abundance *supplieth* their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, ✠ He that *gathered* much, had nothing ouer, and he that *gathered* little, had not the lesse.

16 [8] And thanks *be* vnto God, which hath put in the heart of Titus the same care for you.

17 Because hee accepted the exhortation, yea, he was so careful, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise *is* [i] in the Gospel throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lord, and *declaration* of your prompt minde)

20 Auoiding this, that no man should blame vs in this [l] abundance that is ministred by vs,

21 ✠ Prouiding for honest things, not onely before the Lord, but also before men.

22 And we haue sent with them our brother, whom we haue oftimes prooued to bee diligent in many things, but now much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper to youward: or of our [m] brethren, they are messengers of the Churches, *and* the [n] glory of Christ.

24 Wherefore shew toward them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

4 For those manifolde afflictions where with the Lord tried them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent & famous.
5 Of their owne accord they were willing.
6 He calleth that, Grace, that other men would haue called a burden.
And this verse is to be expounded by the sixth verse.
3 He amplifieth the forward ones of the Macedonians, in that, that they also desired Paul to stirre vp the Corinthians to accomplish the gining of alms, by sending againe of Titus vnto them.
7 Thirdly, he wrestleth them that they deceiue not their expectation which they haue conceiued of them.
8 At the request of the Macedonians.
9 Then appeareth the naturalnesse of our loue, when we do it freely and fiuely, we helpe our brethren, euen for Christ his sake.
4 The fourth argument taken from the example of Christ.
5 He taketh good heede that hee seeme not to wrest it out of them by constraint, for vnlesse it be voluntarie, God doth not accept it.
6 Not onely to doe, but also to doe willingly: for he no[illegible] not a readie willingnes without any inforcement by any other men, much lesse came it of ambition and vaineglory.
7 Against such wrest to excuse themselues, because they are not rich, as though it were onely prouide to rich men to helpe the poore.

1 He wisely meeteth with the suspition which the Corinthians might conceiue, as though the Apostles in vrging them so carefully, should doubt of their good will: Therefore he witnesseth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become surety for them to the Macedonians, but onely to stirre them vp which were running of themselues, to the end that all things might both be in a better readinesse, and also be more plentifull.
a The word which he vseth, signifieth such a stayednesse and stedfastnesse of minde, as cannot be moued with any terrour or feare.
b As from courtous men.
2 Almes must be giuen neither niggardly, nor with a loathfull mind or hardly: But a franke and free almes is compared to a sowing which hath a most plentifull harnest of most abundant blessings following it.
c Determineth and appointeth freely with himselfe.
✠ Rom. 12. 8.
d With a sparing and niggardly heart.
e Against his will, as loth to bee euill reported of. ✠ Eccles. 35. 10.
f All God his bountifull liberalitie.
g To helpe others by all meanes possible, in doing them good in their necessitie.
∴ Psalme 112. 9.
h Is euerlasting: Now David speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (sayeth he) to giue others.
i There is none so good an inheritance to the godly, as bountifulnesse.
2 Another excellent and double fruite of liberalitie towards the Saints, is this: that it giueth occasion to praise God, and that our faith is also thereby made manifest.
k By this proofe of your liberalitie in this helping and succouring of them.
l In shewing with one consent, that you acknowledge that onely Gospel which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church at Hierusalem.

m Titus his two companions.
n By whom the glory of Christ is set forth.
o All Churches shall be witnesses of thy godly dealing, in whose [illegible] chosen by all their

CHAP. IX.

1 Why, albeit hee thinke well of their ready willes, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 Hee compareth almes to seede sowing, 10 which God doeth repay with great gaines.

FOr [1] as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readine of minde, whereof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Lest if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not say, you) should be ashamed in this my [a] constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee ready, *and come* as of beneuolence, and not as of [b] niggardlinesse.

6 [2] This yet *remember*, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not ✠ [d] grudgingly, or of [e] necessitie: ✠ for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that yee alwayes hauing all sufficiencie in all things, may abound in [g] euery good worke,

9 (∴ As it is written, He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also he that findeth seed to the sower, will minister likewise bread for foode, and multiplie your seed, and increase the [i] fruits of your beneuolence,)

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 [3] For the ministration of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thankes to God,

13 (Which by the [k] experiment of this ministration prayse God for your [l] voluntary sub-

1 He wisely meeteth with the suspition which the Corinthians might conceiue, as though the Apostles in vrging them so carefully, should doubt of their good will: Therefore he witnesseth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become surety for them to the Macedonians, but onely to stirre them vp which were running of themselues, to the end that all things might both be in a better readinesse, and also be more plentifull.
a The word which he vseth, signifieth such a stayednesse and stedfastnesse of minde, as cannot be moued with any terrour or feare.
b As from courtous men.
2 Almes must be giuen neither niggardly, nor with a loathfull mind or hardly: But a franke and free almes is compared to a sowing which hath a most plentifull harnest of most abundant blessings following it.
c Determineth and appointeth freely with himselfe.
✠ Rom. 12. 8.
d With a sparing and niggardly heart.
e Against his will, as loth to bee euill reported of. ✠ Eccles. 35. 10.
f All God his bountifull liberalitie.
g To helpe others by all meanes possible, in doing them good in their necessitie.
∴ Psalme 112. 9.
h Is euerlasting: Now David speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (sayeth he) to giue others.
i There is none so good an inheritance to the godly, as bountifulnesse.
3 Another excellent and double fruite of liberalitie towards the Saints, is this: that it giueth occasion to praise God, and that our faith is also thereby made manifest.
k By this proofe of your liberalitie in this helping and succouring of them.
l In shewing with one consent, that you acknowledge that onely Gospel which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church at Hierusalem.

7 Christian liberalitie is mutuall, that proportion may bee obserued.
b That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs vpon you. ✠ Exodus 16.
8 Hee commendeth Titus, and his two companions for many causes, both that their credit might not bee suspected, as though he had sent them sudly to spoyle the Churches, and also that they might bee so much the readier to contribute.
i In the preaching of the Gospel.
k These almes which are bestowed for the relieffe of the Church of Hierusalem.
l In this plentifull liberalitie of the Churches, which is committed to our trust. ✠ Rom. 12. 17.

mission

m Left by his great commendation and praise, the Corinthians should be puffed vp, he shutteth vp his exhortation, with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the aboundant grace of God in you.

15 m Thankes therefore *be* vnto God for his vnspeakeable gift.

CHAP. X.

2 Hee sheweth with what confidence, 4 with what weapons & and with what reuenge hee is armed against the cauillations of the wicked, 7 and that, when hee is present, his deedes haue no lesse power, 11 then his words haue force when he is absent.

1 He returneth to the defence of his Apostleship, but so that he vseth his authority therein: for hee warneth them earnestly and gravely, vsing also terrible threatnings to shew themselues such as are apt to be instructed. And he reproueth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that he vsed to be sharpe against them when he was absent, because they sawe no great maiesty in him after the maner of men, and besides, had prouoked his lenitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he protesteth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse he protesteth vnto them that he will shew in deede how farre they are deceiued, which make that accompt of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance.

NOwe 1 I Paul my selfe beseech you by the meeknesse, and a gentlenesse of Christ, which when I am present among you, *am* base, but am bold toward you being absent:

2 And *thu* I require you, that I neede not to be bolde, when I am present, with that same confidence, wherewith I thinke to bee bolde against some, which esteeme vs as though we walked b according to the flesh.

3 2 Neuertheleſse, though wee walke in the flesh, yet do not warre after the flesh.

4 (For the weapons of our warrefare are not c carnall, but mightie through b God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, 3 and bringing into captiuitie euery thought to the obedience of Christ,

6 And haning ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the e appearance? If any man trust in himselfe that he is Christes, let him consider this againe of f himselfe, that as he *is* Christes, euen so *are* we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *Thu I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, sayeth g hee, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such *will we be* also in deed, when we are present.

12 5 For we h dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they measure themselues with i themselues, and k compare themselues with themselues.

13 But we wil not reioyce of things, which are not within *our* l measure, ✠ but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond *our* measure, as though we had not attained vnto you: for euen to you also haue wee come *in preaching* the Gospel of Christ,

15 Not boasting of things which are m without *our* measure: *that is*, of other mens labours: and wee hope, when your faith shall increase, to bee magnified by you according to your line abundantly,

16 And to preach the Gospel in those *regions* which *are* beyond you: not to reioyce in n another mans line, *that is*, in the things that are prepared already.

17 ✠ But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

i Vpon a vaine persuasion that they haue of themselues, they take vpon them they care not what.

k They contemne all other, and measure all their doings onely by themselues.

l Of those things which God hath not measured vnto vs.

✠ Ephes. 4. 7.

m As though God had diuided the whole world among the Apostles, to be husbanded.

n In countreys which other men haue prepared and husbanded with the preaching of the Gospel.

1. Cor. 16. 31.

7 He somewhat mitigateth that which he spake of himselfe, and thereby shewing that he seeketh not his owne praise, but the Lord, with also prepareth the Corinthians to heare other things, witnesse nothing els but to approue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

2 He testifieth that for the great loues sake he beareth to the Corinthians, he is compelled 5 to vtter his owne praises: 9 and that he bestowed his labour on them without any reward, 13 that the false apostles should not surpasse him in any thing, 22 whom he farre excelled in those things which are praise worthy indeed.

1 He grantheth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doth it against his will, for their profit, because he seeth them deceiued by certaine vaine and crafty men, through the craft and subtilte of Satan.

WOuld 1 to God, yee could suffer a little my foolishnesse, and in deed ye suffer me.

2 For I am ielous ouer you, with a godly ielousie: for I haue prepared you for one husband, to b present you *as* a pure virgine to Christ:

3 But I feare least as the c serpent beguiled Eue through his subtiltie, so your mindes should bee e corrupt from the simplicitie that is in d Christ:

4 2 For if he that commeth, preacheth e another Iesus whom we haue not preached: or if ye receiue another spirit whom ye haue not receiued: either another Gospel which yee haue not receiued, ye might well haue suffered *him*.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 3 And though *I be* f rude in speaking, yet *I am* not *so* in knowledge, but among you we haue bene made manifest to the vttermost, in al things.

7 4 Haue I committed an offence, because I abased my selfe, that yee might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages *of them* to doe you seruice.

9 And when I was present with you, and had need, ✠ I was not slouthfull to the hinderance of any man. for that which was lacking vnto mee, the brethren which came from Macedonia,

a That nature which is inclined to mercie, rather then to rigour of iustice. *b As though I had no other aide and helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie.* 2 Secondly he witnesseth, that although he bee like vnto other men, yet hee commeth furnished with that strength, which no holdes of man can match, whether they resist by craft and deceite, or by force and might, because hee warfareth with diuers weapons. *c Are not such as men get them authoritie withall one of another, and doe great acts.* *d Stand vpon that infinite power of God.* 3 An amplification of this spirituall vertue, which in such sort conquereth the enemies, bee they neuer so crafty and mightie, that it bringeth some of them by repentance vnto Christ, and iustly returneth others that are stubbornly obstinate, separating them from the other which suffer themselues to be ruled. 4 Hee beateth into their heads that same matter, with great weight of wordes and sentences. *e Doe yee iudge of things according to the outward shew?* *f Not being holde of it by me.* *g Hee noteth out some one that was the seedes man of this speach.* 5 Being constrained to retell the foolish bragges of certaine ambitious men, hee witnesseth, that they are able to bring nothing, but that they falsely perswade themselues of themselues: and as for himselfe, although hee bragge of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto hee came euen vnto them in preaching the Gospel of Christ, and trusteth that hee shall goe forther, when they haue to profited that hee shall not neede to tarie any longer amongst them to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. *h This is spoken after a taunting sort.*

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they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost. *e A more perfect doctrine of Iesus Christ.* 3 Hee refuseth the slanders of those Thrasoes. Ignorant, sayeth hee, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me, whereof you haue had good proofe, and that euery maner of way. *f Paul lacked not that kinde of eloquence which is meete for a man, and fit for the Gospel, but he willingly wanteth that painted kinde of speach which too many vow adayes hunt after and follow.* 4 Another slander, to wit, that he was a rascall, and liued by the labour of his owne handes. But herein sayth the Apostle, what can you say against me, but that I was content to take any paines for your sakes, and when I lacked, to travell for my liuing with mine owne handes in part, and partly also when poueritie constrained mee, I chose rather otherwise to seeke my sustenance, then to bee any burden to you, although I preached the Gospel vnto you? ✠ *Chap. 12. 13.*

supplied,

supplied, and in all things I kept, s and will keepe my selfe, that I should not be grieuous vnto you.

10 The t trueth of Christ is in me, that this reioycing shall not be shut against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they i reioyce.

13 u For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of k light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though *they were* the ministers of righteousnesse, whose ende shall be according to their works.

16 7 I say againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as *it were* foolishly in this *my* great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also

19 For ye suffer fooles gladly, because that yee are wise.

20 8 For ye suffer, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the l reproch: as though that we had bene m weake: but wherin any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, ✠ so am I: they are Israelites, so am I: they are the seed of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am n more: in labours more aboundant: in stripes aboue measure: in prison more plenteously: in o death oft.

24 Of the Iewes p fiue times receiued I fourtie *stripes* saue one.

25 I was q thrise ✠ beaten with roddes: I was r once stoned: I suffred thrise s shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying *I was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and t painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 9 Beside the things which are outward, I am combred dayly, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 10 If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In ✠ Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

would boast my selfe, I would take no better argument: and Godnesse that I deuise and forge nothing. ✠ *Acts 9.24.*

CHAP. XII.

1 He doth euen vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reuealed vnto him: 6 For which though hee might in deed glory, yet he will not, 10 being priuie of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vaine glorious persons, who draw them from Christ.

IT a is not expedient for me no doubt to reioyce: for I wil come to visions and reuelations of the Lord.

2 I know a man b in Christ aboue fourteene yeeres agone, (whether *he were* in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the c third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into c Paradise, and heard wordes which d cannot bee spoken, which are not e possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that he heareth of me.

7 3 And least I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a f pricke in the flesh, the messenger of g Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I besought the Lord h thrise that it might depart from me.

9 And he said vnto me, My grace is sufficient

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care almost all Churches depended, as it was plainely seene by experience.

10 He maketh that against the aduersaries, which they obiected against him, as if hee should say, They alleage my calamities, to take away my authoritie from me: but if I himselfe is my wh-

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelations, he reckoneth vp those things which lift him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe aduisedly.

a I speake this in Christ, that is, be it spoken without vaine glory, for I seeke nothing but Christ Iesus onely.

b Into the highest heauen: for we neede not to dispute subtilly vpon the word (third) but yet this place is to be marked against them, which would make heauen to be euery where.

c So the Greciens name that which we call a parke, that is to say, a place where trees are planted, and wilde beastes kept, by which name they that translated the olde Testament out of Hebrewe into Greeke, called the garden Eden, wherein to Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that that blessed seate of the glory of God is called by that name.

d Which no man is able to vtter.

e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5.

2 To remoue all suspicion of ambition, hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe. and yet notwithstanding faineth nothing, lest by this occasion other men should attribute more vnto him then in deede hee is: and therefore hee had rather glory in his miseries. 3 An excellent doctrine why God will haue euen his best seruants to bee vexed of Satan and by all kinde of temptations, to wit, lest they should bee too much puffed vp. and also that they may be made perfite by that continuall exercise.

f He measureth concupiscence, that sticketh fast in vs, as it were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And hee calleth it a pricke, by a borowed kinde of speach taken from thornes, or stumps, which are very dangerous and hurtfull for the feete, if a man walke through woods that are cut downe.

g Which setteth those lusts on fire.

h Oft.

for thee: for my power is made perfect through weakneſſe. 9 Very gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may [i] dwell in me.

10 Therefore I take [k] pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: yee haue compelled me: [l] for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chieſe Apoſtles, though I bee nothing.

12 The [l] ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great works.

13 For what is it, wherein yee were inferiours vnto other Churches, ✠ except that I haue not bene [m] ſlouthfull to your hinderance? forgiue mee this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be ſlouthfull to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and wil be beſtowed for your ſoules: though the more I loue you, the leſſe I am loued.

16 [o] But bee it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame ſpirit? *walked we* not in the ſame ſteps?

19 [p] Againe, thinke yee that wee excuſe our ſelues vnto you? we ſpeake before God in [n] Chriſt. But *we doe* all things, dearely beloued, for your edifying.

20 [q] For I feare leſt when I come, I ſhall not find you ſuch as I would: and that I ſhalbe found vnto you ſuch as ye would not, and leſt *there bee* ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, *and* diſcord.

21 *I feare* leſt when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned already, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue committed.

4 Hee concludeth, that hee will onely ſet his miſeries againſt the vaine bragges of the falſe apoſtles, and therewith alſo excuſeth himſelfe, for that by their importunitie, he was conſtrained to ſpeake ſo much of theſe things as he did: to wit, becauſe that if his Apoſtleſhip were ſubuerted, his doctrine muſt needes fall.

i *That I might feele the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſts vertue appeare in them.*

k *I doe not onely take them patiently and with a good heart, but alſo I take great pleaſure in them.*

5 Againe he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhippe amongſt them, and againe he declareth by certaine arguments, how farre hee is from all conetouſneſſe, and alſo how he is affectioned towards them.

l *The arguments whereby it may well appeare, that I am in deede an Apoſtle of Jeſus Chriſt.*

✠ *Chap. 11. 9.*

m *I was not ſlouthfull in getting my liuing with mine owne hands, that I might not be burdenſome to you.*

6 He putteth away another moſt grieuous ſlander, to wit, that hee did ſubtilly, and by others, make his profite of them. 7 He concludeth, that he writeth not theſe things vnto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is behoueable for them to doubt nothing of his fidelitie who inſtructed them. n *As it becommeth him to ſpeake truely and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to bee a Chriſtian.* 8 Hauing confirmed his authoritie vnto them he rebuketh them ſharpely, and threatneth them alſo like an Apoſtle, ſhewing alſo that he will not ſpare them hereafter, valeſſe they repent, ſeeing that this is the third time that he had warned them.

CHAP. XIII.

1 *Comming the third time,* 2 *Hee denounceth the ſharper vengeance towards them,* 5 *who haue a perfect triall of the power of Chriſt in his Apoſtleſhip:* 10 *At length hee prayeth for their repentance,* 11 *And wiſheth them proſperitie.*

LO this *is* the third time that I come vnto you. ✠ In the mouth of two or three witneſſes ſhal euery word ſtand.

2 I told you before, and tell you before: as though I had beene preſent the ſecond time, ſo write I now being abſent to them, which heretofore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 [1] Seeing that ye ſeeke experience of Chriſt, that ſpeaketh in mee, which toward you is not weake, but is [a] mightie in you.

4 For though hee was crucified concerning [b] *his* infirmitie, yet liueth he through the power of God. And we no doubt are weake in him, but we ſhall liue with him, through the power of God toward you.

5 ✠ [2] Proue your ſelues whether ye are in the faith: examine your ſelues: knowe yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?

6 [3] But I truſt that yee ſhall knowe that wee are not reprobates.

7 Nowe I pray vnto God that yee doe none euill, not that we ſhould ſeeme approued, but that yee would doe that which is honeſt: though wee be as [c] reprobates.

8 For wee can not *doe* any thing againſt the trueth, but for the trueth.

9 For we are glad when wee are weake, and that ye are ſtrong: this alſo we wiſh for, *euen* your [d] perfection.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould vſe ſharpeneſſe, according to the power which the Lorde hath giuen mee, to edification, and not to deſtruction.

11 [4] Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace ſhall be with you.

12 [5] Greete one another with an [e] holy kiſſe. All the Saints ſalute you.

13 The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with you all, Amen.

¶ The ſecond *Epiſtle* to the Corinthians written from Philippi, a citie in Macedonia, *and ſent* by Titus and Lucas.

✠ *Deut. 19. 15. matth. 18. 16. iohn 8. 17. heb. 10. 28.*

1 A moſt ſharpe reprehenſion, in that while they deſpiſe the Apoſtles admonitions, they ſeeke Chriſts owne patience: and alſo whilst they contemne him as wretched and miſerable, they lay nothing againſt him, which is not common to him with Chriſt.

a *And will be moſt mightie to be reuenged of us, when wee ſhalbe.*

b *As touching the baſe forme of a ſeruant which he tooke vpon him when he abaſed himſelfe.*

✠ *1. Cor. 11. 28.*

2 He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutuall relation betweene the peoples faith, and the miniſters preaching, that they muſt either reuerence his Apoſtleſhip, vpon whoſe doctrine their faith is grounded, or they muſt condemne themſelues of infidelitie, and muſt confeſſe themſelues not to be of Chriſts body.

3 He mitigateth that ſharpeneſſe, trouſting that they will ſhew themſelues towards their faithfull Apoſtle, apt and willingly to bee taught: adding this moreouer, that he paſſeth not for his owne fame and eſtimation, ſo that hee may ſerue to their ſaluation, which is the onely marke that hee ſhooteth at. c *In mine iudgement.* d *That all things may bee in good order among ſt you, and the members of the Church reſtored into their place, which haue beene ſhaken and out of place.*

4 A briefe exhortation, but yet ſuch as one as comprendeth all the parts of a Chriſtian mans life. 5 He ſaluteth them familiarly, and in conclusion wiſheth well vnto them. ✠ *1. Cor. 16. 20.*

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP I.

1 Straight after the salutation, 6 He reprehendeth the Galatians for reuoltsing 9 from his Gospel, 15 which he receiued from God, 17 before he had communicated with any of the Apostles.

PAVL [1] an Apostle (not [a] of men, neither by [b] man, ✠ but by [c] Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia.

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 [2] Which gaue himselfe for our sinnes, that he might deliuer vs ✠ from this present euil [d] world according to the will of God euen our Father,

5 To whom *be* glory for euer & euer, Amen.

6 [3] I marueile that ye are so soone [e] remoued away vnto another Gospel, from him that had called you in the grace of Christ,

7 [4] Which is not another *Gospel*, saue that there be some which trouble you, and intend to [f] peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.

10 [5] For now preach I [h] mans *doctrine*, or Gods? or goe I about to please men? for if I should yet pease men, I were not the seruant of Christ.

11 ∴ [6] Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 [7] For yee haue heard of my conuersation in time past, in the Iewish religion, howe that ✠ I persecuted the Church of God extreamely, & wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] tradition of my fathers.

15 But when it pleased God (which had [l] separated me from my mothers wombe, and called *me* by his grace)

16 To reueile his Sonne [m] in me, that I should preach him ✠ among the Gentiles, immediatly [8] I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, saue Iames the Lords brother.

20 Nowe the things which I write vnto you, behold, *I witnesse* [o] before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea which were in Christ.

22 But they had heard only *some say*, He which persecuted vs in time past, nowe preacheth the [p] faith which before he destroyed.

23 And they glorified God for me.

1 A salutation comprehending in fewe words, the summe of the Apostles doctrine, and also besides straightway from the beginning, showing the graunte meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.

a *He sheweth who is the author of the ministery generally: for herein the whole ministery is groundeth, that whether they be Apostles, or Shepheards or Doctours, they are appointed of God.*

b *He toucheth the instrumentall cause: for him a peculiar prerogatiue to the Apostles, to be called immediatly from Christ.*

✠ *Titus 1.3.*

c *Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men.*

2 The summe of the true Gospel is this, that Christ by his onely offering, saueth vs being chosen out from the world, by the free decree of God the Father. ✠ *Luke 1.74.* d *Out of that most corrupt state which is without Christ.* 3 The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reprooving them of lightnesse for that they gaue eare so easily vnto them which peruerted them, and drew them away to a new Gospel. e *He vseth the passiue voice, to cast the fault vpon the false apostles, and he vseth the time that now is, to giue them to vnderstand, that it was not alreadie done, but in doing.* 4 He warneth them in the time to remember that there are not many Gospels, and therefore whatsoever these false apostles pretend which had the Law, Moses & the Fathers, in their mouthes, yet they are in deede so many corruptions of the true Gospel, insomuch that he himselfe, yea, and the very Angels themselues, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel that he deliuered to them before. f *For there is nothing more contrary to faith or free iustification, then iustification by the Lawe or by our deserving.* g *Looke Rom 9.3.* 5 A confirmation taken both from the nature of the doctrine itselfe and also from that maner which he vsed in teaching: for neither, saith he, did I teach those things which pleased me as these men doe which put part of saluation in vnremiall things, and works of the Law, neither went I about to procure any mans fauour. And therefore the matter is selfe sheweth that that doctrine which I deliuered vnto you, is heauenly. h *He toucheth the false apostles, who had nothing but men in their mouthes, and be, though he would derogate nothing from the Apostles, preacheth God and not men.* ∴ *1.Corinth.15.1* 6 A second argument to proone that his doctrine is heauenly, because he had it from heauen, from Iesus Christ himselfe, without any mans helpe, wherein hee excelleth them whom Christ taught here on earth after the maner of men. i *This place is to bee vnderstoode of an extraordinary reuelation, for otherwise the Sonne alone reueiled his Gospel by his Spirit, although by the ministerie of men, which Paul shutteth out here.* 7 Hee proueth that hee was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselues knew well ynough: for saith hee, it is well knowen in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholler of the Phariseis in name onely and not in deede, no man is ignorant how that I excelled in Pharisaisme, and was suddenly made of a Phariseu an Apostle of the Gentiles, so that I had no space to be instructed of men.

✠ *Actes 9.1.*

k *He calleth them the traditions of his Fathers, because he was not only a Phariseu himselfe, but also had a Phariseu to his father.*

l *He speaketh of Gods euerlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes foreseene.* m *To me, and this is a kinde of speech which the Hebrews vse, whereby this is giuen vs to vnderstand, that this gift commeth from God.*

✠ *Ephes.3.8.*

8 Because it might be obiected, that in deede he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to bee credited without exception: therefore Paul answereth, that he began straigh way after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where hee sawe onely Peter and Iames, and afterwardes, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knewe him onely by name, so farre off was it, that hee was there instructed of men. n *With any man in the world of the.* o *This is a kind of oathe.* p *The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 hee declareth by the example of Titus being vncircumcised, 11 and also by his aduouching the same against Peters dissimulations: 17 And so hee passeth to the handling of our free iustification by Christ.

THen [1] fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I should runne, or had runne [a] in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to bee circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they

1 Now he sheweth how he agreeth with the Apostles, with whom he granteth that he conferred touching his Gospel which he taught among the Gentiles fourteene yeeres after his conuersion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some of him, but in vaine: for neither did they adde the least iote that might bee to the doctrine which hee had preached, but contrarywise they gaue him and Barnabas the right handes of fellowship, and acknowledged them as Apostles appointed of the Lorde to the Gentiles.

a *Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore hee laboured to remedy this sore.* b *Which by deceit, and counterfeit holinesse crept in amongst the faithfull.*

might bring vs into bondage.

5 To whom we gaue not place by [c] subiection for an houre, that the [d] trueth of the Gospel might continue with [e] you.

6 But by them which seemed to bee great, *I was not taught* (whatsoeuer they were in time passed, I am nothing the better: ✠ God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had*.

7 But contrariwise, when they sawe that the Gospel ouer the [f] vncircumcision was committed vnto me, as *the Gospel* ouer the circumcision was vnto Peter:

8 (For he that was mighty by Peter in the Apostleship ouer the circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are [g] counted to be pillars, they gaue to me and to Barnabas the right [h] hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the circumcision,

10 *Warning* onely that wee should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstoode him to his [i] face: for he was to bee condemned.

12 [2] For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew & separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was [k] led away with them by that their hypocrisie.

14 But when I sawe, that they went not the [l] right way to the [m] trueth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?

15 [3] We *which are* Iewes [o] by nature, and not [p] sinners of the Gentiles,

16 Knowe that a man is not iustified by the works of the Law, but by the faith [q] of Iesus Christ, euen we, *I say*, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, & not by the workes of the Lawe, because that by the workes of the Law, [r] no flesh shalbe iustified.

17 ✠ [4] If then while [s] wee seeke to bee made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the [t] Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not [u] I any more, but Christ liueth in me: and in that that I now liue in the [x] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 [5] I do not abrogate the grace of God: for if righteousnesse *be* by the Law, then Christ died without a [y] cause.

c By submitting our selues to them, and betraying our owne libertie.
d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of those most false doctrines.
e Vnder the Galatians name, he vnderstandeth all nations.
✠ *Deuter.10,17. 2.chron.19.7.Iob. 34.19.acts 10.34. rom.2.11.Ephes.6. 9.col.3.25.1.pet.1. 17.*
f Among the Gentiles, as Peter had, to preach it among the Iewes.
g Whom alone and onely, these men count for pillars of the Church, and whose name they abuse to deceiue you.
h They gaue vs their hand in token that we agreed wholly to the doctrine of the Gospel.
i Before all men.
2 Another most vehement proofe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith onely, because that for this thing only he reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, he played the Iew, and offended the Gentiles which had obeyed.
k By example rather then by iudgement.
l Word for word, which is backeward, and also the vse of the doctrine, which we call the practise.
m He calleth the truth of the Gospel both the doctrine itselfe, and also the vse of the doctrine, which we call the practise.
n He saith they were constrained, which played the Iewes by Peters example.
3 The second part of this Epistle, the state whereof is this: we are iustified by faith in Christ Iesus without the works of the Law: Which thing he propoundeth in such sort, that first of all he meeteth with a obiection, (for I also saith he am a Iew, that no man may say against me, that I am an enemie to the Lawe) and afterward, hee confirmeth it by the expresse witnesse of Dauid.
o Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Law.
p So the Iewes called the Gentiles, because they were strangers from Gods couenant.
q In Iesus Christ.
r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt. ✠ *Rom.3.19.*
4 Before he goeth any further, he meeteth with their obiection, which abhorred his doctrine of free iustification by faith, because say they, men are by this meanes withdrawen from the study of good workes. And in this for is the obiection: If sinners should be iustified through Christ by faith without the Lawe, Christ should appeare sinners and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so saith hee, doe men flee vnto Christ, through the terrour and feare of the Law: that being quit from the curse of the Law and and iustified, they may be sued by him, that together therewithall, he beginneth in them by lide and litle, that strength and power of his which destroyeth sinne: to the ende that this olde man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that he destroyeth the worke of God in himselfe.
s He goeth from iustification to sanctification, which is another benefit we receiue by Christ, if we lay hold on him by faith.
t The Lawe that terrifieth the conscience, bringeth vs to Christ, and onely causeth vs to die to the Law indeed, because that by making vs righteous, he taketh away from vs the sorrow of conscience, and by satisfiing vs, causeth through the mortifying of lust in vs, that it cannot sinne by the restraint which the Law maketh, as it did before, Rom. 7.10,11.
u The same that I was before.
x In this mortall body.
5 The second argument ouer it not necessary for an absurditie: If men may bee iustified by the Lawe, then was Christ to die.
y For there was no cause why he should doe so.

CHAP. III.

1 Hee rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most liuely set out vnto them. 6 Hee bringeth in Abrahams example, 10 declaring the effect, 21 and causes of the giuing of the Law.

O [1] Foolish Galatians, who hath bewitched you, that ye should not obey the trueth, to whom Iesus Christ before was described in your [a] sight, *and* among you crucified?

2 This onely would I learne of you, Receiued ye the [b] Spirit by the works of the Law, or by the hearing of [c] faith *preached*?

3 [2] Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfect by the [d] flesh?

4 [3] Haue ye suffered so many things in vaine? if so be it be euen in vaine.

5 [4] He therefore that ministreth to you the Spirit, and worketh miracles among you, *doeth he it* through the workes of the Law, or by the hearing of faith *preached*?

6 [5] *Yea rather* as [e] Abraham beleeued God, and it was ✠ imputed to him for righteousnesse.

7 [6] Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 [7] For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, *saying*, ✠ [8] In thee shall all the Gentiles be [f] blessed.

9 [9] So then they which be of faith, are blessed [g] with faithfull Abraham.

1 The third reason or argument taken of those gifts of the holy Ghost wherewith they were indued from heauen after they had beaten and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the troeth of the doctrine o the Gospel, no less then if they had beheld with their eyes Christ himselfe crucified, in whom onely doeth they ought to haue their trust, he marueileth how it could be that they could be so bewitched by the false apostles.
a Christ was laid as it were represented before you, so notably and so plainely, that you had his liuely image before your eyes, as if he had beene crucified before you.
b Those spirituall graces and gifts, which were a seale as it were to the Galatians, that the Gospel which was preached to them was true.
c Of the doctrine of faith.
2 The fourth argument mixed with the former, and it is double. If the Lawe be to be ioyned with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed vpon you are more excellent then any that could proceede from your selues. And moreouer, it should follow, that the Law is better then Christ, because it should perfect and bring to end that, which Christ begun onely.
d By the (flesh) he meaneth the ceremonies of the Lawe, against which he setteth the Spirit, that is, the spirituall working of the Gospel.
3 An exhortation by maner of vpbraiding, that they doe not in vaine suffer so many conflicts.
4 Hee repeateth the third argument which was taken of the effects, because hee had interlaced certaine other arguments by the way.
5 The fift argument which is of great force, and hath three grounds. The first. That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith, as Moses doeth most plainely witnesse.
e Looke Rom.4. ✠ *Gen.15.6.rom.4.3.Iames 2.23.*
6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith.
7 The third, that all people that beleeue, are without exception, comprehended in the promise of the blessing. ✠ *Gene.12.3.acts 3.25.*
8 A proofe of the first and second grounds, out of the words of Moses.
f Blessing in this place, signifieth the free promise by faith.
9 The conclusion of the fift argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say all the Gentiles that beleeue) blessed, that is to say, freely iustified.
g With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posterisie is blessed.

10 [10] For as many as are of the workes of the Lawe, are vnder the curse: [11] for it is written, ✠ Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 [12] And that no man is iustified by the Law in the sight of God, it is euident: ✠ for the iust shall liue by faith.

12 [13] And the Lawe is not of faith: but ∴ the man that shall doe those things, shall liue in them.

13 [14] Christ hath redeemed vs from the curse of the Law, made a curse for vs, ([14] for it is written ✠ [b] Cursed is euery one that hangeth on tree)

14 [15] That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the promise of the Spirite through faith.

15 [17] Brethren, I speake as [i] men do ✠ though it be but a mans couenant, when it is [k] confirmed, *yet* no man doth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. Hee saith not, And to the seeds, as *speaking* of many: but, And to thy seede, as of one, [18] which is [l] Christ.

17 [19] And this I say, that the couenant that was confirmed afore of God [m] in respect of Christ, the [20] Law which was foure hundreth and thirty yeeres after, cannot disanull, that it should make the promise of none effect.

18 [21] For if the [n] inheritance *be* of the Lawe,

10 The first argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Lawe, that is to say, which value their righteousnesse by the performance of the Law. Therefore they are blessed which are of faith, that is, they which haue righteousnesse by faith.

11 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law. ✠ *Deut.27.26.*

12 The second proposition with the conclusion: But no man fulfilleth the Law. Therfore no man is iustified by the Law, or els, All are accursed which seeke righteousnesse by the workes of the Law. And there is annexed also this manner of proofe of the second proposition, to wit, Righteousnesse, and life are attributed to faith, *Hab.2.4 rom.1.17. leb.10.38.* 13 Here is a reason shewed of the former consequence: Because the Lawe promiseth life to all that keepe it, and therefore if it bee kept, it iustifieth and giueth life. But the Scripture attributing righteousnesse and life to faith, taketh it from the Lawe, seeing that faith iustifieth by imputation, and the Law by the performing of the workes. ∴ *Leuit.18.5.* 14 A preuenting of an obiection: How then can they bee blessed, whome the Lawe pronounceth to bee accursed? Because Christ suffered the curse which the Law laid vpon vs, that we might be quit from it. 15 A proofe of the answere by the testimonie of Moses. ✠ *Deut.21.23.* *h Christ was accursed for vs, because hee bare the curse that was due to vs, to make vs partakers of his righteousnesse.* 16 A conclusion of all that was sayde before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit but onely by faith. And the Apostle doth seuerally apply the conclusion, both to the one and the other, preparing himselfe a way to the next argument, wherby he declareth, that that one only seed of Abraham, which is made of all peoples can no other wise be ioyned and grow vp together, but by faith in Christ. 17 He putteth forth two general rules before the next argument, which is the seuenth in order: The one is that it is not lawfull to breake couenants and contracts which are iustly made and according to Law amongst men, neither may any thing be added vnto them: The other is, that God did so make a couenant with Abraham, that hee would gather together his children which consist both of Iewes and Gentiles in one body (as appeareth by that which hath bene said before.) For he did not say that he would bee the God of Abraham and of his seedes, (which thing notwithstanding should haue bene sayd if he had many and diuers seeds, as the Gentiles apart, and the Iewes apart,) but that he would bee the God of Abraham, and of his seede as of one. *i I will vse an example which is common among st you, that you may be ashamed you giue not so much to Gods couenants, as you doe to mans.* ✠ *Heb.9.17.* *k Autentical, as we call it.* 18 Hee putteth forth the summe of the seuenth argument, to wit, that both the Iewes and Gentiles grow together into one body of the seede of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, verse 28. *l Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.* 19 The eight argument taken of comparison, thus: If a mans couenant (being autentical) bee firme and strong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the ende whereof did hang of Christ. *m Which tended to Christ.* 20 An enlarging of the argument, thus: Moreouer and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit of 430. yeeres, so that it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the couenant of the Law, and therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both bee giuen by the Law and also by promise, for the promise is free: wherby it followeth, that the Law was not giuen to iustifie, or by that meanes the promise should bee broken. *n By this word (inheritance) is meant the right vse of the seed, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

it is no more by the promise, but God gaue it freely vnto Abraham by promise.

19 [22] Wherefore then *serueth* the Law? It was added because of the [o] transgressions, [p] till the seed came, vnto the which the promise was made: [23] and it was [q] ordained by [r] Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not a *Mediatour* of one: [24] but God is one.

21 [25] *Is* the Law then against the promises of God? God forbid: For if there had bene a Lawe giuen which could haue giuen life, surely righteousnesse should haue bene by the Law.

22 But the [s] Scripture hath ✠ concluded [t] all vnder sinne, that the [u] promise by the faith of Iesus Christ should bee giuen vnto them that beleeue.

23 [26] But before faith came, we were kept vnder the Lawe, *as vnder* a garison, and shut vp vnto that faith, which should afterward be reuealed.

24 Wherefore the Lawe was our scholemaster *to bring vs* to Christ, that wee might bee made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 [27] For ye are all the sonnes of God by faith, in Christ Iesus.

27 [28] For all ye that are [y] baptized into Christ, haue [z] put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all [a] one in Christ Iesus.

29 And if *ye be* Christs, then are ye Abrahams seede, and heires by promise.

21 An obiection which riseth of the former answere: If the inheritance be not by the Law (as the least in part) then why was the Law giuen, after that the promise was made? Therefore saith the Apostle, to reprouen of sinne, and so teach them to looke vnto Christ, in whom at length that promise of saueing all people together, should be fulfilled, and not that the Law was giuen to iustifie men.

o That men might vnderstand, by discouering of their sinnes, that they are saued by the onely grace of God, which hee reuealed to Abraham, and that in Christ. *p Vntill the partition wall was broken downe, and that full seede sprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not vnderstand Christ alone.*

A confirmation of the Lawe: for it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betweene. Nowe they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Lawe, it selfe and the Mediatour, were witnesses of the wrath of God, and not that God woulde by this meanes reconcile men to himselfe, and abolish the promise, or adde the Lawe vnto the promise. *q Commaunded and giuen, or proclaimed.* *r By the seruice and ministery.* 24 A taking away of an obiection, lest any man might say, that sometimes by consent of the parties which haue made a couenant, something is added to the couenant, or the former couenants are broken. This, sayth the Apostle, commeth not to passe in God, who is alwayes one, and the selfe same, and like himselfe. 25 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before, verse 17 but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe. Therefore the Lawe was not giuen to abolish the promises. But it should abolish them if it gaue life. For by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the ende that all beleeuers fleeing to Christ promised, might bee freely iustified in him. *s By this worde, Scripture, hee meaneth the Lawe* ✠ *Rom.3.9.* *t All men, and whatsoeuer commeth from man.* *u In euery one of these words, there lyeth an argument against the merites of workes: for all these words, promise, faith, Christ, might bee giuen to beleeuers, are against merites, and not one of them can stand with destroying workes.* 26 Nowe there followeth another handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the Lawe) doe not iustifie, is it therefore to bee abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Lawe? Paul affirmeth that it ought to bee abolished, because it was instituted for that ende and purpose, that it should bee as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit. *x The cause why wee were kept vnder the Lawe, is set downe here.* 27 Because age changeth not the condition of seruants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee haue no more neede of a keeper and Schoolemaster. 28 Vsing a generall particle lest the Iewes at the least should not thinke themselues bound with the band of the Lawe, hee pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may be vnely one in Christ, that is to say, that promised seede to Abraham and inheritours of euerlasting life. *y Hee setteth Baptisme, secretly against circumcision, which the false apostles so much bragged of.* *z The Church must put on Christ, as it were a garment, and bee couered with him, that it may be throughly holy and without blame.* *a You are all as one: and so is this great knot and communion signified.*

CHAP. IIII.

1 Being delivered from the bondage of the Lawe, 4 by Christes comming, who is the ende thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 Hee calleth them againe therefore to the puritie of the doctrine of the Gospel, 21 confirming his discourse with a fine allegorie.

1 THen [t] I say, that the heire as long as hee is a childe, differeth nothing from a seruaunt, though he be Lord of all,

2 But is vnder tutors and gouernours, [a] vntill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the [b] rudiments of the world.

4 [2] But when the [c] fulnesse of time was come, God sent forth his Sonne made of a [d] woman, *and* made vnder the Law,

5 That hee might redeeme them which were vnder the Lawe, that wee ✠ might receiue the [e] adoption of the sonnes.

6 [3] And because ye are sonnes, God hath [f] sent foorth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] seruant, but a sonne: nowe if *thou be* a sonne, *thou art* also the [i] heire of God through Christ.

8 [5] But euen then, when yee knewe not God, yee did seruice vnto them, which by nature are not gods:

9 But nowe seeing ye know God, yea, rather are knowen of God, howe turne yee againe vnto impotent and [k] beggerly rudiments, whereunto *as* from the beginning yee will bee in bondage [l] againe?

10 Yee obserue dayes, and moneths, and times and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 [5] Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And yee know, how through [m] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And the [n] triall of mee which was in my flesh, ye despised not, neither abhorred: but yee receiued mee as an Angel of God, *yea*, as [o] Christ Iesus.

15 [p] What was then your felicitie? for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [q] amisse: yea, they would exclude you, [r] that yee should altogether loue them.

18 But it is a good thing to loue [s] earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whome I trauaile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might [t] chãge my voice: for I am in doubt of you.

21 [6] Tell me, ye that [u] will be vnder the Lawe, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, ✠ one by a seruant, and ✠ one by a free woman.

23 But he which was of the seruant, was borne after the [x] flesh: and he which was of the free woman, *was borne* by [y] promise.

24 By the which things another thing is meant: for [z] these *mothers* are the [a] two testaments, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] answereth to Hierusalem which now is) and [d] she is in bondage with her children.

26 But Hierusalem, which is [e] aboue, is free: which is the mother of vs all.

27 [7] For it is written, ∴ Reioice thou barren that bearest no children, breake forth, & cry, thou that trauailest not: for the [f] desolate hath many moe children, then she which hath an husband.

28 [x] Therefore, brethren, wee are after the [g] maner of Isaac, children of the [h] promise.

29 But as then hee that was borne after the [i] flesh, persecuted him that *was borne* after the [k] Spirit, euen so *it is* now.

30 But

1 Hee declareth that by another double similitude, which he sayd before concerning the keeper and scholemaster: For he saith that the Lawe (that is the whole gouernement of Gods house according to the Law) was as it were a tutor or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, & not as seruants. Moreouer, hee sheweth by the way, that that gouernance of the Law was as it were an A B C and as certaine principles, in comparison of the doctrine of the Gospel.

a This is added, because he that is alwayes vnder a tutor and gouernour, may hardly bee counted a freeman.

b The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.

2 Hee vttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leaue to aske, why that scholemastership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption, and that in that Sonne of God, who therefore tooke vpon him our flesh, that we might be made his brethren.

c The time is said to be full, when all parts of it are past and ended, and therefore Christ coulde not haue come either sooner or later.

d Hee calleth Marie a woman, in respect of the sexe, and not as the worde is vsed in a contrary sense to a virgine: for shee remained a virgine still. ✠ Rom. 8. 15.

e The adoption of the sonnes of God, is from euerlasting, but is reuealed and shewed in time appointed for it.

3 He sheweth that we are in such sort free and set at libertie, that in the meane season we most be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becommeth sonnes and heires.

f By that that followeth hee gatheth that that went before: For if wee haue his Spirit, wee are his sonnes, and if are his sonnes, then are wee free.

g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.

h The word, Seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Lawe, which is proper to the Iewes.

i Partaker of his blessings.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of idolatrie to Christian libertie: what pretente might they haue to go backe to those impotent and beggerly rudiments?

k They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: and againe, for that by that meanes they gaue good testimony that they were beggers in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggery.

l By going backeward.

He mitigateth and qualifieth those things wherein he might haue seemed to haue spoken somewhat sharply, very artificiously and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnesse with teares, and desire pardon.

m Many afflictions.

n Those daily troubles wherewith the Lord tried me amongst you.

o For my mysteries sake.

p What a talke was there abroad in the world amongst men, how happie you were!

q For they are ielous ouer you for their owne commoditie.

r That they may conuey all your loue from me to themselues.

s He setteth his owne true and good loue which was earnestly bent towards them, against the naughtie vnciuous loue of the false apostles.

t Vse other words among you.

6 Because the false apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profite them nothing at all, and this distinction of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was ful of offence, the Apostle, after diuers arguments whereby he hath refuted their error, bringeth foorth an allegorie, wherein hee sayeth the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe that two sortes of sonnes should haue Abraham a father common to them both, but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bondmaide and a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two conenants as it were of two mothers. The one was made in Sina, without the land of promise according to which couenant Abrahams childre according to the flesh were begotten: to wit, the Iewes which seeke righteousnesse by that couenant, that is, by the Lawe: but they are not heires, nay they shall at length bee cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promise, and they only by the right of children shalbe partakers of the fathers inheritance, and those seruants shalbe shut out.

u That desire so greatly. ✠ Genesis 16, 15. ✠ Genesis 21, 1.

x As all men are, and by the common course of nature.

y By vertue of the promise, which Abraham layd holde on for himselfe and his true seede, for otherwise Abraham and Sara were past begetting and bearing children.

z These doe represent and shadowe forth.

a They are called two couenants, one of the olde Testament, and another of the Newe: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement.

b Hee maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadowe.

c Looke how the case standeth betwixt Agar and her childeren, euen so standeth it betweene Ierusalem and hers.

d That is, Sina.

e Which is excellent, and of great account.

7 Hee sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretolde that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then foreshewing the casting off of the Iewes, and calling of the Gentiles. ∴ Esai. 54. 1.

f She that is destroyed and wasted. ✠ Rom. 8. 9.

g After the maner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue.

h That seede, vnto which the promise belongeth.

i By the common course of nature.

k By the vertue of Gods promise and after a spiritual maner.

30 But what saith the Scripture? ✠ Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 [8] Then brethren, we are not children of the seruant, but of the free woman.

✠ Gen.21.10.

8 The conclusion of the former allegorie, that we by no meanes procure and call backe againe the slauery of the Lawe, seeing that the children of the bondmaide shall not be heires.

CHAP. V.

1 Hauing declared that wee come of the free woman, hee sheweth the price of that freedome, 13 and howe wee should vse the same, 16 that wee may obey the Spirit, 19 and resist the flesh.

STand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 [1] ✠ Beholde, I Paul say vnto you, that if yee be a circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye are ✠ b abolished from Christ: whosoeuer are c iustified by the Law, yee are fallen from grace.

5 [2] For we through the f Spirit waite for the hope of righteousnesse through faith.

6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [4] vncircumcision, [5] but e faith which worketh by loue.

7 [5] Ye did runne well: who did let you, that ye did not obey the trueth?

8 [7] *It is* not the perswasion of him that calleth you.

9 ✠ [8] A little leauen doeth leauen the whole lumpe.

10 [9] I haue trust in you through the Lord, that ye will bee none otherwise minded: but hee that troubleth you, shal beare *his* condemnation, whosoeuer he be.

11 [10] And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 [11] Would to God they were euen cut off, which doe disquiet g you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another.

14 [13] For h all the Law is fulfilled in one word, which is this, ✠ Thou shalt loue thy neighbour as thy selfe.

15 [14] If ye bite and deuoure one another, take heede least ye come consumed one of another.

16 [15] Then I say, ✠ Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the i flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 [16] Moreouer the works of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the k fruite of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: [17] against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we l liue in the Spirit, let vs also walke in the Spirit.

26 [18] Let vs not bee desirous of vaine glorie, prouoking one another, enuying one another.

1 An other obiection wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the seruice of the Law, and was chiefly vrged of the false Apostles. ✠ Acts 15.1.

a Circumcision is in other places called the seale of righteousnesse, but here we must haue consideration of the circumstance of the time, for now had Christ come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation.

2 He priuily compareth the newe people with the olde: for it is certaine that they also did ground all their hope of iustification and life in faith and not in circumcision, but so, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare and content with spirituall worship. d *Through the Spirit, which engendreth faith.* 3 He addeth a reason for that nowe, circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 4 Hee maketh mention also of vncircumcision, lest the Gentiles should please themselues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: If all that worship of the Lawe bee taken away, wherein then shall we exercise ourselues? In charitie, saieth Paul: for faith, whereof wee speake, cannot be idle, nay it bringeth forth daily fruits of charitie. e *So is true faith distinguished from counterfeit faith: for charitie is not ioyned to faith as a follow cause, to helpe forward our iustification with faith.* 6 Againe he chideth the Galatians, but with an admiration, and therewithall a praise of their former race, to the ende that he may make them more ashamed. 7 He playeth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God, which is contrary to his. f *Of God.* ✠ 1.Corinth 5.6.

8 Hee addeth this, that hee may not seeme to contend vpon a trifle, warning them diligently (by a similitude which hee borroweth of leauen, as Christ himselfe also did) not to suffer the puritie of the Apostolicall doctrine, to bee infected with the least corruption that may be. 9 He mitigateth the former reprehension, casting the fault vpon the false apostles, against whom hee denounceth the horrible iudgemen of God. 10 Hee willeth them to consider how that hee seeketh not his owne profit in this matter, seeing that he could eschewe the hatred of men, if he would ioyne Iudaisme with Christ abitie. 11 An example of a true Pastour inflamed with the zeale of Gods glorie and loue of his flocke. g *For they that preach the Law, cause mens consciences alwayes to tremble.*

✠ 1.Corinth.1.17. b *That is, as he himselfe expoundeth it afterwards, ye are fallen from grace.* c *That is, seeke to be iustified by the Law, for no man is iustified by the Law.*

12 The third part o this Epistle, shewing the right vse of Christian libertie consisteth in this, that being deliuered and let at libertie from the seruitude of sinne, and the flesh, and being obedient to the Spirit, we should serue vnto one another saluation through loue. 13 He propoundeth the loue of our neighbour as a marke whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Law. h *This particle (All) must be restrained to the second table.* ✠ *Leuit.19.18. mat.22.39.mar. 12.31.rom.13.9. iames.2.8.*

14 An exhortation to the dueties of charitie, by the profite that ensueth thereof, because that no men prouide worse for themselues, then they that hate one another. 15 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath deliuered them from the seruitude of sinne, and so of the Law, so farre forth as it is the vertue of sinne, that they should not giue themselues to lustes. ✠ *Rom.13.14.1 pet.2.11.* i *For the flesh dwelleth euen in the regenerate man, but the Spirit reigneth, although not without great strife, as is largely set forth, Rom.7.*

16 Hee setteth out that particularly, which he spake generally, reckoning vp some chiefe effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance. k *Therefore they are not the fruits of free will, but so farre forth as our will is made free by grace.* 17 Least that any man should obiect that Paul plaied the Sophister, as one who vrging the Spirit, vrgeth no thing but that which the Law commandeth, hee sheweth that he requireth not the literall and outward obedience, but spiritual, which proceedeth not from the Lawe, but from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler and guider of our life. l *If we be indeed endued with the quickening Spirit, which causeth vs to die to sinne, and liue to God, let vs shew it in our deedes, that is, by holinesse of life.*

18 He addeth peculiar exhortations according as he sheweth the Galatians subiect to diuers vices: and first of all he arueth them to take heede of ambitio, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions must needes arise.

CHAP. VI.

1 Nowe hee entreateth particularly of charitie towarde such as offende, 6 towarde the Ministers of the worde, 10 and those that are of the houshold of faith: 12 Not like vnto such who haue a counterfeit zeale of the Lawe, 15 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

BRethren, [1] if a man be a suddenly taken in any offence, ye which are b spirituall, c restore such one with the d spirit of meekenesse, [2] considering thy selfe, least thou also be tempted.

1 He condemneth importunate rigour, because that brotherly reprehension sought to

bee moderated and tempered by the spirit of meekenesse. a *Through the malice of the flesh and the deuill.* b *Which are vpholden by the vertue of Gods Spirit.* c *Labour to fill vp that that is wanting in him.* d *This is a kinde of speech which the Hebrewes vse, giuing to vnderstand thereby, that all good gifts come from God.*

2 He toucheth the sore: for they commonly are most seuere iudges, which forget their owne infirmities.

2 [a] Beare ye one anothers burden, and so fulfill the [e] Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke: and then shall he haue reioycing in himselfe only and not in another.

5 ✠ [4] For euery man shal beare his owne burden.

6 [5] Let him that is taught in the word, make him that hath taught him, partaker of [f] all *his* ✠ goods.

7 [6] Bee not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For hee that soweth to his [g] flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 ∴ [7] Let vs not therefore be wearie of well doing: for in due season wee shall reape, if wee faint not.

10 [8] While we haue therefore time, let vs doe good vnto all men, but specially vnto them, which are of the houshold of faith.

11 ¶ [9] Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a [h] faire shew in [i] the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [k] crosse of Christ.

13 For they themselues which are circumcised keepe not the law, but desire to haue you circumcised, that they might reioyce in [l] your flesh.

14 [10] But God forbid that I should [m] reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace *shalbe* vpon them, and mercy, and vpon [n] Israel of God.

17 [11] From henceforth let no man put me to businesse: for I beare in my bodie the [o] markes of the [p] Lord Iesus.

18 [12] Brethren, the grace of our Lorde Iesus Christ *be* with your [q] spirit, Amen.

¶ Vnto the Galatians written from Rome.

[3] He sheweth that this is the end of reprehensions, to raise vp our brother which is fallen, and not prondly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of himselfe, and not by reprehending others.

[e] *Christ, in plaine and flat words, calleth the commandement of charitie, his commandement.*

✠ 1.*Cor.*3.8.

[4] A reason wherefore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his owne life, and not by comparing himselfe with other men, so farre foorth as they are able. *f* *Of whatsoeuer he hath, according to his abilitie.* ✠ 1.*Cor.*9.7. 6 He commendeth liberalitie towards the poore, and first of all chideth them which were not ashamed to pretend this and that and all because they would not helpe their neighbour, as though they could deceiue God: and afterward compareth almes to a spirituall sowing, which shall haue a most plentifull harvest, so that it shall be very profitable: and compareth couetеous nigardlinesse to a carnall sowing, whereof nothing can bee gathered but such things as vade away, and perish by and by. *g* *To the commodities of this present life.* ∴ 2.*Thess* 3.13. 7 Against such as are liberall at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seede time and the harvest were at one instant. 8 They that are of the houlholde of faith, that is, such as are ioyned with vs in the profession of the selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberality extend to all.

[9] The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproaching them of ambition, as men that do not that which they do, for any affection & zeale they haue to the Law, but onely for this purpose, that they may purchase themselues fauour amongst their owne sort, by the circumcision of the Galatians.

h *He setteth a faire shew against the truth.*

i *In keeping of ceremonies.* *k* *For the preaching of him that was crucified.* *l* *That they hauing entangled you in Iudaisme, & yet be harpeth on the forme of circumcision.* 10 He sticketh not to compare himselfe with them, shewing that on the contrary part hee reioyceth in those afflictions which he suffereth for Christs sake, and as he is spited of the world, so doth he in like sort esteeme the world as nought: which is the true circumcision of a true Israelite. *m* *When Paul vseth this worde in good sense or part, it signifieth to rest a mans selfe wholly in a thing, and to content himselfe therwith.* *n* *Vpon the true Israelite, whose praise is of God, and not of men, Rom.*2.29. 11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which he bare for Christes sake, against the skar of the outward circumcision, as the true marke of his Apostleship. *o* *Markes which are burnt into a mans flesh, as they vsed in old time, to marke their seruants that had run away from them.* *p* *For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment.* 12 Taking his farewell of them, he wisheth them grace and the Spirit against the deceits of the false apostles, which laboured to beat those outward things into their braines. *q* *With your mindes and hearts.*

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 hee intreateth of the free election of God, 5 and adoption, 7. 13 from whence mans saluation floweth as from the true and naturall fountaine: and because so high a mysterie cannot bee vnderstood, 16 hee praieth that the full 20 knowledge of Christ may by God bee reuealed vnto the Ephesians.

1 Paul [a] an Apostle of Iesus Christ by the will of God, to the ✠ Saints, which are at Ephesus, and to the [a] faithfull in Christ Iesus.

2 Grace *be* with you, & peace from God our Father, and *from* the Lord Iesus Christ.

3 ✠ [2] Blessed *be* God, 3 and the Father of our Lord Iesus Christ, [4] which hath blessed vs with [b] all spirituall blessing in [c] heauenly things in [5] Christ,

4 [6] As hee hath chosen vs in [d] him, before the foundation of the world, 7 that we [e] should [f] bee holy, and without blame [g] before him in loue:

5 [8] Who hath predestinate vs, to be adopted through Iesus Christ [h] in himselfe, according to the good pleasure of his will,

6 [9] To the [i] praise of the glory of his grace, 10 wherewith hee hath made vs freely accepted in *his* beloued.

7 [11] By whom we haue redemption through

1 The inscription, and salutation, whereof we haue spoken in the former Epistles.

✠ 1.*Cor.*1.2

a *This is the definition of the Saints, shewing what they are.*

✠ 1 *Cor.*1.3. 1.*pet.*1.3.

2 The first part of the Epistle, wherein hee handleth all the partes of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his maner with thankesgiuing. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the father of our Lorde Iesus Christ. 4 The next finall cause, and in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heauenly and proper to the elect. *b* *With all kinde of gracious and bountifull goodnesse which is heauenly in deede, and from God onely.* *c* *Which God our Father gaue vs from his high throne from aboue: or because the Saints haue those gifts bestowed on them, which belong properly to the citizens of heauen.* 5 The matter of our saluation is Christ, in whom onely we are indued with spirituall blessing and vnto saluation.

6 He declareth the efficient cause, or by what meanes God the Father iustifieth vs in his Sonne: Because saith he, he chose vs from euerlasting in his Sonne.

d *To be adopted in him.*

7 He expounded the next finall cause, which he maketh double, to wit, sanctification and iustification, whereof he will speake hereafter. And hereby also two things are to bee noted, to wit, that holinesse of life cannot bee separated from the grace of election: and againe what purenesse soeuer is in vs, is the gift of God, who hath freely of his mercie chosen vs. *e* *Then God did not chuse vs, because we were, or otherwise should haue beene holy, but to the ende wee should bee holy.* *f* *Being clothed with Christs righteousnesse.* *g* *Truely, and sincerely.* 8 Another plainer exposition of the efficient cause, and also of eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when wee were not yet borne, whom hee would make to be his children by Iesus Christ: so that there is no reason here of our election to bee sought, but in the free mercie of God, neither is faith which God foresawe, the cause of predestination, but the effect. *h* *God respecteth nothing, either that present is, or that is to come, but himselfe onely.* 9 The vttermost and chiefest finall cause is the glory of God our Father who saueth vs freely in his Sonne. *i* *That as his bountifull goodnesse deseruеth all praise, so also it should bee set foorth and published.* 10 Another finall cause more neere, is our iustification, while that hee freely accounted vs iust, in his Sonne. 11 An expounding of the mater all cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercie of God is imputed vnto vs, for forgiuenesse of sinnes.

his

his blood, *euen* the forgiueneſſe of ſinnes, according to his rich grace:

8 [12] k Whereby hee hath bene abundant toward vs in [l] all wiſedome and vnderſtanding,

9 And hath opened vnto vs the [m] myſterie of his will [13] according to his good pleaſure, which he had purpoſed in him,

10 [14] That in the diſpenſation of the fulneſſe of the times, hee might [n] gather together in one all things, both which are in heauen, and which are in earth, *euen* in Chriſt.

11 [15] In whom alſo wee are choſen when wee were predeſtinate according to the purpoſe of him, which worketh [o] all things after the counſel of his owne will,

12 That wee, which [p] firſt truſted in Chriſt, ſhould be vnto the praiſe of his glory:

13 [16] In whom alſo ye *haue truſted*, after that ye heard the [q] worde of trueth, *euen* the Goſpel of your ſaluation, wherein alſo after that ye beleeued, yee were [r] ſealed with the holy [s] Spirit of promiſe,

14 Which is the earneſt of our inheritance, for the [t] redemption of that libertie purchaſed vnto the praiſe of his glorie.

15 [17] Therefore alſo after that I heard of the faith, which ye haue in the Lord Ieſus, and loue toward all the Saints,

16 I ceaſe not to giue thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Ieſus Chriſt, that Father of [u] glory, might giue vnto you the Spirit of wiſedome, and reuelation through the [x] acknowledging of him,

18 That the eyes of your vnderſtanding may be lightened, that ye may know what the [y] hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 [19] And what is the exceeding greatneſſe of his power toward vs, which beleeue, ✠ according to the working of his mightie power,

20 [20] Which hee wrought in Chriſt, when hee raiſed him from the dead, & ſet him at his [z] right hand in the heauenly *places*,

21 Farre aboue all principalitie, and power, and might, and domination, and euery [a] Name, that is named, not in this world onely, but alſo in that that is to come,

22 [21] And hath made all things ſubiect vnder his feete, and hath giuen him ouer all things *to be* the [b] head to the Church,

23 Which is his body, *euen* the [c] fulneſſe of him that filleth all in all things.

20 The Apoſtle willeth to beholde in our moſt glorious Chriſt with the eyes of faith, that moſt excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet very darke in vs by reaſon of the ignominie of the croſſe and the weakneſſe

13 Now he commeth at length to the formall cauſe, that is to ſay, to vocation or preaching of the Goſpel, whereby God executeth that eternall counſell of our free reconciliation and ſaluation in Chriſt. And putting in place of the Goſpel all wiſedome and vnderſtanding, he ſheweth how excellent it is.

k *By which gracious goodneſſe and bountifulneſſe.*

l *Imperfect and hand wiſedome.*

m *For vnleſſe the Lord had opened vnto vs that myſterie, we could neuer haue ſo much as dreamed of it vnto ſelues.*

15 Not onely the election, but alſo the vocation proceedeth of meere grace.

n The Father exhibited and giuen Chriſt, who is the head of all the elect vnto the worlde, at that time which was conuenient, according as he moſt wiſely diſpoſed all times from euerlaſting. And Chriſt is he, in whom all the elect from the beginning of the worlde, (otherwiſe wandering and ſeparated from God) are gathered together: of whom, ſome were then in heauen, when he came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being found vpon the earth, were gathered together of him, and the reſt are dayly gathered together. *n The faithfull are ſayde to be gathered together in Chriſt, becauſe they are ioyned together with him through faith, and become as it were one man.* 15 Hee applyeth ſeuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they alſo may not attribute their ſaluation, neyther to themſelues, nor to their flocke, nor to any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called. *o All things are attributed to the grace of God without exception, and yet for all that, wee are not ſtocks, for hee giueth vs grace both to will and to bee able to doe thoſe things that are good, Philip.2.13.* p *Hee ſpeaketh of the Iewes.* 16 Now hee maketh the Epheſians (or rather all the Gentiles) equall to the Iewes, becauſe that notwithſtanding they came laſt, yet beeing called by the ſame Goſpel, they embraced it by faith, and were ſealed vp with the ſame ſpirite, which is the pledge of election, vntill the inheritance it ſelfe bee ſeene, that in them alſo the glorie of God might ſhine forth, and bee manifeſted. *q That worde which is trueth indeede, becauſe it commeth from God.* r *This is a borrowed kinde of ſpeach taken of a ſeale, which being put to any thing, maketh a difference betweene thoſe things that are authenticall, and others that are not.* s *With that Spirite, which bringeth not the Law, but the promiſe of free adoption.* t *Full and perfect.* 17 Hee returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to vs from God the Father in Chriſt, and by Chriſt, that for them he may be prayſed of vs. The ſecond is, that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in vs by certaine degrees, ſo that we muſt deſire increaſe of his grace from whome wee haue the beginning, and of whom we hope for the end. 18 The cauſes of faith, are God the Father lightning our mindes with his holy Spirit, that we may embrace Chriſt opened vnto vs in the Goſpel, to the obtaining of euerlaſting life, and the ſetting foorth of Gods glory. u *Full of maieſtie.* x *For it is not enough for vs to haue knowen God once, but wee muſt knowe him euery day more and more.* y *What bleſſings they are which hee calleth you to hope for whom he calleth to Chriſt.* 19 The excellencie of faith is declared by the effects, becauſe the mightie power of God is ſet forth and ſhewed therein. ✠ *Chap.3.7. coloſ.2.12.*

of the fleſh. z *To be ſet on Gods right hand, is to bee partaker of the ſouereignetie which he hath ouer all creatures.* a *Euery thing whatſoeuer it be, or aboue all things be they of neuer ſuch power or excellencie.* 21 That wee ſhould not thinke that that excellent glory of Chriſt is a thing wherewith wee haue nought to doe, hee witneſſeth, that he was appointed of God the Father head of all the Church, and therefore the body muſt be ioyned to this head, which otherwiſe ſhould bee a maymed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the Church is rather quickened and ſuſteined by the onely vertue of Chriſt, ſo farre off is it that hee needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to ioyne vs to his Sonne. b *Inſomuch that there is nothing but is ſubiect to him.* c *For the loue of Chriſt is ſo great toward the Church, that though hee doe fully ſatiſfie all with all things, yet hee eſteemeth himſelfe but a maymed and imperfect head, vnleſſe he haue the Church ioyned to him as his body.*

CHAP. II.

1 *The better to ſet out the grace of Chriſt, he vſeth a compariſon, calling them to minde,* 5 *that they were altogether caſtaways and aliants,* 8 *that they are ſaued by grace,* 13 *and brought neere,* 16 *by reconciliation through Chriſt,* 17 *publiſhed by the Goſpel.*

AND [1] ✠ you *hath hee quickened*, that were [a] dead in [2] treſpaſſes and ſinnes,

2 [3] Wherein, in times paſt ye walked, [4] according to the courſe of this world, *and* [b] after the prince that ruleth in the aire, *euen* the ſpirit, that now [5] worketh in the [c] children of diſobedience,

3 [6] Among whom we alſo had our conuerſation in time paſt in the luſtes of our [d] flesh, in fulfilling the will of the flesh, and of the minde, and [7] were by nature the [e] children of wrath, as wel as [f] others.

4 [8] But God which is rich in mercy, through his great loue wherewith he loued vs,

5 Euen when wee were dead by ſinnes, hath quickened vs together in Chriſt, *by whoſe* grace ye are ſaued,

6 And hath raiſed vs vp [g] together, and made vs ſit together in the heauenly *places* in Chriſt Ieſus,

1 He declareth againe the greatnes of Gods good will, by comparing that miſerable ſtate wherein wee are borne, with that dignitie whereunto we are aduanced by God the Father in Chriſt. So that hee deſcribeth that condition in ſuch ſort, that he ſaith, that touching ſpirituall motions wee are not onely borne halfe dead, but wholly and altogether dead.

✠ *Coloſſ.2.13.*

a *Looke Rom.6.2. So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, ſo this knitting together of body and ſoule, is properly no life, but death in them which are not ruled by the Spirit of God.* 2 He ſheweth the cauſe of death to wit, ſinnes. 3 He prooueth by the effects that all were ſpiritually dead. 4 He prooueth this euill to be vniuerſall, inſomuch as all are ſlaues to Satan. b *At the pleaſure of the Prince.* 5 Men are therefore ſlaues to Satan, becauſe they are willingly rebellious againſt God. c *They are called the children of diſobedience, which are giuen to diſobedience.* 6 After that hee hath ſeuerally condemned the Gentiles, hee confeſſeth that the Iewes, amongſt whome he numbreth himſelfe, are not a whit better. d *By the name of Flesh in the firſt place, hee meaneth the whole man, which he diuideth into two parts: into the flesh, which is the part that the Philoſophers terme without reaſon, and into the thought, which they call reaſonable: ſo that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the ſonne of wrath.* 7 The concluſion: All men are borne ſubiect to the wrath and curſe of God. e *Men are ſayde to be the children of wrath paſſiuely, that is to ſay, guiltie of euerlaſting death by the iudgement of God, who is angrie with them.* f *Prophane people which know not God.* 8 Now hee of followeth another member of the compariſon, declaring our excellencie, to wit, that by the vertue of Chriſt wee are deliuered from that death, and made partakers of eternall life, to the ende that at length wee may reigne with him. And by diuers and ſundry meanes hee beateth this into their heads, that the efficient cauſe of this benefite is the free mercie of God: and Chriſt himſelfe is the materiall cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the ende is Gods glory. g *To wit, as hee addeth afterwards, in Chriſt, for as yet this is not fulfilled in vs, but onely in our head, by whoſe ſpirit wee haue begun to die to ſinne, and liue to God, vntill that worke bee fully brought to an end: but yet the hope is certaine, for wee are as ſure of that wee looke for, as we are of that we haue receiued already.*

7 That he might shew in the ages to come the exceeding riches of his grace through his kindnesse toward vs in Christ Iesus.

8 For by [h] grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 [9] Not of workes, lest any man should boast himselfe.

10 For we are [i] his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 [10] Wherefore remember that yee being in time past Gentiles in the flesh, *and* [k] called vncircumcision of them, which are [l] called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at that time [m] without Christ, and were [n] aliens from the common wealth of Israel, and were ✠ strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 [11] But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 [12] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 ✠ In abrogating through his flesh the hatred, *that is*, the Law of commandements *which standeth* in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both vnto God in [o] one body by *his* crosse, and [p] slay hatred thereby,

17 [13] And came, and preached peace to you which were farre off, & to them that were neere.

18 For [q] through him wee haue both an entrance vnto the Father by one Spirit.

19 [14] Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 [15] And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the [r] chiefe corner stone,

21 In whom all the building [s] coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to bee the habitation of God by the Spirit.

h So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrary, To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrary nature?

9 He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes themselues are the effects of grace in vs.

i He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.

k You were called no otherwise then Gentiles, that all the world might witnesse of your vncleanneſse.

l Of the Iewes which were known from you by the marke of circumcision, the marke of the couenant. m He beginneth first with Christ, who was the end of all the promises. n You had no right or title, to the common wealth of Israel. ✠ Roman. 9.4. 11 Christ is the onely bond of the Iewes and Gentiles, wherby they be reconciled to God. 12 As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Whereby it followeth, that whosoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ voyde and of none effect. ✠ Col. 2.14. o He alludeth to the sacrifices of the Law, which represented that true and onely sacrifice. p For he destroyed death by death, and fastened it as it were to the crosse. 13 The preaching of the Gospell, is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. q Christ is the gate as it were, by whom wee come to the Father, and the holy Ghost is as it were our lodes man who leadeth vs. 14 The conclusion: The Gentiles are taken into the fellowship of saluation. And hee describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lorde committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is indeede the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall Temple consecrated to God. r That is, the head of the building, for the foundations are as it were the heads of the buildings. s So that God is the workeman not onely of the foundation, but also of the whole building.

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Iewes, 3 because hee preached the mysterie touching the saluation of the Gentiles, 8 at Gods commandement. 13 After hee desired the Ephesians not to faint for his afflictions. 14 And for this cause hee prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

FOr [1] this cause, I Paul *am* the [a] prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the dispensation of the grace of God, which is giuen me to youward,

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 [2] To the intent, that now vnto principalities and powers in heauenly *places*, might bee knowen by the Church the [c] manifold wisedome of God,

11 According to the [d] eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 [3] For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [e] familie in heauen and in earth)

16 That he might grant you according to the [f] riches of his glory, that ye may be strengthened by his Spirit in the [g] inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in [h] loue, may be able to comprehend with al Saints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] loue of Christ, which [l] passeth knowledge, that ye may be filled with all [m] fulnesse of God.

20 [4] Vnto him therefore that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 *Be* praise in the Church by Christ Iesus, throwout all generations for euer. Amen.

1 He maintaineth his Apostleship against the offence of the crosse: whereon also he taketh an argument to confirme himselfe, affirming that he was not onely appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, to call them on every side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

a These wordes, The prisoner of Iesus Christ, are taken passiuely, that is to say, I Paul am cast into prison for maintaining the glory of Christ.

b He meaneth not that none knewe the calling of the Gentiles before, but because very few knewe of it, and they that did know it, as the Prophets, had it reuealed vnto them very darkely and vnder figures.

2 The vnlooked for calling of the Gentiles was as it were a glasse to the heauenly Angels, wherein they might behold the marueilous wisedome of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.

d Which was before all beginnings.

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore we ought to ioyne prayers with the preaching and hearing of the worde: which are needefull not onely to them which are youglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall gifts, may bee grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole familie whereof part is alreadie receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne. e All that whole people, which hath but one houshold Father, and that is the Church which is adopted in Christ. f According to the greatnesse of his mercie. g Looke Roman. 7.22. h Wherewith God loueth vs, which is the roote of our election. i How perfite that worke of Christ is in every part. k Which God hath shewed vs in Christ. l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for whereas who so hath the Spirite of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation. m So that we haue aboundantly all vs, whatsoeuer things are requisite to make vs perfite with God. 4 Hee breaketh foorth into a thanksgiuing, whereby the Ephesians also may bee confirmed to hope for any thing of God.

CHAP. IIII.

These three last Chapters containe precepts of maners. 1 Hee exhorteth them to mutuall loue. 7 Sundry gifties are therefore bestowed of God, 16 that the Church may bee built vp. 18 Hee calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthy talke.

I Therefore, [1] being prisoner in the Lord, pray you that yee walke worthy of the [a] vocation whereunto ye are called,

2 [2] With all humblenesse of mind, & meekenesse, with [b] long suffering, supporting one another through loue,

3 [3] Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 [4] There *is* one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

7 [5] But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherfore he saith, When he ascended vp on hie, he led captiuity captiue, & gaue gifts vnto mẽ.

9 (Nowe, in that hee ascended, what is it but that hee had also descended first into the [h] lowest parts of the earth?

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that hee might [i] fill [k] all things)

11 [6] Hee therefore gaue some *to be* [l] Apostles, and some [m] Prophets, & some [n] Euangelists, and some [o] Pastours, and Teachers,

12 [7] For the repairing of the Saints, for the worke of the ministery, *and* for the edification of the [p] body of Christ,

13 [8] Till we all meete together (in the [q] vnitie of faith, and that acknowledging of the Sonne of God) vnto a perfite man, *and* vnto the measure of the [r] age of the fulnesse of Christ,

14 [9] That wee henceforth bee no more children, [10] wauering and caried about with euery wind of doctrine, by the [s] deceit of men, & with [t] craftinesse, whereby they lay in wait to deceiue.

15 [11] But let vs follow the trueth in loue, and in all things, grow vp into him, which is the head, *that is*, Christ.

16 By whom all the bodie being coupled and knit together by euery ioint, for [y] furniture *thereof* (according to the [u] effectuall power, *which is* in the measure of euery part) receiueth [x] increase of the body, vnto the edifying of it selfe in [y] loue.

17 [12] This I say therefore, and testifie in the Lord, that yee henceforth walke not as ✠ other Gentiles walke, in [z] vanitie of their minde,

18 Hauing their vnderstanding darkened, and being strangers from the [a] life of God through the ignorance that is in them, because of the hardnesse of their heart.

19 Which being [b] past feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, *euen* with [c] greedinesse.

20 [13] But ye haue not so learned Christ,

21 If so be yee haue heard him, and haue bene taught by him, [d] as the trueth is in Iesus,

22 ✠ *That is*, that yee cast off, concerning the conuersation in time past, [e] that old man, which is corrupt through the deceiueable lusts,

23 And be renewed in the [f] spirit of your mind,

24 And put on the new man, which after God is created vnto [h] righteousnes, and i true holines.

25 [14] Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for wee are members one of another.

26 [15] Be [k] angry, but sinne not: let not the sun goe downe [l] vpon your wrath,

27 Neither giue place to the deuill.

28 [16] Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is [m] good, that he may haue to giue vnto him that needeth.

29 [17] Let no corrupt cõmunication proceed out of your mouthes: but [y] which is good, to the vse of edifying, [y] it may minister grace vnto [y] o hearers.

30 [18] And grieue not the holy Spirite of God,

1 Another part of the Epistle, containing precepts of Christian life, the summe whereof is this, that euery man behaue himself as it is meet for so excellent grace of God.

a *By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy.*

2 Secondly, he commendeth meekenesse of minde, which is shewed forth by bearing wrongs with one other.

b *Luke Mat. 18. 25*

3 Thirdly, he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost.

4 An argument of great weight, for mutuall entertaining of brotherly loue and charitie one with another, because we are made one body, as it were of one God, and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope for one selfe same glory, whereunto we are called.

c *Who onely hath the chiefe authority euer the Church.* d *Who onely powreth forth his providence, through all the members of the Church.* e *Who onely is ioyned together with vs in Christ.* 5 He teacheth vs, that we in deed are all one body, and that all good giftes proceed from God alone, who reigneth in heauen, hauing conquered all his enemies (from whence he heapeth all gifts vpon his Church:) but yet notwithstanding these giftes are diuersly and sundry wayes diuided according to his will and pleasure, and therefore euery man ought to bee content with that measure that God hath giuen him, and to bestowe it to the common profite of the whole bodie.

f *Which Christ hath giuen.* g *A multitude of captiues.* h *Downe to the earth, which is the lowest part of the earth.* i *Fill with his gifts.* k *The Church.* 6 First of all he reckoneth vp the Ecclesiastic all functions, which are partly extraordinarie, and seruing for a season, as Apostles, Prophets, Euangelistes: and partly ordinary and perpetuall, as Pastours and Doctours.

l *The Apostles were those twelue, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world.* m *The Prophets office was one of the chiefest, which were men of a marueilous wisedome, and some of them could foretell things to come.* n *These the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues.* o *Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles.*

7 Hee sheweth the ende of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saintes may so growe vp together, that they may make one mysticall body of Christ. p *The Church.* 8 The vse of this ministerie is perpetuall, so long as wee are in this world, that is, vntill that time that hauing put off the flesh, and throughly and perfectly agreeing betwixt our selues, wee shall bee ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and he himselfe by little and little growing vp in vs, vntill we come to be a perfit man, which shall bee in the world to come, when God shall bee all in all.

q *Into that most neere coniunction which is knit and fastened together by faith.* r *Christ is said to growe vp to full age, not in himselfe, but in vs.* 9 Betwixt our childhood (that is to say, a very weake state, while as wee doe yet altogether waner) and our perfit age, which wee shall haue at length in another world there is a meane, to wit, our youth, and steadie going forwarde to perfection. 10 Hee compareth them which rest not themselues vpon the word of God, to little boates which are tossed hither and thither with the doctrines of men, as it were with contrary winds, and therewithall forewarneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an arte of it.

s *With those vncertaine chances which tosse men to and fro.*

Therefore whosoeuer breaketh charitie, breaketh all these things

t *By the deceit of those men which are very well practised, in deceiuing of others.*

11 By earnest affection of ỳ trueth & loue, we growe vp into Christ, for he (being effectual by ỳ ministerie of his word, which as the vitall spirit doth so quicken the whole body, that it nourisheth al the lims thereof according to the measure and proportion of each one) quickeneth and cherisheth his Church, which cõsisteth of diuers sũctions, as of diuers members, & preserueth ỳ proportion of euery one, And thereof it followeth ỳ neither this body cã lim without Christ, neither can any man growe vp spiritually, which separateth himselfe from the other members.

u *Of Christ, who in manner of the soule, quickeneth all the members.*

x *Such increase as is meete the body should haue.*

y *Charitie is the knitting of the lims together.*

12 He descendeth to the fruits of Christian doctrine, and reasoneth first vpon the principles of maners and actions, setting down a most grauе comparison betweene the children of God, and them which are not regenerate. For in these men, all the powers of the mind are corrupted, & their mind is giuen to vanity, and their senses are darkened with most grosse mistinesse, & their affections are so accustomed by little and little to wickednes, that at length they run headlong into all vncleanes, being vtterly destitute of all iudgement. ✠ *Rom. 1. 21.* z *If the noblest parts of the soule be corrupt, what is man but corruptiõ onely?* a *Whereby God liueth in them.* b *Void of all iudgemẽt.* c *They strone to passe one another, as though there had bene some game to be gotten by it.* 13 Here followeth the contrary part touching men which are regenerate by the true & liuely knowledge of Christ, which hane other principles of their doings, far different, to wit, holy & honest desires, & a mind clean changed by the vertue of ỳ holy Ghost, fro whence proceed all like effects, as a iust & holy life indeed. d *As they haue learned which acknowledge Christ in deed and in good earnest.* ✠ *Col. 3. 8.* e *Your selues.* f *Where there ought to haue bene the greatest force of reason, there is the greatest corruption of all which wasteth all things.* g *After the image of God.* h *The effect & end of the new creation.* i *Not fained nor counterfeit.* 14 He commendeth seuerally certain peculiar vertues, & first of all he requireth truth, (that is to say, sincere maners) condemning all deceit & dissembling, because we are borne one for another. 15 He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, & that it be straightwayes quenched before we sleep, lest Satan taking occasion to giue vs euill counsell, through that wicked counsell destroy vs.

k *If it so fall out that ye be angry, yet sin not: that is, bridle your anger, & do not wickedly put that in execution, which you haue wickedly conceiued.* l *Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* 16 He descendeth from the heart to the hands, condemning theft: and because ỳ men which giue themselues to this wickednes, vse to pretend pouerty, he sheweth that labour is a good remedy against pouerty, which God blesseth in such sort, that they which labour, haue alwayes some onerplus to helpe other, so far is it from thus, ỳ they are constrained to steale other mens goods. m *By labouring in things that are holy, and profitable to his neighbor.* 17 He bridleth the tongue also, teaching vs so to temper our talke, that our hearers minds bee not onely not destroyed, but also instructed. n *Word for word, rotten.* o *By grace he meaneth that, whereby men may profite to the going on forward in godlines and loue.* 18 A general precept against all excesse of affections which dwel in that part of the mind which men call, Angry, and he setteth against them the contrary means. And vseth a most vehement preface, how we ought to take heed that we grieue not the holy Spirite of God through our immoderateness and intemperancie, who dwelleth in vs to this end, to moderate all our affections.

by

by whom ye are sealed vnto § day of redemption.

31 Let all bitternes, and anger, and wrath, crying, and euil speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Christes sake, freely forgaue you.

CHAP. V.

2 Left in those vices which he reprehended, they should set light by his admonitions, 5 hee terrifieth them by denouncing seuere iudgement, 8 and stirreth them forward: 15 Then hee descendeth from generall lessons of maners, 21 to the particular duties of wiues 25 and husbands.

BE ye therefore followers of God, as deare children,

2 ✠ And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, *to be* an offering and a sacrifice of a sweete smelling sauor to God.

3 ✠ [1] But fornication, and all vncleannesse, or couetousnes, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither [a] iesting, which are things not comely, but rather giuing of thanks.

5 [2] For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ∴ Let no man deceiue you with vain words: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Be not therefore companions with them.

8 For ye were once darkenesse, but are nowe [c] light in the Lord: walke as children of light,

9 (For the fruit of the [d] Spirit *is* in all goodnesse, and righteousnesse, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of darknes, but euen [e] reproue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprooued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore [f] he saith, Awake thou that sleepest, and stand vp from the [g] dead, and Christ shall giue thee light.

15 [4] Take heede therefore that ye walke circumspectly, not as fooles, but as wise,

16 [h] Redeeming the season: for the [i] dayes are euil.

17 ✠ Wherefore be ye not vnwise, but vnderstand what the will of the Lord is.

18 [5] And be not drunke with wine, wherein is [k] excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the [l] Lord in your hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 [6] Submitting your selues one to another in the feare of God.

22 ¶ ✠ [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 ✠ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* body.

24 [11] Therefore as the Church is in subiection to Christ, euen so *let* the wiues *bee* to their husbands in euery thing.

25 ¶ ∴ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 [13] That he might [m] sanctifie it, and cleanse it by the washing of water through the [n] word,

27 That he might make it vnto himselfe a glorious Church, [o] not hauing spot or wrinkle, or any such thing: but that it should bee holy and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his [p] own flesh, but nourisheth and cherisheth it, euen as the Lord *doeth* the Church.

30 For we are members of his bodie, [q] of his flesh, and of his bones.

31 ✠ For this cause shal a man leaue father and mother, and shall [r] cleaue to his wife, and they twaine shall be one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euery one of you, *doe ye so:* let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

[29] An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, vsing moderation and much more for hauing consideration of the miserable, and gentle behaviour towards all men.

✠ *Iohn 13.34. and 15.12. 1 Iohn 3.23.*

✠ *Chap.4.29. Colos.3.5. 1.Thess.2.17.*

1 Now he commeth to another kind of affections, which is in that part of the mind, which men call couetous or desirous: and he reprehendeth fornication, couetousnesse, and iesting, very sharpely.

a Iests which men cast one at another: that no lightnesse be seene, nor euill example giuen, nor any offence mooued by euill words or backbiting.

2 Because these sinnes are such that the most part of men count them not for sinnes, he awaketh the godly, to the end they should so much the more take heede to themselues from them, as most hurtfull plagues.

b A bondslaue to idolatry, for the couetous man thinketh that his life standeth in his goods.

∴ *Matth.24.4. marke 18.5. Luke 21.8. 2.Thes.2.3.*

3 Because we are not so ready to say thing as to follow euill examples, therefore the Apostle warneth the godly to remember alwayes that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) reproue their darknesse, and to walke so (having Christ that true light shining before them) as it becommeth wise men. *c The faithfull are called light, both because they haue the true light in them which lightneth them, and also because they giue light to other, insomuch, that their honest conuersation reprooueth the life of wicked men.*

d By whose force we are made light in the Lord. e Make them open to all the world, by your good life. f The Scripture, or God in the Scripture. g Hee speaketh of the death of sinne.

4 The worse and more corrupt that the maners of this worlde are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God. ✠ *Colos.4.5. h This is a metaphore taken from the merchants: who preferre the least profit that may be, before all their pleasures. i The times are troublesome and sharpe.* ✠ *Rom.12.2. 1.Thess 4.3.*

5 Hee setteth the sober and holy assemblies of the faithfull against the dissolute banketes of the vnfaithfull, in which the prayses of the Lord must ring, be it in prosperity or aduersity.

k All kind of ioy, ioyned with all manner of sobriety and shamefastnesse.

l With an earnest affection of the heart, and not with the tongue onely.

6 A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake.

✠ *Colos.3.8. Titus 2.5. 1.Pet.3.1.*

7 Now hee descendeth to a familie, diuiding orderly all the parts of a familie. And he saith that the duetie of wiues consisteth herein, to be obedient to their husbands.

8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the authour of this subiection.

✠ *1.Cor.11.3.*

9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.

10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although farre otherwise.

∴ *Colos.3.19.*

11 The conclusion of the wiues duetie towardes their husbands.

12 The husbands duetie towards their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church, is a liuely paterne.

13 Because many men pretend the infirmities of their wiues, to excuse their owne barbarnesse and cruelnesse, the Apostle willeth vs to marke what manner of Church Christ gate, when hee ioyned it to himselfe, and how hee doeth not onely not lothe all her filth and vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill hee haue wholly purged it. *m Made it holy. n Through the free promise of free iustification and sanctification in Christ, receiued by faith. o The church, as it is considered in it selfe, shall not be without wrincle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it bee considered in Christ, it is cleane and without wrinckle.*

14 Another argument: Euery man loueth himselfe, euen of nature: therefore hee striueth against nature that loueth not his wife: hee prooueth the consequent, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to bee diuided. *p His owne bodie. q Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.* ✠ *Genesis 2.24. matth.19.5. marke 10.7. 1.corint 6.16. r Looke Matthew 19.5.*

15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues ir) hee sheweth that it is secret, to wit, spirituall, and such as farre differeth from the common capacity of man: as which consisteth by the vertue of the Spirit, and not of the flesh, but faith, and by no naturall band.

16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

CHAP. VI.

1 He sheweth the duties of children, 5 seruants, 9 and masters: 10 Then he speaketh of the fierce battell that the faithfull haue, 12 and what weapons we must vse in the same: 21 In the end he commendeth Tychicus.

CHildren, [1] obey your parents [2] in the [a] Lord: [3] for this is right.

2 ✠ [4] Honour thy father and mother ([5] which is the first commandement with [b] promise)

3 That it may be wel with thee, and that thou mayest liue long on earth.

4 [6] And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and [c] information of the Lord.

5 [7] ✠ Seruants, be obedient vnto them that are *your* masters, [8] according to the flesh, with [d] feare and trembling in singlenesse of your hearts, as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, [9] doing the will of God from the heart,

7 With good will, seruing the [e] Lord, and not men.

8 [10] And know ye that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lord, whether *he be* bond or free.

9 [11] And ye masters, doe the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there ✠ [f] respect of person with him.

10 ¶ [12] Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on [g] whole armour of God, that ye may be able to stand against the assaults of the deuil.

12 [13] For we wrestle not against flesh & [g] blood, but against ✠ [h] principalities, against powers, *and* against the worldly gouernours, *the princes* of the darkenesse of this world, against spirituall wickednesses, *which are* in the high places.

13 [14] For this cause take vnto you the whole armour of God, that yee may be able to resist in the [i] euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girded about with veritie, and hauing on the breastplate of righteousnesse,

15 And your feet shod with the [k] preparation of the Gospel of peace.

16 Aboue all, take the shield of faith, wherewith yee may quench all the fierie darts of the wicked,

17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God.

18 And pray alwayes with all maner prayer and supplication in the [l] spirit: and watch thereunto with all perseuerance & supplication for al Saints,

19 And for mee, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ [15] But that yee may also know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that yee might know mine affaires, and that he might comfort your hearts.

23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Iesus Christ.

24 Grace *be* with al them which loue our Lord Iesus Christ to *their* [m] immortality. Amen.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

1 He commeth to a particular part of a Familie, and sheweth that the duetie of the children toward their parents consisteth in obedience vnto them. ✠ *Colos. 3.20.*

2 The first argument, because God hath so appointed: whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not seuer from the true worship of God.

a *For the Lord is author of all fatherhood, and therefore we must yeeld such obedience as he will haue vs.*

3 The second argument, because this obedience is most iust.

4 *Exod. 20.12. Deut. 5.16. eccles. 3.9. matth. 15.4. marc. 7.10.*

4 A proofe of the vnderth. thereby: because the Lord vouchsafed this commandement amongst all the rest, as a speciall blessing. b *With a specall promise: for otherwise the second commandement hath a promise of mercy to a thousand generations, but that promise is general.* 6 It is the duetie of fathers to vse their fatherly authoritie moderately, and to Gods glory. c *Such informations and precepts, as being taken out of Gods booke, are holy and acceptable to him.* 7 Now hee descendeth to the third part of a familie, to wit, to the duetie both of the masters and of the seruants. And he sheweth that the duetie of seruants consisteth in an heartie loue and reuerence to their masters. ✠ *Colos. 3.22. titus 2.9. 1 pet. 2.18.* 8 Hee mitigateth the sharpnesse of seruice, in that they are spiritually free, notwithstanding the same, and yet that spirituall freedome taketh not away corporall seruice: insomuch that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, so farre forth as they may with a good conscience. d *With carefull reuerence: for slauish feare is not allowable, much less in Christian seruants.* 9 To cut off occasion of all pretences, hee teacheth vs that it is Gods will, that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice bee neuer so hard. e *Being moued with a reuerence to God ward, as though ye serued God himselfe.* 10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants, modestly, and holily, seeing that they in another respect haue a common master, which is in heauen, who will iudge both the bond and the free. ✠ *Deut. 10.17. 2 chro 16.7. iobu 34.16. acts 10.34. iam. 2.11 galat 2.6. colos. 3.25. 1. pet. 1.17.* f *Either of freedome or bondage.*

12 He concludeth the other part of this Epistle with a grave exhortation, that all hazards, and fight constantly, trusting to spirituall weapons, vntill their enemies be duetie put to flight. And first of all, hee warneth vs to take the armour of God, wherewith onely our enemie may be dispatched.

13 Secondly, he declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men.

g *Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mighty then the other by a thousand parts.*

✠ *Chap. 2.*

h *He giueth these names to the euill angels, by reason of the effectes which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.*

14 Hee sheweth that these enemies are put to flight with the onely armour of God, to wit, with vprightnes of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, & vsing daily earnest prayer for the health of the Church, and especially for the constancie of the true, godly, and valiant ministers of the word.

i *Looke Chapter 5.16.*

k *That the preparation of the Gospel may bee as it were shoes to you: and it is very fitly called the Gospel of peace, for thus, seeing we haue to goe to God through most dangerous rankes of enemies, this may incourage vs to go on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is as peace with vs.* l *That holy prayers may proceed from the holy spirit.* 15 A familiar and very amiable declaration of his state, together with wherewith Paul is wont to end his Epistles. m *To life euerlasting.*

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 *Hauing testified his godly and tender affection towards the Philippians,* 12 *he intreateth of himselfe & his bonds:* 22 *And pricketh them forward by his owne example,* 27 *and exhorteth them to vnitie.* 28 *and patience.*

PAul [1] and Timotheus the seruants of IESVS CHRIST, to all the Saints in Christ Iesus, which are at Philippi, with the [a] Bishops and Deacons:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 I thanke my God, *hauing* you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the [b] fellowship which ye haue in the Gospel, from the [c] first day vnto now.

6 And I am perswaded of this same thing, that he that hath begun *this* good worke in you, will performe it vntill the [d] day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance, that both in my [e] bands, and in *my* defence, & confirmation of the Gospel you all were partakers of my [f] grace.

1 The matter wherewith he shoueth in this Epistle to confirme the Philippians by all meanes possible, not onely not vnkind, but also to goe forward.

And first of all he commendeth their former doings, to exhort them to goe forward: for this thing, he saith, hee hopeth fully they will doe, and that by the testimonie of their liuely charitie, but in the meane season hee referreth all things to the grace of God. a *By the Bishops are meant both the Pastours, which haue the dispensation of the word, and the Elders, that gouerne: and by Deacons are meant those that were stewards of the treasury of the Church, and had to looke vnto the poore.*

b *Because that you also are made partakers of the Gospel.* c *Euer since I knew you.*

d *The Spirit of God will not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ, to be glorified.* e *A true proofe of a true knitting together with Christ.* f *He calleth his bands grace, as though he had receiued some singular benefit.*

2 He declareth his good will towards them, therewith all shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.
3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God, (so that we may be able to discerne things that differ one from another) and also in charitie, that even to the end we may give ourselves to good workes indeed, to the glory of God by Iesus Christ.
g *If righteousnesse be the tree, and good workes the fruits, then must the Papists needes be deceiued, when they say that works are the cause of righteousnesse.*
4 Hee preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospell by this occasion greatly inlarged, although not with like affection in all men, yet indeede.
h *For Christ his sake.*
i *In the Emperours court.*
k *The Gospel is called the Word, to set forth the excellencie of it.*
l *Not with a pure minde: for otherwise their doctrine was pure.*
5 He sheweth by setting foorth his owne example, that the end of our afflictions is true ioy, and that through the vertue of the Spirit of Christ, which he giueth to them that aske it.
m *Under a goodly colour and shew: for they made Christ a cloake for their ambition and enuie.*
6 We must continue even to the end, with great confidence, having nothing before our eyes but Christes glory onely, whether we liue or die.
7 An example of a true shepheard, who maketh more account how he may profit his sheepe, then he doeth of any commoditie of his owne wha soeuer.
n *To liue in this mortall body.*
8 Having set downe these things before in maner of a Preface, hee descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with thole common bands, they continue through the strength of faith to beare all aduersitie in such sort, that they admit nothing vnworthy the profession of the Gospel.
o *The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and shrinke not a foote.*

8 [a]For God is my recorde, how I long after
you all from the very heart roote in Iesus Christ.
9 [b]And this I pray that your loue may a-
bound yet more and more in knowledge, and in
all iudgement,
10 That ye may allow those things which are
best, that yee may be pure, and without offence,
vntill the day of Christ,
11 Filled with the [g] fruits of righteousnesse,
which are by Iesus Christ vnto the glorie and
praise of God.
12 ¶ [d]I would ye vnderstood, brethren, that
the things which *haue come* vnto me, are turned
rather to the furthering of the Gospel,
13 So that my bandes [h] in Christ are famous
thorowout all the [i] iudgement hall, and in all o-
ther *places*,
14 Insomuch that many of the brethren in the
Lord are boldened through my bandes, and dare
more frankely speake the [k] Word.
15 Some preach Christ euen through enuy and
strife, and some also of good will.
16 The one part preacheth Christ of contenti-
on, *and* not [l] purely, supposing to adde more afflic-
tion to my bands.
17 But the others of loue, knowing that I am
set for the defence of the Gospel.
18 [m]What then? yet Christ is preached all ma-
ner wayes, whether *it bee* vnder a [m] pretence,
or sincerely: and I therein ioy: yea, and will
ioy.
19 For I know that this shall turne to my sal-
uation through your prayer, and by the helpe of
the Spirit of Iesus Christ,
20 [o]As I feruently looke for, and hope, that
in nothing I shall be ashamed, but that with all
confidence, as alwayes, so now Christ shall be
magnified in my body, whether *it be* by life or by
death.
21 For Christ *is* to me both in life and in death
aduantage.
22 [7]And whether to liue in the [n] flesh *were*
profitable for me, and what to chuse I know not.
23 For I am distressed betweene both, desiring
to be loosed, and to be with Christ, which is best
of all.
24 Neuertheleſse, to abide in the flesh, *is* more
needfull for you.
25 And this am I sure of, that I shall abide,
and with you all continue, for your furtherance
and ioy of *your* faith,
26 That yee may more abundantly reioyce in
IESVS CHRIST for mee, by my comming
to you againe.
27 [8]Onely let your conuersation be as it be-
commeth the Gospel of Christ, that whether I
come and see you, or els be absent, I may heare of
your matters, that ye [o] continue in one spirit, *and*
in one minde, fighting together through the faith
of the Gospel.

28 [a]And in nothing feare your aduersaries,
which is to them a token of perdition, and to you
of saluation, and that of God.
29 [10]For vnto you it is giuen for Christ, that
not onely ye should beleeue in him, but also suffer
for his sake,
30 [11]Hauing the same fight, which yee saw in
me, and now heare *to be* in me.

himself both of our saluation, and of the destruction of the wicked, that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne as he doth the gift of faith.
11 Nowhere sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 *He exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 He promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.*

IF [1] *there be* therfore any consolation in [a] Christ,
if any comfort of loue, if any fellowship of the
Spirit, if any [b] compassion and mercy,
2 Fulfill my ioy, that ye be like minded, ha-
uing the [c] same loue, being of one accord, and of
one iudgement,
3 That nothing *be done* through contention
or vaineglory, but that in meekneſse of mind euer
y man esteeme other better then himselfe.
4 Looke not euery man on his owne things,
but euery man also on the things of other men.
5 [2]Let the same mind be in you that was euen
in Christ Iesus,
6 Who being in the [d] forme of God, [e] thought
it no robbery to be [f] equall with God:
7 But hee made himselfe of [g] no reputation,
and tooke on him the [h] forme of a seruant, and
was made like vnto men, and was found in shape
like a man.
8 He humbled himselfe, and became obedient
vnto the death, euen the death of the crosse.
9 [3]Wherefore God hath also highly exalted
him, and giuen him a [i] name aboue euery name,
10 That at the Name of Iesus should [k] euery
knee bow, *both* of things in heauen, and things in
earth, and things vnder the earth,
11 And that euery [l] tongue should confesse
that Iesus Christ *is* the Lord, vnto the glory of
God the Father.
12 [4]Wherefore my beloued, as ye haue alwayes
obeyed me, not as in my presence onely, but now
much more in mine absence: *so* [m] make an end of
your owne saluation with feare and trembling.
13 [5]For it is God which worketh in you both
[n] the will and the deed, *euen* of *his* good pleasure.
14 [6]Doe all things without ✠ murmuring and
reasonings,

9 We ought not to be discouraged, but rather incouraged by the persecutions which the enemies of the Gospel imagine, & practise against vs seeing that they are certeine witnesses from God.
10 He proueth it is a gift of God, as he doth the mention of his afflictions.

2 A most earnest request to remoue all those things, whereby the great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe, that they separate themselves one from another.
a *Any Christian comfort.*
b *If any feeling of inward loue.*
c *Like loue.*
2 He setteth before them a most perfite example of all modestie and sweet conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sake, although he be aboue all, that he tooke vpon him the forme of a seruant, to wit, our flesh willingly, subject to all infirmities, even to the death of the crosse.
d *Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.*
e *Christ, that glorious and euer lasting God, knew that he might rightfully and lawfully not appeare in the base flesh of man, but remaine with maiestie meet for God: yet he chose rather to debase himselfe.*
f *If the Sonne be equall to the father, then is there of necessitie an equality, which Arrius, that heretick, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretick, denieth.*
g *Hee brought himselfe from all things, as it were, to nothing.*
h *Taking our manhood vpon him.*
3 Hee sheweth the most glorious euent of Christes humiliation, to teach vs, that modestie is the true way to true praise and glorie.
i *Dignitie and renowme, and the matter wish it.*
k *All creatures shall at length bee subject to Christ.*
l *Euery nation.*
4 The conclusion: We must goe on to saluation with humilitie and submission, by the way of our vocation.
m *Neu sayde to make an end of his saluation, which runneth in the race of righteousnesse.*
5 A most sure and grounded argument against pride, for that wee haue nothing in vs praiseworthy, but it commeth of the free gift of God, and is without vs: for we haue no ability or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God.
n *Why then, we are not stocks, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.*
6 He describeth modestie by the contrary effects of pride, teaching vs, that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings. ✠ 1.Pet.4.9.

15 7 That

15 [7] That ye may be blamelesse, and pure, *and* the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as lights in the world,

16 Holding forth the [o] worde of life, [8] that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea and though I bee offered vp vpon the [p] sacrifice and seruice of your faith, I am glad and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 [5] And I trust in the Lorde Iesus, to sende ✠ Timotheus shortly vnto you, that I also may be of [q] good comfort when I knowe your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ∴ For [r] all seeke their owne, *and* not that which is Iesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will go with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to sende *my* brother Epaphroditus vnto you my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was ful of heauinesse, because ye had heard that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me also, lest I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when ye should see him againe, yee might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the [f] worke of Christ hee was neere vnto death, and regarded not his life, to fulfill the seruice which was lacking on your part toward me.

they shall receiue great commoditie, and hoping also to come himselfe shortly vnto them, if God will. ✠ *Actes 16.1.* [q] *May hee confirmed in my iop of minde.* ∴ *1.Corinth. 10 24.* [r] *The most part.* [f] *Hee calleth it here the worke of Christ, to visite Christ, being poore and in bands in the person of Paul.*

CHAP. III.

2 Hee refuteth the vaine boastings of the false Apostles, 7 and setteth Christ against them. 10 Hee setteth out the force and nature of faith, 15 that laying all things aside, they may bee partakers of the Crosse of Christ, 18 The enemies whereof hee noteth out.

MOreouer, [1] my brethren, reioyce in the Lord. [2] It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of euill workers: beware of the [b] concision.

3 [3] For wee are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence [c] in the flesh:

4 ✠ Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, ✠ an Ebrew of the Ebrewes, ✠ by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were [d] vantage vnto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke [e] all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge *them* to bee dongue, that I might [f] winne Christ,

9 And might be found in [g] him, *that is,* [h] not hauing mine owne righteousnes, which is of the Lawe, but that which is through the faith of Christ, *euen* the righteousnesse which is of God through faith,

10 [5] That I may [i] know him, and the vertue of his resurrection, and the [6] fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any meanes I might attaine vnto the [k] resurrection of the dead:

12 Not as though I had already attained *to it,* either were already perfect: but I follow, if that I may comprehend *that* for whose sake also I am [l] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained *to it*, but one thing *I doe:* I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And folow hard toward the marke, for the prise of the high calling of God in Christ Iesus.

15 [7] Let vs therefore as many as be [m] perfect, be thus minded: and if yee be otherwise minded, God shall reueale euen the same vnto you.

16 Neuertheless, *in that* whereunto wee are come, let vs proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of mee, and looke on them, which walke so, as ye haue vs for an ensample.

18 [8] ∴ For many walke, of whom I haue tolde you often, and now tel you weeping, *that they are* the enemies of the crosse of Christ.

of righteousnesse by faith touching vs, that by the vertue of his resurrection wee may scape from death. *i That I may feele him in deede, and know him.* [6] The way to that eternall saluation, is to follow Christes steps by afflictions and persecutions, vntill we come to Christ himselfe, who is our marke whereat we shoot, and receiue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Lawe, wherein the false apostles put the summe of godlinesse. *k To life euerlasting, which followeth the resurrection of the Saints. l For we runne not, but so farre foorth as we are layed holde on of Christ, that is, as God giueth vs strength, and sheweth vs the way.* 7 The conclusion of this exhortation, standing vpon three members: The one is, that such as haue profited in the trueth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant, and vnderstand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, vntill they also bee instructed of the Lord. The third is, that they esteeme the false apostles by their fruits, wherein hee doubteth not to set forth himselfe for an example. *m Hee sayd before, that he was not perfect. So that in this place hee calleth them perfect, which haue somewhat profited in the knowledge of Christ, and the Gospel, whom he setteth against the rude and ignorant, as he expounduth himselfe in the next verse following.* 8 Hee painteth out the false apostles in their colours, not vpon malice or ambition, but with sorow and teares, to wit, because that being enemies of the Gospel (for that it is ioyned with affliction) they regard nothing else, but the commodities of this life: that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may line in great estimation amongst men: whose miserable end he forewarneth them of. ∴ *Rom. 16.17.*

7 To be short, he ouerthrowth a lie without iniure, and sure, that being [illegible] with the word of God, they may shine in the darknesse of this world. ✠ *Matth. 5. 14.* [o] *The Gospel is called the word of life, because of the effects which it worketh.* [5] Against he prieseth them forward, stirring before them his true Apostolike care that hee had of them, comforting them moreouer, to the ende they should not be sorie for the greatnesse of his afflictions, no not although he should die to make perfect their oblation with his bloud, as it were with a drinke offering. [p] *As if he said, I brought you Philippians to Christ, my desire is that you present your selues a liuely sacrifice to him, and then shall it not grieue me to be offered vp as a drinke offering, to accomplish this your spirituall offering.* [q] Moreouer hee confirmeth their minde both by sending backe Epaphroditus vnto them, whose fidelitie towards them, he put paines in commending him, and also sending to Timothie shortly vnto them, by whose presence [illegible] [r] *May hee confirmed in my iop of minde.* ∴ *1.Corinth. 10 24.* [r] *The most part.* [f] *Hee calleth it here the worke of Christ, to visite Christ, being poore and in bands in the person of Paul.*

7 A conclusion of those things which haue bene before said, to wit, that they go forward cheerfully in the Lord.

2 A preface to the next admonition that followeth, to take good heed and beware of false Apostles, which ioyne Circumcision with Christ (that is to say, iustification by workes, with free iustification by faith) and beate into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane barkers and euill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, hee calleth them Concision, because in vrging Circumcision, they cut off themselues and others from the Church. *a Which you haue often times heard of me.* [6] *He alludeth to Circumcision, of the name whereof whiles they boasted, they cut asunder the Church.*

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, wee may serue God in purenesse of life. *c In outward things, which pertaine nothing to the soule.* 4 He doubteth not to preferr himselfe euen according to the flesh, before those peruerse hote vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly esteeme all those outward things: forasmuch as he lacketh nothing which hath Christ, nay, the confidence of our workes can not stand with the free iustification in Christ by faith. ✠ *2.Cor. 11.22.* ✠ *Actes 23.6.* [d] *Which I accounted for vantage.* [e] *He shutteth out all workes, aswell those that go before, as those that come after faith.* [f] *That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing.* [g] *In Christ: for they that are found without Christ, are subiect to condemnation.* [h] *That is, to be in Christ, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.* 5 This is the end of his resurrection wee haue a triall of him, as by afflictions and wheereat we shoot, ✠ *Actes 23.6.* [d] *Which I accounted for vantage.* [e] *He shutteth out all workes, aswell those that go before, as those that come after faith.* [f] *That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing.* [g] *In Christ: for they that are found without Christ, are subiect to condemnation.* [h] *That is, to be in Christ, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.* 5 This is the end of his resurrection wee haue a triall of him, as by afflictions and wheereat we shoot, ✠ *Actes 23.6.* [d] *Which I accounted for vantage.* [e] *He shutteth out all workes, aswell those that go before, as those that come after faith.* [f] *That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing.* [g] *In Christ: for they that are found without Christ, are subiect to condemnation.* [h] *That is, to be in Christ, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.* 5 This is the end of his resurrection wee haue a triall of him, as by afflictions and wheereat we shoot, ✠ *Actes 23.6.* [d] *Which I accounted for vantage.* [e] *He shutteth out all workes, aswell those that go before, as those that come after faith.* [f] *That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing.* [g] *In Christ: for they that are found without Christ, are subiect to condemnation.* [h] *That is, to be in Christ, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.* 5 This is the end of his resurrection wee haue a triall of him, as by afflictions and wheereat we shoot, ✠ *Actes 23.6.* [d] *Which I accounted for vantage.* [e] *He shutteth out all workes, aswell those that go before, as those that come after faith.* [f] *That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing.* [g] *In Christ: for they that are found without Christ, are subiect to condemnation.* [h] *That is, to be in Christ, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.* 5 This is the end of his resurrection wee haue a triall of him, as by afflictions and wheereat we shoot,

n Reward.
o Which they hunt after all means lawfull.
p He setteth against these followers, true pastors which neglect earthly things, and aspire to heauen onely, where they know that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. ✠ 2. Corinth. 1. 7. Titus 2. 13.

19 Whose p ende *is* damnation, whose God *is* *their* bellie, and *whose* o glory *is* to their shame, which minde earthly things.

20 p But our conuersation is in heauen, from whence also we looke for the ✠ Sauiour, *euen* the Lord Iesus Christ,

21 Who shall change our vile bodie, that it may bee fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things to himselfe.

CHAP. IIII.

1 From particular exhortations, 4 bee commeth to generall. 10 He saith that he tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

THerefore, [1] my brethren, beloued and longed for, *my* ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those *women*, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names *are* in the ✠ [c] booke of life.

4 [3] Reioyce in the [d] Lord alway, againe I say, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men. [5] The Lord *is* at hand.

6 [6] Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with [f] giuing of thanks.

7 And the [g] peace of God which passeth all vnderstanding, shall preserue your [h] hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things [i] *are* honest, whatsoeuer things *are* iust, whatsoeuer things *are* pure, whatsoeuer things *are* worthie loue, whatsoeuer things *are* of good [j] report, if there *be* any vertue, or if there *be* any praise, thinke on these things,

9 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 [8] Now I reioyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, and I can abound: euery where in all things I am [m] instructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to *doe* all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 [9] And yee Philippians know also, that in the [n] beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Thessalonica, yee sent once, and afterward againe for my necessitie.

17 [10] Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father *bee* prayse for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of [p] Cesars houshold.

23 The grace of our Lord Iesus Christ *be* with you all. Amen.

¶ Written to the Philippians, from Rome, *and sent* by Epaphroditus.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lords strength.
a My honour.
b In that concord whereof the Lord is the head.
3 He also calleth on some by name, partly, because they needed priuate exhortation, and partly also to stirre vp other to be more prompt and ready.
✠ Reuel. 3. 5. and 20. 8. and 21. 27.
c God is said after the maner of men, to haue a booke, wherein the names of his elect are written to whom bee will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chapter 13. 9. 3 Hee addeth particular exhortations: and the first is, that the ioy of the Philippians bee not hindered by any afflictions that the wicked imagine and worke against them. d So is the ioy ioy of the world distinguished from our ioy. 4 The second is, that taking all things in good part, they behaue themselues moderately with all men. e Your quiet and setled minde. 5 The taking away of an obiection: Wee must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. 6 The third is, that we be not too carefull for any thing, but with sure confidence giue God thankes, and craue of him whatsoeuer wee haue neede of, that with a quiet conscience wee may wholly and with all our hearts submit our selues to him. f So Dauid began very oft with teares, but ended with thanksgiuing. g That great quietnesse of mind, which God onely giueth in Christ. h He diuideth the minde into the heart, that is, into that part which is the seate of the will and affections, and into the higher part, wherebly wee vnderstand and reason of matters 7 A generall conclusion, that as they haue bene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousnesse. i Whatsoeuer things are such as doe beautifie and set you out with an holy grauitie.

8 He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme poueritie but yet so moderating his words, that he might declare himselfe voyd of all suspition of disbouching, and that he hath a minde contented both with prosperitie and aduersitie, and to be such, that he reposeth himselfe in the onely will of God.
k As though I suffered for my want.
l He vseth a generall word, and yet he speaketh but of one kinde of crosse, which is poueritie, for commonly pouertie bringeth all kindes of aduersitie with it.
m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remembreth also their ancient benefites, and yet putteth away lustrous suspition of immoderate desire, in that that he receiued nought of any else.
n At the beginning when I preached the Gospel among st you.
10 He witnesseth againe, that he alloweth well of their benefit, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God for a sacrifice, whereof the Lord himselfe will not bee forgetfull. o Hee alludeth to the sweete smelling sauours that were offered in the olde Law. p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

3 After the salutation, 4 hee praiseth God the more, to make them attentiue vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

PAul an Apostle of Iesus Christ, by the [a] will of God, and Timotheus *our* brother,

2 To them which are of [b] Colosse, Saints and faithful brethren in Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 [1] We giue thanks to God euen the [c] Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of *your* loue towards all Saints,

5 For the [d] hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of trueth, *which is* the Gospel,

6 Which is come vnto you euen as *it is* vnto all the world, and is fruitfull, as *it is* also among you, from the day that yee heard and truely knew the grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

a By the free beneficiousnesse of God.
b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.
1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiuing it.
c We cannot otherwise conceiue of God to our saluation, but as he is Christs Father, in whom we are adopted.
d For the ioy that is hoped for.

8 [2] Who

8 [a] Who hath also declared vnto vs your loue in the [e] Spirit.

9 For this cause we also since the day that we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdome, and spirituall vnderstanding.

10 That ye might walke worthy of the Lord, and please *him* in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 [b] Strengthened with all might through his glorious power, vnto all patience, and long suffering with [g] ioyfulnesse,

12 [4] Giuing thankes vnto the [5] Father which hath made vs meete to be partakers of the inheritance of the Saints in [g] light.

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome ✠ of his deare sonne,

14 [6] In whom wee haue redemption through his blood, *that is* the forgiuenesse of sinnes.

15 [7] Who is the ✠ image of the inuisible God, [i] the first begotten of euery creature.

16 [7] For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether *they be* [k] Thrones, or Dominions, or Principalities, or Powers, al things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 [8] And he is the head of the body of the Church: he is the beginning, [x] *and* the [l] first begotten of the dead, that in all things hee might haue the preeminence,

19 ✠ For it pleased *the Father*, that in him should [m] all fulnesse dwell,

20 [9] And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, *I say*, [n] all things, both which *are* in earth, and which *are* in heauen.

21 [10] And you which were in times past strangers and enemies, because *your* minds *were set* in euill works, hath [o] he now also reconciled,

22 In that body of his [p] flesh through death, to make you holy and vnblameable, and without fault in his sight,

23 [11] If ye continue grounded and stablished in the faith, and bee not moued away from the hope of the Gospel, whereof yee haue heard, and which hath beene preached to euery creature, which is vnder heauen, [12] whereof I Paul am a minister.

24 Now reioice I in my suffrings [t] for you, and fulfill the [f] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

25 [13] Whereof I am a minister, according to the dispensation of God which is giuen mee vnto youward, to fulfill the word of God.

26 ✠ *Wosch is* the mystery hid since the world began, and from *all* ages, but now is made manifest to his [r] Saints,

27 To whome God [u] woulde make knowen what is the riches of his glorious mystery among the Gentiles, which *riches* is Christ in you, the hope of glory,

28 [14] Whom wee preach, admonishing euery man, and teaching euery man in [x] all wisedome, that wee may present euery man perfect in Christ Iesus.

29 Whereunto I also labour & striue, according to his working which worketh in me mightily.

[a] *The declareth his good will towards them, telling them that they must not still remaine as one that goeth on fast the bottom in the knowledge of the Gospel, and also in the vse vse of it.*

[e] *Your spirituall loue or your loue which commeth from the Spirit.*

[f] *Gods will.*

[3] *The gift of continuance is not of what it proceedeth from the vertue of God, which he doth freely giue vs.*

[4] *Himself not be sufficiency, and as hauing deliuered vs out of by force but rather a pure and ioyfull minde.*

[4] *Hauing ended the preface, he goeth to the matter it self, what is to say, vs the excellent redemption (although it be but) of whole Christ, which is firstly distributed into three members: for first of all he expounded the true doctrine according to the ordinary beginning from the verse to the 31. And from thence he begineth to apply the same to the Colossians with diuers exhortations to the 6 verse of the second Chapter. And last of all in the third place, even to the third Chapter, hee refuteth the corruptions of true doctrine.*

[5] *The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meete to bee partakers of eternall life, deliuering vs from the darkenesse wherein we were borne and bringing vs to the light of the knowledge of the glorious Sonne.* *b Ju that glorious and heauenly kingdome.* ✠ *Matth.3.17. and 17.5.2.pet.1.17.* 6 *The matter it selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of sinnes for vs, by the offering vp of himselfe.*

[7] *A fairly description of the person of Christ, whereby wee vnderstand that in him onely God sheweth himselfe to be seene: who was begotten o the Father before euery thing was made, that is, from euerlasting, by whome also all things that are made, were made without any exception, by whom also they doe consist, and whose glory they seeme* ✠ *Hebr.1.3.* *i Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* *k John 1.3.* *l Hee sauth forth the Angels with glorious names, that by comparison of most excellent things wee may vnderstand how farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels.* 8 *Hauing gloriously declared the excellent dignitie of the person of Christ, hee declareth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the prince and gouernour of it, and the verie beginning of true life, as who being first from death, is the Author of eternall life, so that hee is aboue all, that in him onely there is most plentifull aboundance of all good things, which is powred not vpon the Church* ✠ *Reuelat.1.5. 1.cor.15.20* *l Who so rose againe that he shall die no more, and who raiseth other from death to life by his power.* ✠ *John 1.14 chap.2.9.* *m Most plentifull aboundance of all things perteining to God.* 9 *Now he teacheth how Christ executed that office which his Father imposed him to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice hee might reconcile vnto his father all men, as well them which beleeued in him to come, and were already vnder his hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is euen the chiefest part of the benefice of Christ.* *n The whole Church.* 10 *Iustification is another worke of God in vs by Christ, in that that hee restored vs which hated God extremely, and were wholy and willingly giuen to sinne) to the grace, fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, and consecrateth vs to righteousnesse.*

o The same.

p In that fleshly body to giue vs to vnderstand that his body was not a fantasticall body, but a true body.

11 *The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel*

q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.

12 *He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflictions which he suffereth so Christ his Name to instruct the Churches with these examples of patience.* *r For your profit and commoditie.* *f The afflictions of the Church are sayde to bee Christes afflictions, by reason of that fellowship and knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the whole body.*

13 *He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whome also hee was appointed particularly Apostle of the Gentiles, to the ende that by this meanes that same might bee fulfilled by him, which the Prophets foretolde of the calling of the Gentiles* ✠ *Rom.16.25 ephes 3.9 2.tim.1.10. 1.peter 1.20.* *t Whom hee chose to sanctifie vnto himselfe in Christ: moreouer hee sayth that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a fewe, who also were taught it extraordinarily* *u Thus Paul bridleth the curiositie of men.* 14 *He protesteth that he doth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely, through the Lords plentifull blessing o his labours.* *x Perfect and sound wisedome, which is perfect in it selfe, and shall in the ende make them perfect that follow it.*

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That we are deliuered from the traditions of the Law through Christ:

FOR I [1] would yee knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my [a] person in the flesh,

2 [2] That [b] their hearts might bee comforted, and they knit together in loue, and in all riches of the [c] full assurance of vnderstanding, to know the mystery of God, euen the Father, and of Christ:

3 In whom are hid all the treasures of [d] wisdome and knowledge.

3 [3] And this I say, least any man should beguile you with [e] intising words.

5 ✠ For though I be absent in the flesh, yet am I with you in the spirit, reioycing and beholding your [f] order, and your [g] stedfast faith in Christ.

6 As ye haue therefore [h] receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in

1 The taking away of an obiection in that that he visited not the Colossians, nor the Laodiceans, he did it not for any negligence, but is so much the more carefull for them.

a Me present in body.

2 *He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome and most secret knowledge of God consisteth in Christ only & that this is the vse of it lues happily in the knowledge of so great a goodnesse vntill they come fully to inioy it.* *b Whom he neuer saw.* *c Of that vnderstanding, which bringeth forth a certaine and vndoubted persuasion of our minds.* *d There is no true wisdome without Christ.* 3 *A passing ouer to the treatise following against the corruptions of Christianitie.* *e With a framed kinde of talke made to perswade.* ✠ *1.cor 5.3.* *f The maner of your Ecclesiasticall discipline.* *g Doctrine.* *h So then Christ haugeth not vpon mens traditions.*

the faith, as ye haue bene taught, abounding therin with thanke giuing:

8 [4] Beware lest there be any man that [i] spoyle you through Philosophie, and vaine deceite, [5] through the traditions of men, [6] according to the [k] rudiments of the world, 7 and not after Christ.

9 [8] For [l] in him [m] dwelleth [n] all the fulnesse of the Godhead [o] bodily.

10 And ye are complete in him, which is the head of all principalitie and power.

11 [9] In whome also yee are circumcised with ✠ circumcision made without handes, by putting off the [p] sinfull body of the flesh, through the circumcision of Christ,

12 [10] In that yee are ✠ [q] buried with [r] him through baptisme, [11] in whom yee are also raised vp together through the faith of the operation of [s] God, which raised him from the dead.

13 ∴ [12] And you which were dead in sinnes, [13] and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all *your* trespasses,

14 [14] And putting out the [x] [t] hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the [u] Principalities, and Powers, and hath [x] made a shewe of them openly, and hath triumphed ouer them in the [y] same *crosse*.

16 [15] Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath *dayes*,

17 Which are *but* a shadow of things to come: but the [z] body is in Christ.

18 [16] Let no man at his pleasure beare rule ouer you by [a] humblenesse of minde, and worshipping of Angels, [17] aduancing himselfe in those things which hee neuer saw, [18] [b] rashly puft vp with his fleshly minde,

19 [19] And holdeth not the [c] head, whereof all the body furnished & knit together by ioynts and bands, increaseth with the increasing of [d] God.

20 [20] Wherefore if ye *be* dead with Christ from the ordinances of the world, why, [e] as though ye liued in the world, are yee burdened with traditions?

21 [21] *As*, Touch not, Taste not, Handle not.

22 [22] Which all perish with the vsing, [23] *and are* after the cõmandements & doctrines of men.

23 [24] Which things haue in deede a shewe of [f] wisedome, in [g] voluntarie religion and humblenesse of mind, & in [h] not sparing the body, which are things of no value, *sith they perteine* to the [i] filling of the flesh.

4 He bringeth all corruptions to three kindes: The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome.

i *This is a word of warre, and it is as much as to driue or cary away a spoyle or bootie.*

5 The second which is manifestly superstitious and vaine, and standeth onely vpon customs and fained inuentions.

6 The third kind was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel.

k *Principles and rules wherewith God ruled his Church, as it were vnder a schoolemaster.*

7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ. 8 A reason: Because onely Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more.

l *By these words, is shewed a distinction of the natures.* m *This word (dwelleth) noteth out vnto vs the ioyning together of those natures, so that of God and Man is one Christ.* n *These words set downe most perfect Godhead to be in Christ.* o *The knitting together of God and man, is substantiall and essentiall.* 9 Nowe hee dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: and first of all, hee denieth that wee haue neede of Circumcision of the flesh, seeing that without it wee are circumcised within by the vertue of Christ. ✠ *Rom 2.29.* p *These many wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the body of sinne.* 10 The taking away of an obiection: We neede not so much as the externall signe which our fathers had, seeing that our baptisme is a most effectuall pledge and witnesse, of that inward restoring and renuing. ✠ *Rom 6 4. ephe 1.19.* q *Looke Rom.6 4.* r *So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to bee buried with Christ, as the Papists say, that euen for the very actes sake, we become verily Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith.* 11 One ende of Baptisme is the death & buriall of the olde man, and that by the mighty power of God onely. whose vertue wee lay holde on by faith, in the death and resurrection of Christ. s *Through faith which commeth from God.* ∴ *Ephes.2.1.* 12 Another ende of Baptisme is, that we which were dead in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ who dyed for vs. 13 A newe argument which lyeth in these few wordes, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ, should not obteine life, therefore you neede not circumcision to the attainement of saluation. 14 Hee speaketh now more generally against the whole seruice of the Lawe, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obtained remission of all his sinnes in Christ, require those helpes of the Lawe? Secondly, because, that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltinesse whereby we manifestly witnessed as it were by our owne hand writing that we deserued damnation. Therefore did Christ put out that hand writing by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what ende and purpose should we now vse those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies. ∴ *Ephes.2 15.* t *Abolishing the rites and ceremonies* u *Satan and his angels.* x *As a conquerour made hee a shew of those captiues, and put them to shame.* y *The crosse was as a chariot or triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.* 15 The conclusion wherein also hee nameth certaine kindes, as the difference of dayes, and meates, and prooueth by a new argument that wee are not bound vnto them: to wit, because those things were shadowes of Christ to come, but wee possesse him nowe exhibited vnto vs. z *The body as a thing of substance and pith, he setteth against shadowes.*

16 He speaketh against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example which kinde of false religion he confuteth, first this way: because that they which bring in such a worship, attribute thus vnto the creatures which is proper onely to God, to wit, authority to binde mens conscience with religion, although they seeme to bring in these things by humblenesse of minde.

a *By foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angel worshippers blamed such pride, as would goe straight to God, and vse no other vnder mediator besides Christ.* 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neuer sawe nor heard, but deuised of themselues. 18 Thirdly, because these things haue no other ground, whereupon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuises.

b *Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. c *Christ.* d *With the increasing which commeth from God.* 20 Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to bee laughed at: as when godlinesse, remission of sinnes, or any such like vertue is put in some certaine kinde of meate, and such like things, which the inuenters of such rites themselues vnderstand not, because in deede it is not. And hee vseth an argument taken of comparison. If by the death of Christ, who establisheth a newe couenant with his blood, you bee deliuered from these externall rites wherewith it pleased the Lorde to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee bee burdened with traditions I wote not what, as though ye were citizens of this world, that is to say, as though yee depended vpon this life, and earthly things? Nowe this is the cause why before verse 8. hee followed another order then hee doeth in the confutation: because hee sheweth there by what degrees false religions come into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeeded grosse superstition, against which mischiefes the Lorde sent at length that seruice of the Lawe, which some abused in like sort: but in the confutation hee began with the abolishing of the Lawe seruice, that hee might shewe by comparison, that those false seruices ought much more to bee taken away. e *As though your felicitie stoode in these earthly things, and the kingdome of God were not rather spiritual.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speech. 22 An other argument: The spiritual and inward kingdome of God cannot consist in these outward things and such as perish with the vsing. 23 The third argument: Because God is not the author of these traditions, and therefore they doe not binde the consciences. 24 The taking away of an obiection. These things haue a goodly shew, because men by this meanes seeme to worship God with a good minde, and humble themselues, and neglect the body, which the most part of men continually pamper vp and cherish: but yet notwithstanding the things themselues are of no value, for so much as they pertaine not to things that are not spiritualll and euerlasting, but to the nourishment of the flesh. f *Which seeme in deede to be some exquisite thing, and so wise deuises though they came from heauen.* g *Hence sprang the workes of supererogation, as the Papists terme them, that is to say, needelesse workes, as though men performed more than is commanded them, which was the beginning and the very ground whereon Monks merits were brought in.* h *A liuely description of Monkerie.* i *Seeing they stand in meate and drinke, wherein the kingdome of God doth not stand.*

CHAP. III.

1 *Against earthly exercises, which the false apostles vrged,* 2 *hee setteth heauenly:* 5 *and beginneth with the mortifying of the flesh,* 8 *whence he draweth particular exhortations,* 18 *and particular duties which depend on ech mans calling.*

IF [1] yee then [2] bee [a] risen with Christ, [3] seeke those things which are aboue, where Christ

1 Another part of this Epistle, wherein he taketh occasion by reason of those vaine exercises, to shewe the duetie of a Christian life: which is an ordinarie thing with him after hee hath once set downe the doctrine it selfe.

2 Our reuoling or new birth, which is wrought in vs by beeing partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which fountaine or riuers doe afterward flow. a *For if we bee partakers of Christ, wee are carried as it were into another life where wee shall neede neither meate nor drinke, for wee shall be like vnto the Angels.* 3 The end and marke which all the duelies of Christian life shooteth at, is to enter into the kingdome of heauen, and to giue our selues to those things which leade vs thither, that is, to true godlinesse, and not to those outward and corporall things.

sitteth at the right hand of God.

2 Set your affections on things which are aboue, & not on things which are on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shall ye also appeare with him in glory.

5 [6] ✠ Mortifie therfore your [c] members which are on the earth, fornication, vncleannesse, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie.

6 For the which things sake the wrath of God [d] commeth on the children of disobedience.

7 Wherein yee also walked once, when ye liued in them.

8 But now put ye away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, [7] seeing that yee haue put off the old man with his workes,

10 And haue put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therfore as the elect of God, holy and beloued, [f] put on the [g] bowels of mercies, kindenesse, humblenesse of minde, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarel to another: euen as Christ forgaue, euen so doe ye.

14 And aboue all these things *put on* loue, which is the [h] bond of perfectnesse.

15 And let the peace of God [i] rule in your hearts, to the which yee are called in [k] one body, and be ye thankefull.

16 Let the word of Christ dwel in you plenteously in all wisedome, teaching and admonishing your owne selues, in [l] Psalmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord,

17 ✠ And whatsoeuer ye shall doe, in word or deed, *doe* all in the [m] Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ [10] Wiues, submit your selues vnto your husbands, as it is [n] comely in the Lord.

19 ✠ [11] Husbands, loue your wiues, and be not bitter vnto them.

20 ¶ ✠ [12] Children, obey your parents in [o] all things: for that is well pleasing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, lest they be discouraged.

22 ¶ [14] Seruants, bee obedient vnto them that are *your* masters according to the flesh, in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye do, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord yee shall receiue the [p] reward of the inheritance: for yee serue the Lord Christ.

25 [15] But he that doeth wrong, shal receiue for the wrong that he hath done: and there is no respect of persons.

wards their children. 14 Of seruants, that seeing God him obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. [10] *Ephes.6.5 titus 2.9. 1.pet.2.18.* [p] *For that that you shall haue duely obeyed your masters, the time shall come, that you shall be made sonnes of seruants, and then shall you know this of a sweet, which shall be when you are made partakers of the heauenly inheritance.* 15 Hee requireth of masters, that being mindfull how that they themselues also shall render an account before the heauenly Lord and Master, which will reuenge wrongfull doings without any respect of masters and seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

2 Hee returneth to generall exhortations, 3 touching prayer and gracious speech, 7 and so endeth with greetings and commendations.

YE masters doe vnto your seruants, that which is iust and equall, knowing that yee also haue a master in heauen.

2 [1] ✠ [2] Continue in prayer, and watch in the same with thankesgiuing,

3 [3] ✠ Praying also for vs, that God may open vnto vs the doore of vtterance, to speake thy mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ [4] ✠ Walke [b] wisely toward them that are without, and redeeme the [c] season.

6 [5] Let your speech *be* [d] gracious alwayes, and powdred with [e] salt, that yee may know how to answere euery man.

7 ¶ Tychicus *our* beloued brother and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state.

8 Whom I haue sent vnto you for the same purpose, that he might know your state, & might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whom ye receiued commandements: If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These [f] only are my worke-fellowes vnto the [g] kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicia, & them of Hierapolis.

[n] *For those wiues dos not well that dos not set God in Christ before them in their loue, but this Philosophie knoweth not.* ✠ *1.Pet.3.1.*

11 Hee requireth of husbands, that they loue their wiues, and vse them gently. ✠ *Ephes.6.1.*

12 He requireth of children, that according to Gods Commandement they be obedient to their parents.

[b] *In the Lord, and so is it expounded, Ephes.5.19.*

13 Of parents that they be gentle to-ward to whom their children are committed.

1 He addeth certaine generall exhortations and at length endeth his Epistle with diuers familiar and godly salutations.

✠ *Luke 18.1. 1.thes.5.17.*

2 Prayers must be continuall and earnest.

3 Such as minister the word must especially be commended to the prayers of the Church.

✠ *Ephes.6.18. 2.thes.3.1.*

[a] *An open and free mouth to preach the Gospel.*

4 In all parts of our life, we ought to haue good consideration euen of them which are without the Church.

[b] *Ephes.5.15.*

[b] *Diuistedly and circumspectly.*

[c] *Seeke occasion to win them, although you loose of your owne by it.*

5 Our speech and talke must be applied to the profit of the hearers.

[d] *Framed to the profit of your neighbour.*

[e] *Against this is filthy communication, as Ephes.4.29.*

[f] *Why then, Peter was not at that time at Rome.*

[g] *In the Gospel.*

✠ 2.Tim.4.11.

14 ✠ Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle *written* from Laodicea.

17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hande of mee Paul. Remember my bands. Grace *bee* with you. Amen.

¶ Written from Rome to the Colossians, *and sent* by Tychichus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 Hee therefore beginneth with thanksgiuing, 4 to put them in minde that whatsoeuer was praise worthy in them, it came of Gods goodnesse: 8 and that they are ensamples vnto others.

PAul, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which* [a] in God the Father, and in the Lord Iesus Christ: Grace *bee* with you, and peace from God our Father, and *from* they Lord Iesus Christ.

2 [1] We giue God thanks alwayes for you all, making mention of you in our prayers

3 [2] Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of *your* hope in our Lord Iesus Christ, in the sight of God, euen our Father,

4 Knowing, beloued brethren, that ye are [a] elect of God.

5 [3] For our Gospel was not vnto you in word only, but also in power, & in the holy Ghost, and in [b] much assurance, as ye know after what maner we were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [c] ioy of the holy Ghost,

7 So that ye were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that we neede not to speake any thing.

9 For [d] they themselues shew of vs what maner of entring in we had vnto you, [5] and how yee turned to God from idoles, to serue the liuing and true God,

10 And to looke for his sonne from heauen, whom he raised from the dead, *euen* Iesus which deliuereth vs from [e] that wrath to come.

For [1] ye your selues know, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that wee had suffered before, and were shamefully entreated at ✠ Philippi, (as yee know) wee were bold in [a] our God, to speake vnto you the Gospel of God, with much striuing.

3 [3] For our exhortation was not by deceit, [b] nor by vncleannesse, nor by guile.

4 [4] But as wee were [c] allowed of God, that the Gospel should be committed *vnto vs*, so wee speake, not as they that please men, but God, which [d] approueth our hearts.

5 Neither yet did we euer vse flattering words, as ye know, nor coloured couetousnesse, God *is* record.

6 [5] Neither sought we praise of men, neither of you, nor of others, when wee might haue bene [e] chargeable, as the Apostles of Christ.

7 But we were [f] gentle among you, euen as a nourse cherisheth her children.

8 [6] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 [7] For ye remember, brethren, ✠ our labour and traueile: for we laboured day and night, because wee would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 [8] Ye *are* witnesses, and God *also*, how holily and iustly, & vnblameably we behaued our selues among you that beleeue.

11 [9] As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 [10] That ye ∴ would walke worthy of God, who hath called you vnto his kingdome and glory.

13 [11] For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which ye heard of vs, ye receiued it not as the word of men, but as it is indeede the word of God, which also worketh in you that beleeue.

1 An example of a right Christian reioycing: whereby also we learne, that such as haue great gifts in them, are in two sorts bridled, to wit, if they consider that they haue receiued all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

2 He commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be ashamed, being indued with such excellent gifts, not to continue in Gods election.

a Word for word, that your election is of God.

3 Another reason why they ought in no wise start backe but continue to the end, because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauen as they themselues did well know. *b Paul sheweth by two things, that there followed very great fruite of his preaching, to wit, by the gifts of the holy Ghost, and that certaine assurance which was thoroughly setled in their minds, as appeared by their willing bearing of the crosse.* 4 Another reason, because euen to that day, they embraced the Gospel with great cheerefulnesse, insomuch that they were an example to all their neighbours: so that it should bee more shame to them to faint in the mid race. *c With ioy which commeth from the holy Ghost. d All the beleeuers.* 5 It is no true conuersion to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer. *e This worde (That) is not put here without cause, and by (wrath) is meant that reuenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.*

1 That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that ende and purpose which we spake of.

2 The vertues of a true Pastour are feeble, & without feare to preach the Gospel, even in the middes of dangers.

✠ *Acts 16 12.*

a Though Gods gracious helpe.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked and naughty kinde of dealing.

4 To approue his conscience to God, being free from all flatterie and couetousnesse.

c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God searcheth the reason of his counsell onely in himself, it followeth, that seeing we are not able to thinke a good thought, that whomsoeuer he first chuseth to those holy callings, he maketh them able, and doth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie.

d Which liketh and alloweth of them. 5 To submit himself to winne them, and to eschew all pride. *e When I might lawfully haue liued vpon the expenses of the Church. f Wee were not rough, but easie, and gentle, as a nourse that is neither ambitious nor couetous, but taketh all paines aspatiently, as if she were a mother.* 6 To haue the flocke that is committed vnto him in more estimation, then his owne life. 7 To depart with his owne right, rather then to be chargeable to his sheepe. ✠ *Acts.20.34.1.cor 4.12.2.thess.3.8.* 8 To excell other in example of godly life. 9 To exhort and comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to leade a godly life. ∴ *Ephes 4. philip.1.27 colos.1.10.* 11 Hauing approued his ministerie, he commendeth against (to that ende and purpose that I spake of) the cheerefulnesse of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

14 [12] For brethren, yee are become followers of the Churches of God, which in Iudea are in [g] Christ Iesus, because yee haue also suffered the same things of your owne [h] countrey men, euen as they *haue* of the Iewes,

15 [13] Who both killed the Lord Iesus & their own Prophets, & haue persecuted vs away, [14] and God they please not, and are contrary to [i] all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to [k] fulfill their sinnes alwayes: for the [l] wrath *of God* is come on them to the vtmost.

17 [15] Forasmuch, brethren, as we [m] were kept from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therfore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glorie and ioy.

g Which Christ hath gathered together.

h Euen of them which are of the same countrey, and the same towne that you are of.

13 He preuenteth an offence which might be taken, for that the Iewes especially aboue al other persecuted the Christ himselfe and the vtter destruction of the Iewes, left any man should be moued by their rebellion.

i For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in. k Untill that wickednesse of theirs, which they haue by inheritance out were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath. l The iudgement of God being angrie, which in deede appeared shortly after in the destruction of the citie of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged. 15 Hee meeteth with an obiection, why he came not to them straightwayes being in so great miserie, I desired oftentimes (saith he) and it lay not in me, but Satan hindred my endeuours, and therefore I sent Timothie my faithfull companion vnto you, because you are most deare vnto me m Were kept asunder from you, and as it were orphans.

CHAP. III.

1 To shew his affection towards them, hee sendeth Timothie vnto them: 6 Hee is so mooued by the report of their prosperous state, 9 that he cannot giue sufficient thanks, 11 and therefore hee breaketh out into prayer.

WHerefore since wee could no longer forbeare, wee thought it good to remaine at Athens alone,

2 ✠ And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be mooued with these afflictions: [1] for ye your selues know, that wee are appointed thereunto.

4 For verily when we were with you, we told you before that wee should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbeare, I sent *him* that I might knowe of your faith, left the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 [2] But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs alwayes, desiring to see vs, as we also *doe* you,

7 Therefore brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee [3] aliue, if yee stand fast in the Lord.

9 For what thankes can wee recompense to God againe for you for all the ioy wherewith we reioyce for your sakes before our God,

10 Night and day, ✠ praying exceedingly, that wee might see your face, and might [b] accomplish

✠ Acts 16.1.

1 The wil of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedie against al afflictions.

2 Because they haue hitherto gone so well forward, he exhorteth them again to make an end of the rest of the iourney, seeing that therein also they shall doe him that Apostle a great pleasure.

a For now you can not otherwise thinke me safe and in good case, vnlesse you goe forward in religion and faith. ✠ Rom.1.10. and 15.23.

3 Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarce begun: And for that cause he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him he sent him backe againe straightway. So that he desireth to see the Thessalonians, that hee may thereby thoroughly accomplish their faith and religion, that was as yet imperfect.

Gospel. That is no newe thing, saieth hee seeing they slewe his Prophets and haue banished me also. 14 Hee foretelleth the vtter destruction of the Iewes, left any man should be moued by their rebellion.

that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you.

12 [3] And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we *doe* toward you:

13 ✠ To make your hearts stable & vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saints.

charitie toward all men, & inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begun it in vs. ✠ *1.chap.5.23.1.cor.1.8.*

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorow after the maner of infidels. 15 Hee setteth out the doctrine of our resurrection.

AND [1] furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that ye [a] increase more and more, as yee haue receiued of vs, how ye ought to walke and to please God.

2 For yee know what commandements wee gaue you by the Lord Iesus.

3 ✠ [2] For this is the will of God *euen* your [b] sanctification, *and* that ye should absteine from fornication,

4 That euery one of you should knowe how to possesse his vessell in holinesse and honour,

5 [4] *And* not in the lust of concupiscence, euen as the Gentiles which know not God:

6 ✠ [5] That no man oppresse or defraud his brother in any matter: for the Lord *is* auenger of all such things, as wee also haue told you beforetime, and testified.

7 ✠ For God hath not called vs vnto vncleanesse, but vnto holinesse.

8 He therefore that [c] despiseth *these things*, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 [6] But as touching brotherly loue, yee neede not that I write vnto you: ✠ for yee are taught of God to loue one another.

10 Yea, and that thing verily ye doe vnto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 [7] And that ye studie to be quiet, & to meddle with your owne businesse, [8] and to worke with your owne hands, as we commanded you,

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 ¶ [9] I would not, brethren, haue you ignorant [10] concerning them [11] which are asleepe, that ye sorow not euen as other which haue no hope.

14 [12] For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in [d] Iesus, will God [e] bring with him.

1 Diuers exhortations, the ground whereof is this, to be mindfull of those things which they haue heard of the Apostle.

a That ye labour to excell more and more, and daily paste your selues. ✠ Rom.12.2. ephes.5.17.

2 This is the summe of those things, which he deliuered them, to dedicate them selues wholly to God. And he condemneth plainely all filthinesse through lust because it is altogether contrary to the will of God.

b Looke John 17.17.

3 Another reason, because it defileth the body.

4 The third, because the Saints are discerned from them which know not God, by honestie and puritie. ✠ 1.Cor.6.8.

5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most seuerely as the Prophet of God, that God will reuenge such wickednesse. ✠ 1.Cor.1.2.

c These commandments which I gaue you.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all men, & inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begun it in vs. ✠ 1.chap.5.23.1.cor.1.8.

6 Thirdly, he requireth a ready minde to all maner of louing kindnesse, and exhorteth them to profite more and more in that vertue. ✠ John 13.34. and 15.12. 1.ioh.2.8. and 4.21. 7 Hee condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 Hee reboketh idlenesse and slouthfulnesse, which vices whosoeuer are given vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is enterlaced among the former exhortations (which hee returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 Wee must take heede that wee doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body (for hee speaketh of the faithfull) vntill the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. d They die in Christ, which continue in faith whereby there are grafted into Christ euen to the last gasp. e Will call their bodies out of their graues, and ioyne their soules to them again.

15 [13] For this say wee vnto you by the [f] word of the Lord, that [g] wee which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a [h] shout, *and* with the voyce of the Archangel, and ✠ with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall wee which liue and remaine, be [i] caught vp with them also in the cloudes, to meet the Lord in the aire: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

13 The maner of the resurrection shalbe thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall then be found aliue together with the dead which shall rise, shalbe taken vp into the cloudes to meete the Lord, and shall bee in perpetuall glory with him.

f In the Name of the Lord, as though he himselfe spake vnto you. g Hee speaketh of these things, as though he should be one of them whome the Lorde shall finde aliue at his comming, because that time is vncertaine: and therefore every one of vs ought to bee in such a readinesse, as if the Lord were comming at every moment. h The word which the Apostle vseth here, signifieth properly that incouragement which mariners vse one to another, when they altogether with one shout put forth their oares and rowe together. ✠ 1. Cor. 15. 52. i Suddenly and in the twinckling of an eye.

CHAP. V.

1 Condemning the curious searching for the seasons of Christes comming, 6 hee warneth them to be ready daily to receiue him: 11 And so giueth them sundry good lessons.

BVt [1] of the times and [a] seasons, brethren, yee haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape.

4 [2] But ye, brethren, are not in darkenesse, that that day shall come on you, as *it were* a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 [3] But let vs which are of the day, bee sober, ✠ putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 [4] For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 [5] Which died for vs, that whether we wake or sleepe, we should liue together with him.

11 [6] Wherefore exhort one another, and edifie one another, euen as you doe.

12 [7] Now we beseech you brethren, that yee [b] acknowledge them which labour among you, and are ouer you in the [c] Lord, & admonish you,

13 That yee haue them in singular loue for [d] their workes sake. [8] Bee at peace among your selues.

14 [9] We desire you, brethren, admonish them that are [e] out of order: cõfort the feeble minded: beare with the weake: be patient toward all men.

15 [10] ✠ See that none recompense euil for euil vnto any man: but euer follow that which is good, both toward your selues, & toward all men.

16 [11] Reioice euermore.

17 ✠ Pray continually.

18 In all things giue thankes: for this *is* the [f] will of God in Christ Iesus toward you.

19 [12] Quench not the Spirit.

20 Despise not [g] prophecying.

21 Try all things, *&* keepe that which is good.

22 [13] Absteine from all [h] appearance of euill.

23 Now the very God of peace [i] sanctifie you throughout: and *I pray God* that your whole spirit and soule and body may be kept blamelesse vnto the comming of our Lord Iesus Christ.

24 [14] [k] Faithfull *is hee* which calleth you, which will also [l] doe it.

25 [15] Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

¶ The first *Epistle* vnto the Thessalonians written from Athens.

1 The day of God hath appointed for his iudgement, we know not. But this is sure that it shall come vpon men when they looke for nothing lesse. *a Looke Acts 1. 7.*

2 Returning to exhortations, he warneth vs which are lightned with the knowledge of God, that it is our duetie not to liue securely in deliciousnesse, lest we be suddenly taken in a dead sleepe in pleasures: but contrariwise to haue an eie to the Lord, and not suffer our selues to be oppressed with the cares of this world, for that is meet for the darkenesse of the night, and this for the light.

3 We must fight with faith and hope, much lesse ought we to lie carelessly snorting. ✠ *Esai. 59. 17. ephe 6. 17.* 4 Hee pricketh vs forward by setting most certaine hope of victorie before vs. 5 The death of Christ is a pledge of our victorie, for therefore he died that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We must not onely watch our selues, but we are also bound to stirre vp and confirme one another. 7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, and doe their duetie.

b That you acknowledge and take them for such as they are, that is, for seymen worthy to be greatly accounted of among you. c In those things which pertaine to Gods seruice: for the Ecclesiastical function distinguished from ciuill authority, and true shepheards from wolues.

d So then, where this cause ceaseth, there must the honour cease.

8 The maintenance of mutuall concord, is especially to be looked vnto.

9 We must haue consideration of euery man, and as the disease is, so must the remedie be vsed.

e That keepe not their ranke or standing. 13 Charitie ought not to be ouercome with any iniuries. ✠ Prou 17 13. and 20. 22. matth. 5. 39. rom. 12. 17. 1. pet. 3. 9. 11 A quiet and appeased minde, is nourished with continual prayers, respecting the will of God. ✠ Luk. 18 1. f An acceptable thing to God, and such as he liketh well of. 12 The sparkes of the Spirit of God that are kindled in vs, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. g The expounding of the word of God. 13 A generall conclusion that we waiting for the comming of Christ doe giue our selues to pureness both in minde, will, and body, through the grace and strength of the Spirit of God. h Whatsoeuer hath but the very shew of euill, abstaine from it. i Separate you from the world, and make you holy to himselfe through his spirit, in Christ in whom onely you shall attaine vnto that true peace. 14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. ✠ 1 Cor. 1. 9. k Alwayes one, and euer like himselfe, who performeth in deed whatsoeuer he promiseth: and as effectuall calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the saluation of the elect is safe and sure. l Who will also make you perfect. 15 The last part of the Epistle, wherein with most weighty charge, hee commendeth both himselfe and this Epistle vnto them.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith and charitie, 4 and the patience of the Thessalonians: 6 And describing Gods vengeance against such as oppresse the godly, 10 hee teacheth the godly to wait for the last iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ:

2 Grace *be* with you, and peace frõ God our Father, & *from* the Lord Iesus Christ.

3 ✠ [1] Wee ought to thanke God alwayes for you brethren, as it is meet, because that your faith [a] groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in al your persecutions and tribulations that ye suffer.

✠ 1. Thess. 1. 2. 1 The first part of the Epistle, wherein he reioiceth that through the grace of God, they haue manfully withstanded all the assaults of their enemies, wherein he confirmeth them moreouer, shewing with what gifts they most chiefly fight, to wit, with faith and charitie, which must daylyincrease. *a That whereas it grew vp before, it doth also receiue some increase euery day more and more.*

5 ✠ [2] *Which*

5 ✠ [2]*Which is* a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 [3] For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest [4] with vs, ✠ [5] when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them, [6] that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall bee punished with euerlasting perdition from the presence of the Lord, and from the glory of his power,

10 When he shall come to bee glorified in his Saints, & to be made marueilous in all them that beleeue (7 because ourtestimonie toward you was beleeued) in that day.

11 [8] Wherefore, we also pray alwayes for you, that our God may make you worthy of [b] this calling, & fulfill [c] all the good pleasure of *his* goodnesse, and the [d] worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

1 *Iude 6.*
2 He openeth the same name of all our comfort, to wit, that in all afflictions which we suffer of the wicked for righteousnesse sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end thereof most acceptable to vs, and most sharpe to his enemies.
3 A goodly: God iust, therefore he will worthily punish the vniust, and will do away the miseries of his people.
4 He comforteth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.
5 *1 Thess. 4. 16.*
6 A most glorious description of the second comming of Christ, to bee seen against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall bee counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that wee goe vnto it. And we goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. *b By (calling) he meaneth not the very acte of calling, but that selfe same thing whereunto wee are called, which is the glory of that heauenly kingdome.* *c Which hee determined long since, onely vpon his gracious and mercifull goodnesse towards you.* *d So then, faith is an excellent worke of God in vs: and wee see here plainly that the Apostle leaueth nothing to free will, to make it checkemate with Gods working therin, as the Papists dreame.*

CHAP II.

2 He sheweth that the day of the Lord shall not come, till there bee a departure from the faith, 3 and that Antichrist be reuealed, 8 whose destruction hee setteth out: 15 and thereupon exhorteth to constancie.

NOwe [1] we beseech you, brethren, by the comming of our Lord Iesus Christ, & by our [a] assembling vnto him,

2 [2] That yee bee not suddenly mooued from *your* mind, nor troubled neither by [b] spirit, nor by [c] word, nor by [d] letter, as *it were* from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: 3 for *that day shall not come*, except there come a departing first, and that [e] that man of sinne be disclosed, *euen* the sonne of perdition,

4 Which is an aduersarie, and [f] exalteth himselfe against all that is called God, or that is worshipped: [4] so that hee doth sit as God in the Temple of God, shewing himselfe that hee is God.

5 [5] Remember yee not, that when I was yet with you, I tolde you these things?

6 And nowe yee knowe [g] what withholdeth, that he might be reueiled in his time.

7 [6] For the mysterie of iniquitie doeth already worke: 7 onely he which now [h] withholdeth, *shall let* till he be taken out of the way.

8 [8] And then shal [i] that wicked man be reueiled, ✠ whom the Lord shall [k] consume with the [l] Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 [9] *Euen him* whose comming is by the effectuall working of Satan, with all his power, and signes, and [m] lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therfore God shall send them [n] strong delusion, that they should beleeue lies,

12 That all they might be damned which beleeued not the trueth, but [o] had pleasure in vnrighteousnesse.

13 [10] But we ought to giue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto hee called you by our [r] Gospel, to obteine the glorie of our Lord Iesus Christ.

15 [11] Therefore, brethren, stand fast, and keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your herats, and stablish you in euery word and good worke.

1 The second part of the Epistle, conteining an excellent prophesie of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.
2 If we thinke carefully vpon that immeasurable glorie, which we shalbe partakers of with Christ, it will be an excellent remedie for vs against wauering and impatience, so that neither the glistering of the world shall allure vs, nor the dreadfull sight of the crosse dismay vs. 2 We must take heed of false Prophets, especially in this matter, which goe about to deceiue, and that for the most part, after three sortes: for either they bragge of fained prophetiall reuelations, or they bring coniectures and reasons of their owne, or vse counterfeit writings. 3 *By dreames and fables, which men pretend to bee spirituall reuelations.* *c Either by word of mouth or by bookes written.* *d Either by forged letters, or falsly glosed vpon.* 3 The Apostle foretelleth that before the comming of the Lord, there shall bee a throne set vpcleane contrary to Christes glory, wherein that wicked man shall sit, and transferre all things that appertaine to God, to himselfe, and many shall fall away from God to him. *e By speaking of one, he pointeth out the body of the tyrannous and persecuting church.* *f All men know who hee is that saith he can shut vp heauen and open it at his pleasure, and tooke vpon him to be Lord and Master above all Kings and Princes, before whom Kings and Princes fall downe and worship, deeming that Antichrist as a god.*
4 He foretelleth that Antichrist, that is, whosoeuer he be that shall occupie that seare that falleth away from God, shal not reigne without the Church, but in the very bosome of the Church.
5 This prophesie was continually declared to the Ancient Church, but it was neglected of them that followed.
g What hindreth and stayeth.
6 Euen in the Apostles time the first foundations of the Apostaticall se t were layed, but yet so, that they deceiued men.
7 He foretelleth that when the empire of Rome is taken away, the seat that falleth away from God shall succeede and shall holde his place, as the olde writers, Tertullian, Chrysostome and Hierome do expound it.
b He which now in authoritie and ruleth all, to wit, the Romane Empire.
8 That wickednes shal at length be detected by the word of the Lord and vtterly be abolished by Christes comming.

i Word for word, that lawlesse fellow: that is to say, he that shall tread Gods Law cleane vnder foote. ✠ *Isai 11. 4.* *k Bring to nought.* *l With his word: for the true Ministers of the word are as the mouth, whereby the Lord breatheth out that mightie and euerlasting word, which shal breake his enemies in sunder, as it were an yron rodde.* 9 He foretelleth that Satan will bestow all his might and power, and vse all false miracles that he can to establish that seate, and that with great successe, because the wicked desire of the world doth so deserue it: yet is that only the vnfaithfull shall perish through his deceite. *m Which are partly false, and partly wrought to establish a falshoode.* *n A most mightie working to deceiue them.* *o They liked lies so well, that they had pleasure in them, which is the greatest madnesse that may be.* 10 The elect shall stand stedfast and safe from all these mischiefes. Nowe election is knowen by these testimonies: Faith is gathered by sanctification: faith, by that wee accorde vnto the trueth trueth, by calling, through the preaching of the Gospel: from whence wee come at length to a certaine hope of glorification. *p To sanctifie you.* *q Faith which layeth holde not vpon lies, but vpon the trueth of God, which is the Gospel.* *r By our preaching.* 11 The conclusion: It remaineth then, that we continue in the doctrine which was delivered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope and also in all godlinesse our whole life long.

CHAP. III.

1 He desireth them to further the preaching of the Gospel, with their prayers, 6 and to withdraw themselues from those, who through idlenesse, 11 and curiositie peruert good order: 14 whom hee excludeth from the company of the faithfull.

FVrthermore, brethren, ✠ pray for vs, that he word of the Lord may haue free passage and be glorified, euen as *it is* with you,

2 And that we may be deliuered from a vnrea-

they make prayers for the increase and free passage of the Gospel: the faithfull ministers of the same. ✠ *Ephes. 6. 19 Colos. 4. 3.* *a Which haue no care of their duetie.*

1 He addeth now consequently according to his manner, diuers admonitions: The first of them is, that: and for the safe-

sonable and euill men: [3] for all men haue not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 [3] And wee are perswaded of you through the Lord, that ye both doe, and will do the things which we warne you of.

5 [4] And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 [5] We warne you, brethren, in the Name of our Lorde Iesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.

7 [6] For ye your selues know, ✠ how ye ought to follow vs: ✠ for we behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but we wrought with labour and trauaile night and day, because we would not be chargeable to any of you.

9 Not because we haue not authoritie, but that wee might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not [c] eate.

11 For we heare, that there are some which walke among [7] you inordinately, & worke not at all, [8] but are busie bodies.

12 [9] Therfore them that are such, we warne & exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 [10] And ye, brethren, be not wearie in well doing.

14 [11] If any man obey not this our saying in this letter, note him, and haue no [12] companie with him, [13] that he may be ashamed:

15 [14] Yet count him not as an enemie, but admonish him as a brother.

16 [15] Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord *be* with you all.

17 [16] The salutation of me Paul, with mine owne hand, which is the token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ *be* with you all, Amen.

¶ The second *Epistle* to the Thessalonians, written from Athens.

a It is no marueile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding, the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded & stayed vpon the faithfull promise of God.

b *From Satans snares, or from euil.*

3 The second admonition is, that they followed alwayes the doctrine of the Apostles as a rule of their life.

4 Thirdly, he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God, to wit, f charitie, and a watchfull minde to the comming of Christ

5 Fourthly, bee faith, that idle and they are not to be suffered. 6 Least he might seeme to deale hardly with them, hee setteth foorth himselfe for an example, who besides his trauaile in preaching laboured with his hands, which he saith he was not simply bound to doe. ✠ 1. *Cor.* 11.1. ✠ 1. *Thess.* 4.11. c *What shall we do then, with those idle bellied Monkes and sacrificing Priests? A Monke (saith Socrates, booke 8. of his Tripartite historie) which worketh not with his hands is like a thiefe.*

7 How go it faith is sicke, he declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whom he hath not allotted as it were a certaine standing and roome. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea, broken, which is great sinne and wickednesse.

8 He reproueth a vice which is ioyned with the former, whereupon follow an infinite sort of mischiefes: to wit, that there are some more busie in other mens matters, then they which neglect their owne. 9 The Lord commaundeth, and the Apostles pray in the Name of Christ, first that no man be idle, and next, that euery man doe quietly and carefully see to doe his duetie in that office and calling wherein the Lorde hath placed him. 10 Wee must take heede that some mens vnruly thinesse cause vs not to bee slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 Wee must haue no familiaritie nor fellowship with the excommunicate. 13 The ende of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame hee may bee driuen to repentance. 14 Wee must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may be to bringe them againe into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not bee brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, he teach those things, 5 which further charitie and faith: 12 and that his authoritie be not condemned, 14 he sheweth what an one he is made through the grace of God.

PAul [1] an Apostle of Iesus Christ, by the ‖ commaundement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, [a] mercie, *and* peace from God our Father, & *from* Christ Iesus our Lord.

3 [2] As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so doe*, that thou mayest warne some, that they teach none other doctrine,

4 [3] Neither that they giue heede to fables and [b] genealogies *which are* endlesse, which breede questions rather then godly edifying which is by faith.

5 [4] ✠ For the ende of the [c] commaundement is [d] loue out of a pure heart, and of a good conscience, and of faith vnfained,

6 [5] From the which things some haue erred, and haue turned vnto vaine iangling.

7 [6] They would be doctours of the Law, and yet vnderstande not what they speake, neither whereof they affirme.

8 [7] And we know, that the Law is good, if a man vse it lawfully,

9 [8] Knowing this, that the Law is not giuen vnto a [e] righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to [f] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to liers, to the periured, and if there bee any other thing that is contrary to wholesome doctrine,

11 [9] *Which is* according to the glorious Gospel of the blessed God, [10] which is committed vnto me.

1 First of all, he acknowledgeth his own free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrin, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for.

‖ *Or, ordinances.*

a *There is as much difference betwixt mercy and grace, as is betwixt the effect, and the cause: For grace is that free good will of God, whereby he chose vs in Christ, and mercie is that free iustification which followeth it.*

2 This whole Epistle consisteth in admonitions, wherein all the dueties of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouation bee made either in the Apostles doctrine it selfe or in the manner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. b *He notteth out one kind of vaine questions.* 4 The second admonition is, that the right vse and practise of the doctrine must bee ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith. ✠ *Rom.* 13.10. c *Of the Law.*

d *There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.*

5 That which he spake before generally of vaine and curious controuersies he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of foolishnesses.

6 There are none more vaineglorious, & more impudent in vsurping the name of holinesse, then foolish sophisticall babblers.

7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it. 8 He in deede escapeth the curse of the Lawe, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giueth himselfe with all his heart to obserue it: and not bee that maketh a vaine babbling of outward and curious matters. e *And such as one is he, whom the Lord hath indued with true doctrine, and with the holy Ghost.* f *To such as make an arte as it were of sinning.* 9 He setteth against fond and vaine babblings not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine conteined in the commandements of God, and therefore he calleth it a glorious Gospel, & the Gospel of the blessed God, the vertue whereof these babblers knew not. 10 A reason why neither any other Gospel is to bee taught then he hath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.

12 [11] Therfore I thanke him which hath made mee [8] strong, *that is*, Christ Iesus our Lorde: for he counted mee faithfull, and put me in *his* seruice:

13 When before I was a [h] blasphemer, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant [12] with faith and loue, which is in Christ Iesus.

15 [13] This *is* a [i] true saying, and by all meanes worthy to bee receiued, that ✠ Christ Iesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding for this cause was I receiued to mercy, that Iesus Christ should first shew on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 [14] Now vnto the King euerlasting, immortall, inuisible, vnto God [k] onely wise, *be* honour *and* glory, for euer, and euer, Amen.

18 [15] This commaundement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou [l] by them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, ✠ [17] whom I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

11 He mentioneth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe, even to hell, to aduance Christes onely mercie, wherewith he abolished all those his former doings.
12 *Which gaue me strength not onely when I had no will to doe well, but also when I was wholly given to euill.*
13 *These are the properestine workes which Paul bragg of.*
14 He prououeth this change by the effects, for that, that he that was a prophane man, is become a beleeuer, and he that did most outrageously persecute Christ, burneth now in loue towards him.
15 He turneth the speech of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God, redounded to the commoitie of the whole Church. *i Worthie to bee beleeued.* ✠ *Mat.9.13.marke 2.17.* 14 Hee breaketh out into an exclamation, rates for very zeale of mind, for that he cannot satisfie himselfe in amplifying the grace of God. *k Looke Iohn 17.3.* 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lets, being called to the ministerie according to many prophesies which went before of him, should both maintaine the doctrine which hee had receiued, and keepe also a good conscience. *l By the helpe of them.* *m Wholesome and sound doctrine.* 16 Whosoever keepe not good conscience, doe loose also by little and little the gift of vnderstanding: which he prououeth by two most lamentable examples. ✠ *1.Cor.5.5.* 17 Such as fall from God, and his religion, are not to bee suffered in the Church, but rather ought to bee excommunicated. *n Cast out of the Church, and so deliuered them to Satan.* *o That by their sauart they might learne what it is to blaspheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4. 5 and that for two causes: 8 and therefore hee willeth all men in all places to pray, 9 and declareth in what apparell, 11 and with what modestie women ought to behaue themselues in holy assemblies.

1 Having dispatched those things which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the ende to wit, because that magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must wee commend them especially to God, that they may faithfully execute so necessary an office. *a This word conteineth all kinde of duetie, which is to be vsed amongst men in all their affaires.* 3 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lorde by calling of all sorts, yea, sometime those that are greatest enemies to the Gospell, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

1 Hauing dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of publike prayer, he now in first of Pastours, and afterward of Deacons, and he vseth a preface, that the Church may knowe that these bee certaine and sure rules. 2 A bishopricke or the ministerie of the words is not an idle dignitie, but a worke, and that an excellent worke: and therefore a Bishop must bee furnished with many vertues both at home and abroad. Wherefore it is requisite before hee bee chosen, to examine well his learning, his giftes, and abilitie, and his life. *a Hee speaketh not here of ambitious seeking, then the which there cannot bee a worse fault in the Church, but generally of the minde, and disposition of man, framed and disposed to helpe and edifie the Church of God, when and wheresoever it shall please the Lorde.* ✠ *Titus 2 6.* *b Therefore hee that shutteth out married men from the office of Bishops, onely because they are married, is Antichrist.*

5 [4] For there is one God, and one Mediatour betweene God and man, *which is* the [b] man Christ Iesus,

6 Who gaue himselfe a ransome for all men, [5] *to be* that testimonie in due time,

7 ✠ Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lye not) *euen* a teacher of the Gentiles in [c] faith and veritie.

8 [6] I will therefore that the men pray, euery where [d] lifting vp pure hands without [e] wrath or [f] doubting.

9 ✠ [7] Likewise also the women, that they aray themselues in comely apparel, with shamefastnes and modestie, not with broyded haire, or gold, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good works.

11 Let the woman learne in silence with all subiection.

12 ∴ I permit not a woman to teach, [8] neither to vsurpe authoritie ouer the man, but to be in silence.

13 [9] For ✕ Adam was first formed, then Eue.

14 ✠ [10] And Adam was not [g] deceiued, but the woman was deceiued, and was in the transgression.

15 [11] Notwithstanding, through bearing of children shee shall be saued, if they continue in faith, and loue, and holinesse with modestie.

4 God should not els be manifested to be the onely God of all men, vnlesse he should shew his goodnes in saueing all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God & all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sorts of men, and made intercession for all.
b Christ Iesus which was made man.
5 A confirmation because that euen to the Gentiles in the secret of salvation now opened and made manifest, the Apostle himselfe being appointed properly to this office which he doeth faithfully and sincerely execute. ✠ *2.Tim.1.11.*
c Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine, and by trueth, an vpright and sincere handling of it. 6 Hee hath spoken of the persons for whom wee must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike seruice: but now Churches or Congregations are gathered together euery where (orderly and decently) and men come together to serue God publikely with common prayer, neither must wee striue for the nation or for the purification of the body, or for the place, but for the minde to haue it cleane from all offence, and full of sure trust and confidence. *d Hee putteth the signe for the thing it selfe, the lifting vp of handes, for the calling vpon God.* *e Without these griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience.* *f Doubting which is against faith, Iam.1.6.* ✠ *1.Pet.3.3.* 7 Thirdly he appointeth women to learne in the publike assemblies with silence and modestie, being comely apparelled without any ryot or excesse in their apparell *1.Cor.14.34.* 8 The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes they should bee placed aboue men, for they should be their masters: which is against Gods ordinance. 9 Hee prououeth this ordinance of God, whereby the woman is subiect to the man, first by that, that God made the woman after man, for mans sake. ✕ *Gen.1.27 and 2.7,21.* ✠ *Gen.3.6.* 10 Then because that after sinne God enioyned the woman this punishment, for that the man was deceiued by her. *g Adam was deceiued but through his wiues meanes, and therefore she is worthily for this cause subiect to her husband, and ought to bee.* 11 He addeth a comfort by the way, that their subiection hindreth not but that women may be saued as well as men, if they behaue themselues in those burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

1 Hee setteth out Bishops, 8 and Christian deacons with their wiues, 12 children and familie. 15 Hee calleth the Church the house of God.

THis [1] *is* a true saying, [2] If any man [a] desire the office of a Bishop, hee desireth a worthie worke.

2 * A Bishop therefore must be vnreproueable, the husband of one [b] wife, watching, tempe-

1 Hauing dispatched those things which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the ende to wit, because that magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must wee commend them especially to God, that they may faithfully execute so necessary an office. *a This word conteineth all kinde of duetie, which is to be vsed amongst men in all their affaires.* 3 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lorde by calling of all sorts, yea, sometime those that are greatest enemies to the Gospell, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

rate,

rate, modest, harberous, apt to teach,

3 Not [c] giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 He may not be a yong schollar, lest he being puffed vp fall into the [d] condemnation of the deuill.

7 Hee must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 [3] Likewise *must* [e] Deacons *be* graue, not double tongued, not giuen vnto much wine, neither to filthy lucre,

9 [4] Hauing the [f] mysterie of the faith in pure conscience.

10 And let them first be proued, then let them minister, if they be found blamelesse.

11 [4] Likewise their wiues *must be* honest, not euill speakers, *but* sober, *and* faithful in all things.

12 [5] Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred wel, get themselues a good [g] degree, and [h] great libertie in the faith, which is in Christ Iesus.

14 [6] These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou mayest yet know, how thou oughtest to behaue thy selfe in the [7] house of God, which is the Church of the liuing God, the [i] pillar and ground of trueth.

16 [8] And without controuersie, great is the mysterie of godlinesse, *which is*, God is manifested in the flesh, [k] iustified in the Spirite, seene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glory.

c A common tipler, and one that will sit by it.
d Lest by reason that he is aduanced to that degree he take occasion to be proud, which will vndo him, and so he fall into the same condemnation that the deuill himselfe is fallen into.
3 Likewise the Deacons must first be prooued, that there may be a good triall of their honestie, trueth, sobrietie, minde voyde of couetousnesse, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integritie.
e These are they that had to see to the poore.
4 Chap. 1. 19.
f The doctrine of the Gospel, which is a mysterie indeed: for flesh and blood doe not reuile it.
4 Regard must be had also to the Pastors and Deacons wiues.
5 They that haue more wiues then one at one time, must neither be called to be ministers, nor to be Deacons.
g Honour and estimation.
h Bold and assured conscience without feare. 6 Paul purposing to adde many peculiar things pertaining to the dayly office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more carefull, lest at his comming he might bee reproued of negligence. 7 The Pastour hath alwayes to thinke, how that hee is occupied in the house of the liuing God, wherein the treasure of the trueth is kept. *i To wit, in respect of men: for the Church resteth vpon that corner stone, Christ, and is the preseruer of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preseruer here amongst men, the ministery of the word being appointed to that end and purpose: for it teacheth vs the greatest matters that may bee thought of, to wit, that God is become visible in the person of Christ by taking our nature vpon him, whose Maiestie notwithstanding in so great weaknesse was manifested many wayes, insomuch that the sight of it pearced the very Angels: and to conclude, be being preached vnto the Gentiles was receiued of them, and is now placed aboue in glorie vnspeakeable. *k The power of the Godhead shewed it selfe so marueilously in that weake flesh of Christ, that though he were a weake man, yet all the world knoweth he was, and is God.*

CHAP. IIII.

1 Hee condemneth as well false doctrines, 3 of marriage, and the choice of meates, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 and the dayly reading of the Scriptures.

NOw [1] the Spirit speaketh euidently, that in the latter times some shal depart from the [2] faith, and shal giue heede vnto spirits of errour, and doctrines of deuils,

2 [3] Which speake lies through [b] hypocrisie, & haue their [c] consciences burned with an hot iron,

1 He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shall fall a way from God and his religion, shall bring in by the suggestion of Satan, and so that a great number shall giue eare to them. *2 From the true doctrine of God.* 2 Although heretikes counterfeite holinesse neuer so much, yet they haue no conscience. *b For they will as it were practise the arte of disguised persons and players that we may not thinke they will be lurking in some one corner, or keepe any resemblance of shamefastnesse. c Whose conscience waxed so hard, that there grew an hard flesh vnto it, and so became to haue a canker in it, and now at length required of very necessitie, to be burned with an hote iron.*

3 [3] Forbidding to marry, *and commanding* to abstaine from meates [4] which God hath created [5] to bee receiued [6] with giuing thankes of them which beleeue and know the trueth.

4 [7] For euery creature of God [a] good, and nothing *ought* to be refused, if it be receiued with thankesgiuing.

5 [8] For it is [d] sanctified by the [e] worde of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hast bene nourished vp in the words of faith, and of good doctrine which thou hast continually [f] followed.

7 [10] But cast away prophane, and olde wiues fables, [11] and exercise thy selfe vnto [g] godlinesse.

8 [12] For bodily exercise profiteth little: but godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 [13] This *is* a true saying, and by all meanes worthy to be receiued.

10 For therefore wee labour and are rebuked, because we trust in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

11 These things warne and teach.

12 [14] Let no man despise thy youth, but be vnto them that beleeue, an ensample, in worde, in conuersation, in loue, in spirite, in faith *and* in purenesse.

13 [15] Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophesie with the laying on of the hands of the company of the Eldership.

15 These things exercise, *and* giue thy selfe vnto them, that it may bee seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both [h] saue thy selfe, and them that heare thee.

3 Hee setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates.
4 He proueth that hee iustly called such doctrines deuilish, first, because the teachers of them make lawes of things which are not their owne: for hee they created the meates.
5 Secondly, because they ouerthrow with their decrees, the ende wherefore they were created of God, to wit, that we should vse them.
6 Thirdly, for that by this meanes they rob God of his glorie, who will bee honoured in the vse of them. And herewith all the Apostle declareth that we must vse the liberalitie of God soberl, and with a good conscience.
7 Hee setteth an Apostolicall rule, for taking away the difference of meate, against that false doctrine.
8 He vseth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and calleth vpon him. *d It is so made pure and holy in respect of vs, so that we may vse it with a good conscience, as receiued at the Lords hand. e Wee confesse and acknowledge that God is the maker and giuer of those creatures which we vse. Secondly, that we are of the number of those, who through Christes benefite haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayer we craue of the Lorde, that we may vse those meates with a good conscience, which wee receiue at his handes. Fourthly, wee make an ende of our eating and drinking, with thankesgiuing and prayer: and so are our meates sanctified in vs.* 9 The conclusion with an exhortation to Timothie, to propound these things diligently to the Churches, which hee had sucked of the Apostle, euen in a manner from the teate. *f Neuer departing from the side of it.* 10 Hee setteth against true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious subtilities. 11 It is not onely requisite that the minister of the worde be sound in doctrine, but also that his life bee godly and religious. *g In the true seruing of God.* 12 Godlinesse consisteth in spirituall exercise, and not in outwarde austerenesse of life, which though it be something to bee accounted of, if it bee rightly vsed, yet is it in no wise comparable with godlinesse. For it profiteth not of it selfe, but through the bounti e of another, but this hath the promise both of the life present, and of that that is to come. 13 Hee goeth a little from his matter, and sheweth that they which giue themselues to godlinesse, although they are afflicted and reproched, are notwithstanding not to bee counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other. For how can God forsake his, which is bountifull euen towardes his enemies? And here willeth that this doctrine bee well beaten in to their heads. 14 Nowe hee returneth to that exhortation, shewing which are the vertues of a Pastour, whereby hee may come to bee reuerenced, although he bee but young, to wit, such speech and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloake and such other foolish and childish toyes. 15 The priuate exercise of Pastours, is continuall reading of the Scriptures, whence out they may drawe matter of wholesome doctrine and exhortation, both to themselues and to other. *h Faith is by hearing, and hearing by preaching: and therefore the ministers of the worde are so sayde to saue themselues and other, for that in them the Lorde hath put the worde of reconciliation.*

CHAP. V.

1 Having set downe a manner howe to rebuke all degrees, 5 Hee entreateth of widowes, who then were chosen for the seruice of the Church: 17 Then hee commeth to Elders, 23 and speaketh somewhat touching the health of the bodie.

R Ebuke [1] not an Elder, but exhort him as a father, *and* the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 [2 a] Honour widowes, which are widowes in deed.

4 [3] But if any widowe haue children or nephewes, let them learne first to shewe godlinesse [4] toward their owne house, and [5] to recompense their kinred: [6] for that is an honest thing, and acceptable before God.

5 [7] And she that is a widow in deed, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 [8] But shee that liueth in pleasure, is dead, whiles she liueth.

7 These things therefore warne *them* of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidel.

9 [9] Let not a widow be taken into the number vnder threescore yeere old, that hath bene the wife of one [b] husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue [c] washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

11 [10] But [d] refuse the younger widowes: for when they haue begun to waxe wanton against Christ, they will marrie,

12 Hauing damnation, because they haue broken the first faith.

13 [11] And likewise also being idle they learne to goe about from house to house: yea, *they are* not onely idle, but also pratlers and busibodies, speaking things which are not comely.

14 [12] I will therefore that the yonger women marry, and beare children, and gouerne the house, *and* giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 [13] If any faithfull man or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes in deede.

17 ¶ [14] The Elders that rule well, let them bee had in [e] double honour, [f] specially they which labour in the word and doctrine.

18 For the Scripture sayth, ✠ Thou shalt not mousell the mouth of the oxe that treadeth out the corne: and, ✠ The labourer is worthie of his wages.

19 [15] Against an Elder receiue none accusation, but vnder two or three witnesses.

20 [16] Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ [17] I charge *thee* before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.

22 [18] Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 [19] Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 [20] Some mens sinnes are open beforehand, and goe before vnto iudgement: but some mens follow after.

25 [21] Likewise also the good workes are manifest beforehand, and they that are otherwise, can not be hid.

1 Of keeping modestie in priuate reprehensions according to the degrees of ages and kindes.

2 The Apostle giueth these rules touching the care of widowes.

a *Haue care of those widowes which haue need of helpe.*

3 Widowes children & nephewes must take care for their parents, according to their abilitie.

4 The first reason, because that that which they bestow vpon theirs, they bestow it vpon themselues.

5 Another, because nature itself teacheth vs to recompense our parents.

6 The third: because this duetifulnes pleaseth God.

7 The second rule: Let the Church take care of such as are widowes indeed, that is to say, such as are poore and destitute of helpe of their own friends, and liue godly and religiously.

8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne family be holden and accounted as fallers away from God and his religion, and worse then very infidels.

9 The fourth rule: Let none vnder threescore yeeres olde, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are well reported of for their diligence, charitie, and integritie. b *That hath had no more husbands, but one at one time.* c *This is spoken in respect of the manner of those countreys.* 10 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnesse of their age, they will at length shake off the burden that Christ hath layed vpon them, and thinke rather vpon marrying againe: and so will forsake the ministery whereunto they had bonnd themselues. d *Take them not into the colledge of widowes.* 11 Another reason: because they are for the most part pratlers and busie bodies, and gadders vp and downe, neglecting their charge and doetie. 12 The fifth rule: Let younger widowes marrie and gouerne their houses godly. 13 The sixt rule, Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their duetie well, be honestly maintained.

e *We must be more carefull for them, then for the rest.*

f *There were two kinds of Elders, the one attended vpon the gouernment onely, and looked to the manners of the Congregation, the other did beside that, attend vpon preaching and prayers, so and for the Congregation.* ✠ *Deuteronomie 25.4. 2. Corinthians 9.9.* ✠ *Matthew 10.10 Luke 10.7.* 15 The second rule: Let no accusation bee admitted against an Elder, but vnder two or three witnesses. 16 The third rule: Let the Elders so conuicted bee rebuked openly, that they may bee an example to others. ✠ *Chapter 6.13.* 17 The fourth rule: Let sinceritie bee vsed without any preiudice or respect of persons in the Ecclesiasticall proceedings (especially against the Elders) because God himselfe is there present, and the Lorde Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the Minister lay handes suddainely on no man. Let him not bee sautie herein, either by fauouring any mans follie, or peruerse affection: If ought bee done otherwise then well of his fellowes, let him keep his conscience pure. g *As much as in thee lyeth, doe not rashly admit any whatsoever, to any Ecclesiasticall function.* 19 The sixth rule: Let the Elders haue indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministery, although there bee never so great diligence vsed, the Apostle willeth the Pastour not to bee troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appoynted a time to discouer the faults of such men, and it is our parts to take heede that wee offende not therein. 21 Another comfort belonging to them, which sometime are slaundered and misreported of.

CHAP. VI.

1 He sheweth the duetie of seruants: 10 and what a mischieuous euill couetousnesse is: 13 and hauing spoken somewhat of rich men, hee once againe forbiddeth Timothie 20 to cumber himselfe with vaine bablings.

LEt [1] as many seruants as are vnder the yoke, count their masters worthie of all honour, [2] that the Name of God, and *his* doctrine be not euill spoken of.

2 [3] And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and [a] partakers of the benefite. [4] These things teach and exhort.

1 He addeth also rules for the seruants duties towards their masters: whereupon no doubt there were many questions then mooued by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let seruants that are come to the faith, and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God shoulde seeme by the doctrine of the Gospel to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them. a *Let this bee sufficient, that as touching those things which pertaine to euerlasting life, they are partakers of the same good will and loue of God, as their masters themselues are.* 4 A generall conclusion, that these things ought not onely to bee simply taught, but must with exhortations bee diligently beaten into their heads.

3 [5] If any man teach otherwise, and consenteth not to the wholesome words of the Lord Iesus Christ, and to the doctrine which is according to godlinesse,

4 Hee is puft vp and knoweth nothing, but doteth about questions and [b] strife of wordes, whereof commeth enuie, strife, railings, euill surmisings,

5 Froward [c] disputations of men of corrupt mindes and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

✝ 6 [6] But godlinesse is great gaine, if a man bee content with that he hath.

7 [7] For wee brought nothing into the world, *and* it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 [8] For they that will bee rich, fall into tentation and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues thorow with many sorowes.

11 [9] But thou, O [e] man of God, flee these things, and folow after righteousnesse, godlinesse, faith, loue, patience, *and* meekenesse.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 ✝ [10] I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate ✝ witnessed a good confession,

14 That thou keepe *this* commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time hee shall shew, that is [f] blessed and Prince onely, the King of kings and Lord of lords,

16 Who onely hath immortality, and dwelleth in the light that none can attaine vnto, ✻ whome neuer man sawe, neither can see, vnto whom *be* honour and power euerlasting, Amen.

17 [11] Charge them that are rich in this world, that they bee not high minded, and that they ✻ trust not in vncertaine riches, but in the [h] liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, *and* be rich in good works, & be ready to distribute, & communicate,

19 * [12] Laying vp in store for themselues a good foundation against the time to come, that they may obteine eternall life.

20 [13] O Timotheus, keepe that which is committed vnto thee, and auoide prophane *and* vaine babblings, and oppositions of science falsely so called,

21 Which while some [i] professe, they haue erred concerning the faith. Grace *be* with thee, Amen.

¶ The first *Epistle* to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

5 He condemneth seuerely, and excommunicateth or casteth out of the Church as proud men, such as content not themselues with Christs doctrine, (that is to say, the doctrine of godlinesse) but weaue both themselues and others in vaine questions, (for all other things are vaine) because they content not themselues in Christs doctrine: and as lying deceiuers, because they sauour or sound of nothing but vanitie: as mad men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions and corrupt mindes, mindes and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion to filthy lucre. [b] *Striuings about wordes, and not about matter: and by words he meaneth all those things which haue no pith in them, & whereby we can reape no profite.* [c] *Such as wee see in those shamelesse schooles of Poperie, which are nothing else but vaine babbling and prating.* 6 Hee turneth away fitly the name of gaine and lucre, confessing that godlinesse is great gaine, but fare after another sort, to wit, because it bringeth true sufficiencie. 7 Hee mocketh their follie, which doe so greedily gape after fraile things, that they can in no wayes bee satisfied, and yet notwithstanding they cannot enioy that excesse. 8 As frayeth Timothie from couetousnesse after another sort, to wit, because it draweth with it an infinite sort of lustes, and those very hatefull, wherewith couetous men doe torment themselues so farre foorth, that in the ende they cast away from them their faith and saluation. [d] *Sorowe and griefe doe as it were pearce thorow the minde of man, and are the harueſt and true fruites of couetousnesse.* 9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastours especially to bee furnished. [e] *Whom the Spirit of God ruleth.*

✝ *Chap.5.21.*

10 A most earnest request & charge, to obserue and keepe all the commaldes faithfully, with our eyes set vp on the comming of Iesus Christ, whose glory we haue to set against the vaine glistering of this world, and his power, against all the tenrons of the wicked.

✝ *Matth.27.11. Iohn 18.37.*

[f] *He heapeth many words together, to one purpose, whereby he voucheth the power of God, which if we stick fast vnto, we shall not be mooued out of our standing.*

✻ *Chap.1.11.Rom. 17.14. and 19.16.*

✻ *Iohn 1.18.*

11 He addeth for an ouerplus as it were a sharpe admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, & deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, and gentle conditions. [g] *In things perteining to this life, with whom those men are compared which are rich in good workes.* ✻ *Marke 4.19 Luke 12.15.* [h] *Who onely is, and that euerlasting: for hee setteth the fraile nature of riches against God.* * *Matth.6.2.* 12 The prayse of liberalitie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 He rehearseth the chiefest of all the former exhortations, which ought to bee deepely imprinted in the mindes of all ministers of the word, to wit, that they eschewe all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine. [i] *Not onely in word, but also in countenance and gestures: to bee short, whiles their behauiour was such, that euen when they held their peace, they would make men beleeue their heads were occupied about nothing but high and weightie matters, euen then they erred concerning the faith.*

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for his bonds, 15 nor the reuolting of others, hee faint. 18 Hee triumpheth of his Apostleship. 14 Hee willeth him to haue care of the thing committed vnto him, 16 and prayseth Onesiphorus.

PAul an Apostle of Iesus Christ by the will of God, [a] according to the promise of life which is in Christ Iesus,

2 To Timotheus *my* beloued sonne: Grace, mercie *and* peace from God the Father, and *from* Iesus Christ our Lord.

3 [1] I thanke God, ✝ whome I serue from *mine* [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 [2] Wherfore I put thee in remembrance that thou [c] stirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a sound minde.

8 [3] Be not therefore ashamed of the testimo-

[a] *Sent of God to preach that life which he promised in Christ Iesus.*

1 The chiefest marke that he shooteth at in this Epistle, is to confirme Timothie to continue constantly and manfully euen to the ende, setting first before him the great good will hee beareth him, and then reckoning vp the excellent gifts which God would haue as it were to bee by inheritance in Timothie, and his ancestors, which might so much the more make him bound to God. ✝ *Acts 22.3.* [b] *From Abraham, Isaac and Iacob: for hee speaketh not of Pharisaisme, but of Christianisme.*

2 He warneth vs to set the inuincible power of the Spirit which God hath giuen vs against those flames which may and doe come vpon vs. [c] *The gift of God is as it were a certaine liuely flame kindled in our hearts, which the flesh and the deuill go about to put out: and therefore we on the contrary side must labour as much as we can, to foster and keepe it burning.* [d] *To pearce vs thorow, and terrifie vs, amen whom the Lord will destroy.* 3 Hee proueth that the ignominie or shame of the crosse is not onely not to bee ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

nie

nie of our Lord, neither of me [e] his prisoner: but be partaker of the afflictions of the [f] Gospel according to the [g] power of God,

9 [4] Who hath saued vs, and called vs with an ✠ holy calling, not according to our ✠ works, but according to his owne purpose and grace, which was [h] giuen to vs through Christ Iesus [i] before the ∴ world was,

10 But is now made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto [k] light through the Gospel,

11 ✠ [5] Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 [6] For the which cause I also suffer these things, [7] but I am not ashamed: for I knowe whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

13 [8] Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 [9] That worthy thing which was committed to thee, keepe [10] through the holy Ghost, which dwelleth in vs.

15 [11] This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for hee oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought mee out very diligently and found *me*.

18 The Lord grant vnto him that he may find mercy with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

preacheth and teacheth the grace of God. i *Before that course of yeres, which hath run on euer since the beginning of the worlde.* ∴ *Rom.16.25. 1 Cor.1.26.iii.1.2.* k *Hath caused life and immortality to appeare.* ✠ *1.Tim. 2.7.* 5 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be, that wee shall not be ashamed of the crosse of Christ, to wit, if wee be sure that God both can and will keepe the saluation which he hathes it were laid vp in store by himselfe, for vs against that day. 8 He sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe, the iudgement whereof is faith and charitie, and next in the manner of teaching it, a lively paterne and shape whereof Timothie knewe in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue 11 He preuenteth an offence which arose by the meanes of certaine that fell from God and the religion, and vttereth also their names, that they might be knowen of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.

CHAP. II.

1 *The better to set out perseuerance in the Christian warfare;* 3 *he taketh similitudes* 4 *from souldiers,* 6 *and from husbandmen.* 10 *Hee sheweth that his bonds are for the profit of the Saints:* 15 *Then hee warneth Timothie to diuide the word of trueth aright,* 17 *to beware of the examples of the wicked,* 22 *and to doe all things modestly.*

THou [1] therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by [a] many witnesses, the same deliuer to faithfull men, which shalbe able to teach other also.

3 [2] Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of [b] *this* life, because hee would please him that hath chosen him to bee a souldier.

5 [3] And if any man also striue for a masterie, he is not crowned, except he striue as he ought to doe.

6 [4] The husbandman must labour before hee receiue the fruit.

7 [5] Consider what I say: and the Lord giue thee vnderstanding in all things.

8 [6] Remember that Iesus Christ, *made* of the seede of Dauid, was raised againe from the dead according to my Gospel,

9 [7] Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 [8] *It is* a true saying, For if we be ✠ [c] dead together *with him*, we also shal liue together *with him*.

12 If we suffer, we shall also reigne together *with him*: ✠ if we deny *him*, he also will deny vs.

13 If ∴ we beleeue not, *yet* abideth he faithful: he cannot denie himselfe.

14 Of these things put them in remembrance, and [d] protest before the Lord, that they striue not about words which is to no profit, *but* to the peruerting of the hearers.

15 [9] Studie to shew thy selfe approoued vnto God, a workeman that needeth not to be ashamed, diuiding the word of trueth [e] aright.

16 [f] Stay profane and vaine bablings: [10] for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: ✠ of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 [11] But the foundation of God remayneth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that [g] calleth on the Name of Christ, depart from iniquity.

a For his sake. f *The Gospel after a sort is said to be suffered in them that preach it.* g *Through the power of God.* 4 Hee sheweth with how great benefits God hath bound vs to maintaine boldly and constantly his glorie which is ioyned with our saluation, and reckoneth vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the author of death, and author of immortalitie *h 1.Cor.1.2. i Tito 3.5.* k *He sayeth that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting, so that the doctrine of forsake faith and sinfulness worker, is alone contrary to the doctrine which* 1 The conclusion of the former exhortation, which hath also added vnto it a declaration, how that they do not keepe that worthy thing that is committed vnto them which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may bee partakers of it without any manis losse or hinderance. a *When many were by, which can beare witnesse of these things.* 2 Another admonition: That the ministery of the word is a spiritual warfare, which no man can so trauell in that he may please his captaine, vnlesse hee forgo and part with all hinderances which might draw him away from it.

b *With affaires of household, or other things that belong to other ordinarie businesses.* 3 The third admonition: The ministerie is like to a game of iusting, wherein men striue for the victory, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painfull. 4 Another similitude tending to the same end: no man may looke for the harvest, vnlesse hee first take paines to plow and sowe his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse wee aske of God, and hee give vs vnderstanding. 6 He confirmeth plainly two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison, as an euill doer, yet there is no cause, why therefore some should goe about to derogate credite from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captiuitie and patience did sundrie wayes confirme the Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon wordes and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, how wee may frame our selues to all manner of patience, and to die also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life: as contrariwise, the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. ✠ *Rom.6.5.* c *If wee be afflicted with Christ, and for Christes sake.* ✠ *Matth.10.33. marke 8.38.* ∴ *Rom.3.3. and 9.6.* d *Call God to witnesse, or as a Iudge: as Moses, Iosuah, Samuel, and Paul himselfe did, Acts 20.* 9 The fifth admonition: A minister must not be an idle disputer, but a faithfull steward in diuiding aright the worde of trueth, insomuch that hee must stop the mouthes of other vaine bablers. e *By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fitte for edifying.* f *Marke and watch, and see they creepe not on further.* 10 Hee discouereth the subtiltie of Satan, who beginning with these principles, draweth vs by little and little to vngodlinesse through the meanes of that wicked and profane babling, still creeping on: which he prooueth by the horrible example of them that taught, that the resurrection was already past. 11 A digression: wherein he saueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God and not to vs: therefore it is no maruell if wee count hypocrites often times for true brethren: but we must take heede that we be not like them but rather that we be in deede, such as wee are sayd to be. g *That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.*

22 [12] Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood and of earth, ✠ and some for honour, and some vnto dishonour.

21 If any man therefore [h] purge himselfe from these, he shall be a vessel vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke.

22 [13] Flee also from the lusts of youth, and follow after righteousnesse, faith, loue, *and* [14] peace, with them that ✠ call on the Lorde with pure heart,

23 ❧ And put away foolish and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but *must* be gentle toward all men, apt to teach, [i] suffering the euill.

25 Instructing them with meekenesse that are [k] contrary minded, *prouing* if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendment out of the snare of the deuil, of whom they are taken prisoners, to *doe* his will.

12 The taking away of an obiection: it is no dishonour to the good man of the house, that he ha h no: in a great house all vessels of one sort & for one seruice, but we must looke to this, that we be found vessels prepared to honour.
✠ *Rom.9.21.*
h *By these words is meant the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely & wholly worketh in vs a good and an effectuall will.*
13 R turning to the matter from whence he digressed, verse 16. hee warneth him to exercise himselfe in weighie matters, and such as perteine to godlinesse. 14 The sixt admonition: We must aboue all things eschew all bitternesse of minde, both in teaching all men, and also in calling them backe which haue gone out of the way. ✠ *1.Cor 1.2. ❧ 1.tim.1.4. and 4.7. tit.3.9.* i *To winne them through our patient bearing with them, but not to please them or excuse them in their* k *wickednesse.* k *He meaneth such as not yet see the trueth.*

CHAP. III.

1 He foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 hee encouraageth him to the combat, 14 setting out especially the triall of sound doctrine.

THis [1] know also, that in the [a] last dayes shall come perillous times.

2 For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, [2] vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: [2] turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts,

7 *Which women are* euer learning, and are neuer able to come to the acknowledging of the trueth.

8 ✠ And as Iannes and Iambres withstood Moyses, so doe these also resist the trueth, men of corrupt mindes, reprobate concerning the faith.

9 [3] But they shal preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ [4] But thou hast [b] fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, *and* afflictions which came vnto me at [c] Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe [d] woorse and woorse, deceiuing, and being deceiued.

14 But continue thou in [5] things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned *them*:

15 And that thou hast knowen the holy Scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 ✠ [5] For the whole Scripture *is* giuen by inspiration of God, and *u* profitable to teach, to conuince, to correct, *and* to instruct in righteousnesse,

17 That the [e] man of God may bee absolute, being made perfect vnto all good workes.

1 The seuenth admonition: We may not hope for any Church in this world without corruption: but there shalbe rather great abundance of most wicked men, euen in the very bosome of the Church, which notwithstanding shall make a shew and countenance of great holinesse and charitie.
✠ *1 Tim.4.1. 2.pet 3 3. iude 18.*
a *Which make no account, either of right or honesty.*
2 We must not dallie with such men as resist the trueth not of simple ignorance but of a peruerse mind, (which thing appeareth by their fruits which hee pointeth out here lately) but we must rather stine away from them.
✠ *Exod.7.11.*
3 Hee addeth a comfort: The Lorde will at length plucke off all their visards. 4 That wee be not deceiued by such hypocrites, wee must set before vs the vertues of the holy seruants of God, and we must not be afraid of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But wee must especially holde fast the doctrine of the Apostles, the summe whereof is this, that wee are saued through faith in Christ Iesus. b *Thou knowest thoroughly, not onely what I taught and did, but also how I was minded and disposed.* c *Which is in Pisidia.*

d *Their wickednes shall daily increase.* ✠ *2 Pet.1.20.*
5 The eight admonition, which is most precious: A Pastour must be wise by the word of God only: wherein we haue perfectly deliuered vnto vs, whatsoeuer pertaineth either to discerne, know and establish true opinions, & to confute false, and further more, to correct euill maners, & to frame good.
e *The Prophets and expounders of Gods will, are properly & peculiarly called Men of God.*

CHAP. IIII.

1 Hee chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time: 6 that his death is hard at hand, 8 yet so, that as a conquerour hee maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

I [1] Charge *thee* therefore before God, and *before* the Lorde Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be instant, in season, and out of season: improoue, rebuke, exhort with all long suffering and doctrine.

3 [2] For the time wil come when they wil not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shal turne their eares from the trueth, and shalbe giuen vnto [a] fables.

5 [3] But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: [b] cause thy ministery to be thorowly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 *For* henceforth is layd vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but vnto all them also that loue that his appearing.

9 [5] Make speede to come vnto me at once:

10 For Demas hath forsaken mee, and hath [d] imbraced this present world, and is departed vnto Thessalonica. Crescens *u gone* to Galatia, Titus vnto Dalmatia.

11 ✠ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done mee much euil: the Lord reward him according to his workes.

1 The principall and chiefe of all admonitions, therefore proposed with a most earnest charge, is this: That the word of God be propounded with a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be layd and the vehemencie tempered with all holy meekenesse.
2 Faithfull Pastors in times past tooke all occasions they could because men were very prompt and ready to returne to their fables.
3 *To false and vnprofitable doctrine, which the world is now so bewitched withall, that it had rather the opinions were vtterly put out, then it would come out of darknesse.*
4 The wicked dies and falling away of the world, or ghe to cause faith all ministers to be so much the more careful.
5 *Prouide and shew by good & substantiall proofe, that thou art the true minister of God.*
6 He foretelleth his death to be at hand, and setteth before them an excellent example, both of vnuincible constance and sure hope. c *To bee offered for a drinke offering: and hee alludeth to the powring out of blood or wine which was vsed in sacrifices.* 5 The last part of the Epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place. a Dotes. b *Contented himselfe with this world.* ✠ *Colos.4.10,14.*

15 Of

15 Of whom bee thou ware also: for he withstood our preaching sore.

16 At my first answering no man assisted me, but all forsooke mee: *I pray God*, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the [e] lion.

18 And the Lord will deliuer mee from euery [f] euill worke, and wil preserue me vnto his [g] heauenly kingdome: to whom *be* praise for euer and euer, Amen.

19 Salute Prisca and Aquila, and the ✠ household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ *bee* with thy spirit. Grace *be* with you, Amen.

¶ The second *Epistle* written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

✠ *Chap. 1. 16.*

e Of Nero.
f Preserue me pure from committing anything vnworthy my Apostleship.
g To make me partaker of his kingdome.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 Hee sheweth what kinde of men ought to bee chosen Ministers: 10 howe vaine babblers mouthes should bee stopped: 12 and through this occasion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holinesse in outward things.

PAul [1] a [a] seruant of God, & an Apostle of Iesus Christ, according to the faith of Gods [b] elect, [2] and the acknowledging of the trueth, which is according vnto godlinesse,

2 Vnto the [c] hope of eternall life, which God that cannot lie, hath [d] promised before the ✠ [c] world began:

3 [3] But hath made his word manifest in due time through the preaching, which is ✠ committed vnto me according to the commandement of God our [f] Sauiour.

4 [4] To Titus *my* naturall sonne according to the common faith, [5] Grace, mercy, *and* peace from God the Father, and *from* the Lorde Iesus Christ our Sauiour.

5 [6] For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie as I appointed thee,

6 ∴ If any bee vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are [g] disobedient.

7 [7] For a Bishop must bee vnreproueable, as Gods [h] steward, not [i] froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnesse, [k] wise, righteous, holy, temperate,

9 [8] Holding fast that faithfull worde according to doctrine, [9] that hee also may bee able to exhort with wholesome doctrine, and conuince them that say against it.

10 [10] For there are many disobedient and vain talkers and deceiuers of minds, chiefly they of the [l] Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.

12 [m] One of themselues, *euen* one of their own prophets said, The Cretians *are* alwayes lyars, euil beasts, slow bellies.

13 This witnesse is true: wherefore conuince them [n] sharply, that they may be sound in the faith,

14 And not taking heed ✠ to Iewish fables, and commaundements of men, that turne away from the trueth.

15 [11] Vnto the pure ∴ *are* all things pure, but vnto them that are defiled, and vnbeleeuing [u] nothing pure, but euen their [o] minds and consciences are defiled.

16 They professe that they know God, but by works they denie *him*, and are abominable & disobedient, and to euery good worke reprobate.

1 He toucheth his Apostleship, not for Titus, but for the Cretenses sake, both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.
a Minister, as Christ himselfe, in that that he was a minister and head of the Prophets, is called a seruant. Isa. 43. 10.
b Of those whom God hath chosen.
c The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God aright, they may at length obteine life euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time, according to his eternall purpose.
c ✠ Rom. 16. 25. ephes. 3. 9. colos. 1. 26. 2. tim. 1. 9. 1. peter 1. 20.
d Looke 2. Tim. 1. 9.
3 This trueth is no other where to bee sought, but in the preaching of the Apostles.
✠ Galat. 1. 1.
f This word (Sauiour) doeth not onely signifie a preserueir of life, but also a giuer of life.
4 The Apostle moueth the Cretenses to heare Titus, by setting forth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false.
5 There is but one way to saluation; common both to the Pastour and to the flocke.
6 The first admonition, 1 to ordeine Elders in euery citie.
∴ 1. Tim. 3. 2.
g This word is proper to horses and oxen, which will not abide the yoke.
7 The second admonition, wherein faulte Pastours (whome hee comprehended before vnder the worde Elders) ought to bee voyd of, and what vertues they ought to haue.
h Whom the Lord hath appointed steward of his gifts.
i Not hard conditioned, and euill to please.
k Circumspect, of a sound iudgement, and of a singular example of moderation.
8 The third admonition: The Pastour must holde fast that doctrine, which the Apostles deliuered, and perteineth to saluation, leaving all curious and vaine matters.
9 The fourth admonition 1 To applie the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shew themselues apt to learne, and confuting the obstinate.

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their minds are naturally giuen to lies and slouthfulnesse, and also because of certaine couetous Iewes, which vnder a colour of godlinesse ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.
l Of the Iewes, or rather of those Iewes which were about to some Christ and the Law together.
m Epimenides, who was counted a Prophet among st them. Looke vpon Laertius and Cicero in his first booke of Diuination.
n Roughly and plainely, and goe not about the bush with them.
✠ 1. Tim. 1. 4.
11 He sheweth in few words, that purity consisteth not in externall worship, and that that is according to the old Law, (as in difference of meats and washings, & other such things which are abolished) but in the mind and conscience: and whosoeuer teacheth otherwise, know not what is true religion indeed, and also are nothing lesse then that they would seeme to be.
∴ Romanes 14. 20.
o If our minds and consciences be vncleane, what cleannesse is there in vs before regeneration?

CHAP. II.

2 Hee setteth out the dueties of sundry persons and states, 6 and willeth him to instruct the Church in maners. 11 Hee draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

BVt [1] speake thou the things which become wholesome doctrine,

2 [2] That the elder men be watchful, graue, temperate, sound in the faith, in loue, *and* in patience:

3 The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not subiect to much wine, *but* teachers of honest things,

4 That they may instruct the young women to be sober minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chaste, [3] keeping at home, good & ✠ subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 [3] In all things shewe thy selfe an example of

1 The first admonition: The doctrine must not only be generally pure, but also be applied to all ages & orders of men, according to the diuersity of circumstances.
2 What are the chiefest vertues for old and yong, both men & women: & how they ought to be stirred vp vnto them continually.
a No gadders vp and downe.
3 The first admonition: That both the Pastours life and doctrine must be sound.

of good workes with vncorrupt doctrine, with [b] grauitie, integritie,

8 *And* with the wholesome word, which can not be condemned, that he which vnderstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 ✠ [4] Let seruants be subiect to their masters, and please *them* in all [c] things, not answering againe,

10 Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.

11 [5] For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs, that we should denie vngodlinesse and [d] worldly lusts, and that we should liue soberly and righteously, & godly in this present world,

13 [e] Looking for that blessed hope, and appearing of that glory of that mighty God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs *to bee* a [f] peculiar people vnto himselfe, zealous of good works.

15 These things speake, and exhort, and conuince with all [g] authoritie. See that no man despise thee.

[b] *Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.*
✠ *Ephes.6.5. col. 3.22.1.pet.2. 18.*
[4] The seuenth admonition, of seruants duetie toward their masters.
[c] *Which may be done without offence to God.*
✠ *1 Cor.1.2. Colos.1.22*
[5] The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath so iustified vs, but he hath also sanctified vs, we must al of vs giue our selues to true godlinesse and righteousnesse, setting before vs a sure hope of that immeasurable glory: which thing must in such sort bee beaten into their heads, that the gainesayers also must bee reproued by the authority of the mightie God. [d] *Lusts of the flesh, which belong to the present state of this life and world.* [e] *Christ is here most plainely called that mightie God, and his appearance, and comming is called by the figure Metonymie, our hope.* [f] *As it were a thing particularly layd vp for himselfe.* [g] *With all authority possible.*

CHAP. III.

1 Hee willeth that all generally be put in minde to reuerence such as bee in authoritie: 3 That they remember their former life, and attribute all iustification to grace. 9 And if any brabler withstand these things, 10 he willeth that he be reiected.

PVT [1] them in remembrance that they [v] bee subiect to the principalities and powers, *and* that they bee obedient, *and* ready to euery good worke.

2 That they speake [illegible] ill of no man, that they bee no fighters, but soft, shewing all meekenesse vnto all men.

3 [2] ✠ For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, *and* hating one another.

4 But when that bountifulnesse and that loue of God our Sauiour toward man appeared,

5 ✠ Not by the works of [a] righteousnes, which we had done, but according to his mercy he saued vs, by the washing of the new birth, and the renewing of the [b] holy Ghost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauiour,

7 That wee, being iustified by his grace, should bee made heires according to the hope of eternall life.

8 [3] This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued God, might bee carefull to shew foorth [c] good workes. These things are good and profitable vnto men.

9 ✠ But stay foolish questions, & genealogies, and contentions, and brawlings about the Lawe: for they are vnprofitable and vaine.

10 [4] Reiect him that is an heretike, after once or twise admonition,

11 Knowing that hee that is such, is peruerted, and sinneth, being damned of his owne selfe.

12 [5] When I shall send Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iournie diligently, that they lack nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they bee not vnfruitfull.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace *be* with you all, Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

[1] *He declareth particularly and seuerally, that which is said before generally, noting out certaine chiefe and principall duties, which men owe to men, and especially subiects to their magistrates.* ✠ *Rom.13.1.4 pet.2.13.*

[2] *He confirmeth against the forgers exhortation by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.* ✠ *1.Cor.6.11.* ✠ *2 Tim.1.9.*
[a] *Word for word, of works which are done in righteousnesse: and this place doth fully refute the doctrine of merits.*
[b] *Which the vertue of the holy Ghost worketh.*
[3] *Against with great earnestnesse he beateth into our heads, how that we ought to giue our selues to true godlinesse and eschew all vaine questions, which serue to nothing but to moue strife and debate.*
[c] *Giue themselues earnestly vnto good workes.* ✠ *1.Tim.1.4. and 4.7.2.tim.2.23.*
[4] *The ministers of the word must at once cast off heretikes, that is, such as stubbornly and sedeitiously disquiet the Church, and will giue no eare to Ecclesiastical admonitions.*
[5] *Last of all, he writeth a word or two of priuate matters, and commendeth certaine men.*

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vagabond and theeuish seruant, he entreateth pardon for him, and very gravely preacheth of Christian equitie.

PAul a prisoner of Iesus Christ, and *our* brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to *our* deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 ✠ I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the [a] fellowship of thy faith may bee made effectuall, and that whatsoeuer good thing is in you through Christ Iesus, may be [b] knowen.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the saints [c] bowels are comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is conuenient,

9 [1] Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, & euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne ✠ Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but nowe profitable both to thee and to mee,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne [d] bowels,

✠ *1.Thess.1.2. 2.thess.1.3.*
[a] *By fellowship of faith, he meaneth those dueties of charitie which are bestowed vpon the Saints, & flow forth of an effectual faith.*
[b] *That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charity, and all bountifulnesse.*
[c] *Because thou didst so diligently and cheerefully refresh the Saints, that they conceiued towardly a marueilous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of another's state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted.* [1] *An example of a Christian exercise and commendation for another man.* ✠ *Colos.4.9.* [d] *As mine owne sonne, and as if I had begotten him of mine owne body.*

13 Whom

13 Whom I would haue reteined with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of [e] necessitie, but willingly.

15 It may be that he therfore [f] departed for [g] a season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, *euen as* a brother beloued, specially to mee: how much more then vnto thee, both in the [h] flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written *this* with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou oweest moreouer vnto mee euen thine owne selfe.

20 [i] Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing ẏ thou wilt do euẽ more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ, *be* with your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a seruant.

e That aboue might not seeme to haue lost me thy seruant vpon constraint, but willingly.

f Yea he afterwards doth harder kinde of speech, which is to say, he seemes away.

g For a little time.

h Vnto thy be in thy seruice, as another seruant, and brother, he is the Lords seruant, so that thou must loue him both for the Lords sake, and for thine owne sake.

i Good brother let me obteine this benefit as thine hand.

THE EPISTLE TO THE HEBREWES.

THe drift and ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man, is that true eternall and onely Prophet, King, and high Priest, that was shadowed by the figures of the olde Lawe, and is now in deede exhibited: of whom the whole Church ought to bee taught, gouerned and sanctified.

CHAP. I.

1 To shewe that the doctrine which Christ brought, is more excellent, in that it is the knitting vp of all prophesies, 4 hee aduanceth him aboue the Angels: 10 And prouoeth by diuers testimonies of the Scripture, that he farre passeth all other.

AT [1] sundry times and in diuers maners God spake in the olde time to *our* fathers by the Prophets: in these [a] last dayes hee hath spoken vnto vs by his [b] Sonne,

2 [2] Whom he hath made [c] heire of al things, by whom also he made the [d] worlds,

3 ✠ Who being the [e] brightnesse of the glory and the ingraued forme of his [f] person, and [g] bearing vp all things by his mightie word, [3] hath by himselfe purged our sinnes, and [h] sitteth at the right hand of the Maiestie in the higheſt places,

4 * And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent [i] Name then they.

5 [5] For vnto which of the Angels sayde he at any time, ✠ Thou art my Sonne, [k] this day begate I thee? [6] and againe, I ∴ will be his Father, and he shalbe my Sonne:

6 [7] And [l] againe, when he bringeth in *his* first begotten Sonne into the world, he sayeth, ✖ And let all the Angels of God worship him.

7 [8] And of the Angels he saith, ✠ He maketh the spirits his [m] messengers, and his ministers a flame [n] of fire.

8 But vnto the Sonne *he saith*, ✠ O God, thy [o] throne *is* for euer [p] and euer: the scepter of thy kingdome *is* a [q] scepter of righteousnesse.

9 Thou hast loued righteousnesse & [r] hated iniquity. Wherfore God *euen* thy God, hath [s] anointed thee [w] the oile of gladnes, aboue thy [t] fellowes.

10 [9] And, ∴ Thou, Lord, in the beginning hast [u] established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine, and they all shall waxe olde as doeth a garment,

12 And as a vesture shalt thou folde them vp, and they shall bee changed: but thou art the same and thy yeeres shall not faile.

13 [10] Vnto which also of the Angels sayd hee at any time, ✖ Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all [x] ministring spirits, sent foorth to minister, for their sakes which shall bee heires of saluation?

1 The first part of the generall proposition of this Epistle: The Sonne of God is in deede the Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world.

a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.

b Which one Sonne is God and man.

2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King and Lord, by whom also hee made all things, and in whom onely hee setteth foorth his glory, yea and himselfe also to be beholden of vs, who beareth vp and sustaineth all things by his will and pleasure.

c Possessour and equall compartner of all things with our Father.

d That is, whatsoever hath bene at any time, is, or shall be. ✠ *Colo.15.*

e Hee in whome that glory and Maiestie of the Father shineth, who is otherwise infinite, and cannot bee beholden.

f His fathers person.

g Sustaineth, defendeth and cherisheth.

3 The third part of the same proposition: The same Sonne executed the office of the hie Priest in offering vp himselfe, and is our onely and most mightie Mediator in heauen.

h This sheweth that the sauour of that his sacrifice is not onely most acceptable to the Father, but also is euerlasting, and furthermore how farre this high Priest passeth all other high Priests.

4 Before he commeth to declare the office of Christ, he setteth forth the excellencie of his person, and first of all he sheweth him to to be man that thereby shall he is God also.

i Dignitie and honour.

5,6,7,8,9,10 He proueth & confirmeth the dignitie of Christ manifested in the flesh, by these fixe euident testimonies, whereby it appeareth that he farre passeth all Angels, insomuch that hee is called both Sonne, and God, in verses 5,6,8,10,13 ✠ *Psa.2.7.chap 5.5.*

k The Father begat the Sonne from euerlasting, but that euerlasting generation was made manifest and presented to the world in his time, and therefore hee addeth this word (To day) 2.Sam.7.14 1.chro.22.10.

l The Lord was not content to haue spoken it once, but he repeateth it in another place. ✖ *Psal.97.7.*

✠ *Psal.104.*

m Cherub, Psa.18.11

n Seraph, Esa.6.2.

✠ *Psal 55.7.*

o The throne is proper to the Prince, & not to his seruant.

p For euerlasting, for this doubling of the word increaseth the signification of it beyõd al measure.

q The gouernment of thy kingdome is righteous.

r This kinde of rehearsing which the Iewes vse by contrariet, hath great force in it.

s Iesus that, that the word became flesh, by powring the holy Ghost vpon him without measure.

t For he is the head, and we are his members.

∴ *Psal,102.25.*

u Madest the earth firme and sure. ✖ *Psal,110.2.1.cor.15.24, chap.10.12,13.*

x By that name by which we commonly call Princes messengers, he here calleth the spirits.

CHAP. II.

1 Thereof he inferreth, that good heede must bee giuen to Christes doctrine: 9 And hee setteth him out vnto vs euen as our brother in our flesh, that we may with a good will yeeld vp our selues wholy vnto him.

WHerefore [1] wee ought diligently to giue heed to the things which [a] we haue heard, lest at any time we [b] runne out.

2 For if the [c] word spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 How shall we escape if we neglect so great saluation, [1] which at the first began to be preached

1 Now as it were pausing with himselfe, & shewing to what end and purpose al these things were spoken, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that his doctrine, maiestie and Priesthood, is most perfect, hee vseth an exhortation taken from a comparison.

a Hee maketh himselfe an hearer.

b They are said to let the word runne out, which hold it not not fast when they haue heard it.

c The Lawe which appointed punishments for the offenders which Paul saith was giuen by Angels, Gal.3.19. and Steuen, Acts 7.53.

2 If the breach and transgression of the words spoken by Angels was not suffered vnpunished, much lesse shall it bee lawfull for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voyce of the Apostles, and with many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost.

by the Lord, and *afterward* was confirmed vnto vs by [d] them that heard him,

4 ✠ God bearing witnesse thereto both with [e] signes and wonders, and diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 [3] For hee hath not put in subiection vnto the Angels the [f] world to come, whereof wee speake.

6 [4] But ✠ one in a certaine place witnessed, saying, [g] What is man, that thou shouldest bee mindfull of him? or the [h] sonne of man that thou wouldest consider him?

7 Thou [i] madest him a little inferiour to the Angels: thou crownedst him with [k] glory and honour, and hast set him aboue the workes of thine hands.

8 ∴ Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. [5] But wee yet see not all things subdued vnto him,

6 [6] But we [l] see Iesus crowned with glory and honour, ✠ which was made little [m] inferiour to the Angels, 7 through the [n] suffering of death, that by Gods grace he might [o] taste death for [8] all men.

10 [9] For it became [p] him, for whome *are* all these things, and by whom *are* all these things, [10] seeing that hee brought many children vnto glory, [11] that he should consecrate the [q] Prince of their saluation through afflictions.

11 [12] For he that [r] sanctifieth, and they which are sanctified, *are* all of [s] one: wherefore he is not ashamed to call them brethren,

12 [13] Saying, ✠ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 [14] And againe, ✠ I wil put my [t] trust in him. And againe, ∴ [u] Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are [x] partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy ✠ through death, him that had the [y] power of death, that is, the [z] deuill,

15 And that he might deliuer all them, which for feare of [a] death were all their life time subiect to bondage.

16 [15] For he in no sort tooke on *him* the [b] Angels *nature*, but hee tooke on *him* the [c] seede of Abraham.

17 [16] Wherefore in [d] all things it behoued him to be made like vnto his brethren, that hee might be [e] mercifull, and a [1] faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was [g] tempted, he is able to succour them that are tempted.

d By the Apostles. ✠ Marke 16.20. e This is the true ende of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed things: and vertues, because they giue vs a glimse of Gods mightie power.

3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie King of the restored world.

f The worlde to come, whereof Christ is Father, Esa 9.6. or the Church, which as a new world, was to be gathered together by the Gospel.

4 He sheweth that the vse of this kingly dignity consisteth herein, that men might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue all things, which dignitie of men Dauid describeth most excellently. ✠ Psal 8.6. g What is there in man that thou shouldest haue so great regard of him and do him that honour? h He calleth all the citizens of that heauenly kingdome as they are considered in themselues, before that God giueth them the liberty of that citie in Christ, Man, and Son of man. i This is the first honour of the citizens of the world to come, that they are next the Angels. k For they shall be in very great honour, when they shall be partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were already, because it is so certaine. ∴ 1 Cor. 15 27. 5 An obiection: But where is this so great rule and dominion? 6 The answere: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels being made man: but now is aduanced into most high glory. l By his vertue and power which appeareth manifestly in the Church. ✠ Phil. 2 8. m Who abased himselfe for a season, and tooke vpon him the shape of a seruant. 7 He sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, hee might not onely bee our Prophet and King, but also our high Priest. n That hee might die. o Feele death. 8 Herein consisteth the force of the argument: for wee could not at length bee glorified with him, vnlesse he had beene abased for vs, euen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein hee prooueth him to bee in such sort God, that he is also man. 9 He prooueth moreouer by other arguments, why it behoued the Sonne of God who is true God (as hee prooueth a little before) to become man notwithstanding subiect to all miseries, sinne onely except. p God. 10 First of all, because the Father, to whose glory all these things are to bee referred, purposed to bring many sonnes vnto glory. And how could hee haue men for his sonnes, vnlesse his onely begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of their ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainely to bee made man, vnlesse hee had bene made like vnto other men, that hee might come to glory by the selfe same way, by the which hee should bring other: yea rather it became him, which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, & Priest, which are the parts of that principalitie for the saluation of other. q The Chieftaine, who as hee is chiefest in dignitie, so is hee the first begotten from among the dead, amongst many brethren. 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither coulde he bee consecrate through afflictions, vnlesse hee had bene made man like vnto vs. But because this Sonneshoode dependeth not vpon nature onely, for no man is accounted the sonne of God, vnlesse that besides that hee is a sonne of man, hee be also Christes brother (which is by sanctification that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit of all the faithfull, whome therefore Christ vouchsafeth to call brethren. r Hee vseth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification, he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs. s One, of one selfe same nature of men.

13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office. ✠ Psal 22.25.

14 He applieth the same to the kingly power of Christ in deliuering his from the power of the deuill and death. ✠ Psalme 18.2. t I will commit my selfe to him and to his defence. ∴ Esai 8.18. u This Esai speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets and ministers, these wordes are more rightly verified of him, then of Esay. x Are made of flesh and blood, which is a fraile and brittle nature. ✠ Hose 13.14. 1.cor.15.55. y The deuill is said to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he eggeth vs daily to sinne. z Hee speaketh of one as of the Prince, ioyning to him secretly all his angels. a By (death) thou must vnderstand here, the death which is ioyned with the wrath of God, as it must needes bee, if it be without Christ: then the which there can bee nothing diuised more miserable. 15 He expoundeth those wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he maketh Abraham, respecting the promises made to Abraham in this behalfe. b The nature of Angels. c The very nature of man. 16 Hee applieth the same to the Priesthoode, for which he should not haue beene fit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. d Not onely as touching nature, but qualities also. e That he might be truely touched with the feeling of our miseries, sincerely. g Was tried and egged to wickednesse by the deuill.

CHAP. III.

1 Nowe hee sheweth how farre inferiour Moses is to Christ, 5.6. euen so much as the seruant to the master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubburnely resist, 12 or els are very slow to obey.

THerefore, [1] holy brethren, partakers of the heauenly vocation, consider the [2] Apostle and high Priest of our [b] profession Christ Iesus:

2 [2] Who was faithfull to him that hath [c] appointed him, [3] euen as ✠ Moses *was* in all his house.

3 [4] For this man is counted worthy of more glory then Moses, inasmuch as hee which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is God.

5 [5] Nowe Moses verily was faithful in all his house, as a seruant, for a witnesse of the things

1 Hauing laide the foundation, that is to say, declared and proued both the natures of one selfe same Christ he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth them with Moses and Iosuha, vnto the 14. verse of the next Chapter, and with Aaron touching the Priesthood. And hee propoundeth but which he purposeth to speake of with a most graue exhortation, that all confidence maytend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest. a The Embassadour or messenger, as Rom 15. hee is called the minister of circumcision. b Of the doctrine of the Gospel which we professe. 2 He confirmeth this exhortation with two reasons, first of all because Christ Iesus was appointed such an one of God: secondly, because he throughly executed the offices that his Father inioyned him. c Apostle and high Priest. 3 Now hee commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were appointed rulers ouer Gods house and executed faithfully their office: but by and by after hee sheweth that there is great vnlikelinesse in that same similitude. ✠ Numb. 12.7. 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and the whole Moses was not properly the builder, but a part of the house: but Christ as Lord and God made all this house. 5 An another comparison: Moses was a faithfull seruant in this house, that is in the Church, seeking the Lord that was to come, but Christ ruleth and gouerneth his house as Lord.

which

which should be spoken after.

6 But Christ *is* as the Sonne, ouer his owne house, [6] whose [d] house we are, if we hold fast that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, ✠ To day if ye [f] shall heare his voice,

8 Harden not your hearts, as in the sprouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, prooued me, and saw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They [h] erre euer in *their* heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shal enter into my rest.

12 [7] Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, [i] while it is called To day, lest any of you be hardned through the deceitfulnesse of sinne.

14 [8] For we are made partakers of Christ, if we keepe sure vnto the end that [k] beginning, wherewith we are vpholden,

15 [l] So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, ✠ whose carkeises fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

6 He applieth the former doctrine to this end, exhorting all men by the words of David to heare the Sonne himselfe speake, and to giue full credit to his words, seeing that otherwise they cannot enter into that eternall rest.
d To wit, Christs.
e He calleth that excellent effect of faith whereby we crie, Abba, that is, Fathers, confidence, and confidence he ioyneth hope.
✠ Psal.95.8.
chap.4.7.
f So that God was to speake once against after Moses.
g In the day that they vexed the Lord, or strouie with him.
h They are brutishly addicte.
7 Now weying the words of David, he sheweth still by this word, To day, that wee must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God call'eth vs.
i While to day lasteth, that is to say, so long as the Gospel is offered to vs.
8 Now he considereth these words, If you heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through vnbelieſe.
k That beginning of trust and confidence: and after the maner of the Hebrewes, he calleth that, beginning, which is chiefest.
l So long as this voyce sounded out.
✠ Num.14.37.

CHAP. IIII.

1 *He ioyneth exhortation with threatning, lest they, euen as their fathers were, be deprived of the rest offered vnto them,* 11 *but that they endeuour to enter into it:* 14 *And so hee beginneth to intreate of Christes Priesthood.*

LEt vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to be deprived.

2 [1] For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 [2] For wee which haue beleeued, doe enter into rest, as he said *to the other*, ✠ As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, ✠ And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therfore it remaineth that some must enter thereinto, & they to whom it was first preached, entered not therein for vnbeliefs sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said, ∴ This day if yee heare his voice, harden not your hearts.

8 For if [b] Iesus had giuen them rest, then would he not after this haue spoken of a nother day.

9 There remaineth therefore a rest to the people of God.

10 [c] For he that is entred into his rest, hath also ceased from his owne workes, as God *did* from his.

11 [3] Let vs studie therefore to enter into that rest, lest [d] any man fall after the same ensample of disobedience.

12 [4] For the [e] worde of God *is* [f] liuely, and mightie in operation, and sharper then any two edged sword, and entreth thorowe, euen vnto the diuiding asunder of the [g] soule and the [h] spirit, and of the ioynts, and the marow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in [i] his sight: but all things *are* naked and open vnto his eyes, with whom we haue to doe.

14 [5] Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs [k] holde fast our profession.

15 [6] For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.

✠ Psal.95.11.
✠ Gene.2.2.
∴ Deut.5.14.
∴ Chap.3.7.
b He speaketh of Iesus the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iesus a figure of Christ.
c As God rested the seuenth day, so must wee rest from our workes, that is from such as proceede from our corrupt nature.
3 He returneth to an exhortation.
d Lest any man become a like example of infidelitie.
4 An amplification taken from the nature of the word of God, the power whereof is such that it entreth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburne, & plainly quickening the beleeuers.
e The doctrine of God which is preached both in the Law and in the Gospel.
f He calleth the word of God liuely, by reason of the effects it worketh in them, to whom it is preached.
g He calleth that the soule, which hath the affections resident in it.
h By the spirit, he meaneth that noblest part which is called the mind.
i In Gods sight.
5 Now he entreth into the comparison of Christes Priesthood with Aarons, and declare heuen in the very beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God and placing him in the seat of God in heauen, plainely & euidently setting him against Aarons Priests, & the transitorie tabernacle: which comparisons he setteth forth afterward more at large.
k And let it not goe out of your hands.
6 Lest he might seeme by his great glorie of our hie Priest, o stay and stoppe vs from going vnto him, he addeth straightwayes after, that he is not withstanding our brother in deede, (as he proued it also before) and that he accounteth all our miseries, his owne, to call vs boldly to him.

1 By these words His voice, he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.
a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.
2 Lest any man should obiect, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well bee drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is said to haue rested from all his workes: another is said to be that same, wherein Iosua led the people: but this rest is not the last rest whereunto wee are called, and that he prouueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, vseth these words, To day, and threatneth them still that they shall not enter into the rest of God, which ended the voice of God that sounded in their eares, we must needs say that hee meant another time then the time of Moses, & another rest then the rest of the land of Canaan: And that is, that euerlasting rest, wherein we begin to liue to God after that the race of this life ceaseth: as God rested the seuenth day from all his workes, that is, from making the world. Moreouer, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Law did shadow, is opened in the Gospel onely.

1 The first part of the first comparison of Christes high Priesthood, with Aarons: Other hie Priests are taken from among men, and are called after the order of men.
2 The first part of the seconde comparison: Others as weake, are made hie Priests, to the end that feeling the same infirmities in themselues which is in all the rest of the people, they should in their owne and the peoples name offer gifts and sacrifices, which are witnesses of common faith, and repentance.
a Offering of things without life.
b Beasts which were killed, but especially in the sacrifices for sinnes and offences.
c Fit and meete.
d On them that are faithfull: for in the Hebrew tongue, vnder ignorance and error is euery sinne meant, euen that sinne that is voluntarie.

out of the way, because that he also is [e] compassed with infirmitie,

3 And for the sames sake he is bound to offer for sinnes, aswell for his owne part, as for the peoples.

4 ✠ [3] And no man taketh this honor vnto himselfe, but he that is called of God, as *was* Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but he that sayd vnto him, ✠ Thou art my sonne, this day begate I thee, *gaue it him.*

6 As he also in another place speaketh, ∴ Thou art a Priest for euer, after § [f] order of Melchi-sedec.

7 [4] Who in the [g] dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to [h] saue him from death, & was also heard in that which he feared.

8 And though he were the Sonne, yet [i] learned he obedience, by the things which he suffered,

9 [5] And being [k] consecrate, was made the authour of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchi-sedec.

11 [6] Of whom we haue many things to say, which are hard to be vttered, because yee are dull of hearing.

12 [7] For when as concerning the time ye ought to be teachers, yet haue ye neede againe that wee teach you what *are* the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth mike, is inexpert in the [l] word of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which throughlong custome haue their [m] wits exercised, to discerne both good and euill.

5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renued againe by repentance: seeing they [d] crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 [3] For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbs meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briars, *is* reproued, and is neere vnto cursing, whose ende *is* to be burned.

9 [4] But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 [5] For God *is* not vnrighteous, that he should forget your worke, and labour of loue, which ye shewed toward his Name, in that yee haue ministred vnto the Saints, and *yet* minister.

11 And wee desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end,

12 [6] That yee be not slouthfull, but followers of them, which through faith and patience, inherit the promises.

13 [7] For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, ✠ Surely I will [e] abundantly blesse thee, and multiply thee marueilously.

15 And so after that hee had taried patiently, he enioyed the promise.

16 For men verely sweare by him that is greater *then themselues*, and an othe for confirmation is among them an end of all strife.

17 So God, willing more [f] abundantly to shew vnto the heires of promise the stablenesse of his counsell, bound himselfe by an othe,

19 That by two immutable things, wherein it is vnpossible that God should lie, wee might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,

19 [8] Which *hope* wee haue, as an ancre of the soule, both sure and stedfast, & it entreth into that which is within the vaile,

20 [9] Whither the forerunner is for vs entred in, *euen* Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices.
✠ *1.Chro.13.10. and 23.13.*
3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Sonne, begotten of God and a Priest for euer after the order of Melchisedec.
✠ *Psal.2.7. chap.1.5.*
∴ *Psal.110.4. chap.7.17.*
f After the likenesse or maner as it is afterward declared, chap.7.15.
4 The one part of the second comparison: Christ being exceedingly afflicted, & exceedingly mercifull, asked, not for his sinnes, for he had none, but for his feare, and obteined his request, and offered himselfe for all his.
g While he liued here with vs, in our weake and fraile nature.
h To deliuer him from death. *i He learned indeed what it is to haue a Father whom a man must obey.*
5 The other part of the first comparison: But Christ was consecrate of God the Father as the authour of our saluation, and an hie Priest for euer, and therefore hee is so a man, that notwithstanding he is far aboue all men. *k Looke chap 2.10.* 6 A digression, vntill he come to the beginning of the seuenth chapter: wherein he partly holdeth the Hebrewes in the diligent consideration of those things which hee hath sayd, and partly prepareth them to the vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. *l In the word which teacheth.* *m All their power whereby they vnderstand and iudge.*

d As men that hate Christ, and as though they crucified him again, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata or backslider did.
3 He setteth forth the former threatning with a similitude.
4 He mitigateth and assuageth all that sharpenesse, hoping better of them to whom he writteth.
5 He praiseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the ende.
6 Hee sheweth what vertues chiefly they haue neede of to goe forward constantly, and also to practise, to wit, of charitie, and patience: and least any man should obiect and say, that these things are impossible to be done, he willeth them to set before themselues the examples of their ancestors, and to follow them.
7 Another prickle to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the ende, for God hath not onely promised it, but also promised it with an othe.
✠ *Gene.12.2. and 17.4. and 22.17.*
e I will heape vp benefits most plentifully vpon thee. *f More then was needefull, were is not for the wickednesse of man which beleeue not God, no though he sweare.* 8 He likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuiticall. 9 He repeateth Dauids words, wherein all those comparisons whereof he hath before made mention, are signified, and as he declareth in all the next chapter.

CHAP. VI.

1 He briefly toucheth the childish slouthfulnesse of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 He stirreth them vp to endeuour in time to go forward: 9 He hopeth wel of them: 13 He alledgeth Abrahams example: 17 and compareth faith that taketh holde on the word, 19 vnto an ancre.

THerefore, leauing the doctrine of the [a] beginning of Christ, let vs be led forward vnto perfection, [1] not laying againe § foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 [2] ✠ For it is impossible that they which were once lightened, and haue [c] tasted of the heauenly gift, and were made partakers of the holy Ghost,

CHAP. VII.

1 He hath hitherto stirred them vp, to marke diligently what things are to be considered in Melchi-sedec, 15 wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

FOr this [1] Melchi-sedec ✠ *was* King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the kings, and [a] blessed him:

2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, *he is* also King of Salem, that is, King of peace,

a The first principles of Christian religion, which we call the Catechisme.
1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in fewe words, and briefly to the rude and ignorant, to wit the profession of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet receiued members of the Church, at the daies appointed for Baptisme: and of the children of the faithfull which were baptized in their infancie, when handes were layed vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement.
2 He addeth a vehemencie to his exhortation, and a most sharpe threatning of the certaine destruction that shall come to them which fall from God and his religion. ✠ *Chap.10.26. matth.12.45 2.pet.2.10.* *b Hee speaketh of a generall backsliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of men against the first and the second table.* *c We must marke the force of this word, for it is one thing to beleeue as Lydia did, whose heart God opened, Act.16.13. and another thing to haue some taste.*

a As the figure of Christ, and these are the heades of that comparison, King, and a Priest: and such an one in deede is Christ alone. He and righteousnesse: such an one in deed is Christ alone. ✠ *Gene.14.18.* *b With a solemne and Priestly blessing.*

1 Declaring those words, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthood of Christ with the Leuiticall: first Melchi-sedec himselfe is considered as he was a King of peace

3 [2] Without

3 [2]Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 [3]Nowe consider how great this man *was*, vnto whom euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a ✠ commaundement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die receiue tithes: but there he *receiueth them*, of whom it is witnessed, that he liueth.

9 [4]And to say as the thing is, Leui also which receiueth tithes, paid tithes in Abraham.

10 For hee was yet in the loines of his father *Abraham*, when Melchi-sedec met him.

11 [5]If therefore [d] perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to bee called after the order of Aaron?

12 [6]For if the Priesthood be changed, then of necessitie must there be a change of the [e] Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man [f] serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing touching the Priesthood.

15 [7]And it is yet a more euident thing, because that after the similitude of Melchi-sedec there is risen vp another Priest,

16 [8]Which is not made *Priest* after the [g] Law of the carnal commandement, but after the power of the endlesse life.

17 For he testifieth *thus*, ✠ Thou art a Priest for euer, after the order of Melchi-sedec.

18 [9]For the [h] commaundement that went afore, is disanulled, because of the weaknesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we draw neere vnto God.

20 [10]And forasmuch as it is not without an oth (for these are made Priests without an othe:

21 But this *is made* with an othe by him that sayd vnto him, ✠ The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a surety of a better Testament.

23 [11]And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which [i] cannot passe from one to another.

25 Wherefore, hee is [k] able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

26 [12]For such an hie Priest it became vs to haue, *which is* holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priestes to offer vp sacrifice, ✠ first for his owne sinnes, and then for the peoples: [13]for [l] that did he [m] once, when he offered vp himselfe.

28 For the Law maketh men hie Priests, which haue infirmitie: but the [n] word of the othe [14] that [o] was since the Lawe, *maketh* the Sonne, who is consecrated for euermore.

2 Another figure: Melchi sedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of: and such an one in deede is the Sonne of God, to wit, an euerlasting Priest: as he is man, without father wonderfully conceiued.

3 Another figure: Melchi sedec in consideration of his Priesthood was aboue Abraham, for hee tooke tenths of him and blessed him as a Priest: Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification, and all the beleuers, and whome all men ought to worship and reuerence as the author of all. ✠ *Num.18.21.*

4 *Were begotten of Abraham.*

5 *Beseeketh of the publike blessing which the Priests vsed.*

6 A double amplification: The first, that Melchi-sedec tooke the tenthes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him foorth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to bee an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, wherein after hee hath preoued Christ to bee a King, a Prophet, and a Priest, hee nowe handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthoode, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation may better hang together. And first of all hee proueth that the Leuiticall Priesthoode was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion. *d If the Priesthood of Leui could haue made any man perfite.* 6 He shewed how that by the institution of the new Priesthood, not onely the imperfection of the Priesthoode of Leui was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Leui, did shut foorth the tribe of Iuda, and made it also inferiour to Leui: and this latter doth place the Priesthood in the tribe of Iuda. *e Of the institution of Aaron.* *f Bad any thing to doe about the altar.* 7 Lest any man might obiect, that the Priesthood indeed was translated from Leui to Iuda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth these words of Dauid *for euer, according to the order of Melchi sedec*, whereby also a diuers institution of Priesthood is well perceiued. 8 Hee proueth the diuersitie and excellencie of the institution of Melchi sedecs Priesthood, by this, that the Priesthood of the Lawe did stand vpon the outward and bodily anointing: but the sacrifice of Melchi-sedec is set out to be euerlasting and mere spirituall. *g Not after the ordination, which commaundeth fraile and transitorie things, as was done in Aaronis consecration, and all that were Priesthood.* ✠ *Psalme 110.4.chap.5.6.*

9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, he proueth that the first was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could those corporal and transitorie things sanctifie vs, either of themselues, or being ioyned with another?

h The ceremoniall lawe.

10 Another argument whereby he proueth that the Priesthoode of Christ is better then the Priesthood of Leui, because it was established with an othe, but theirs was not so. ✠ *Psal.110.4.*

11 An other argument tending to the same purpose. The Leuiticall Priests (as mortall men) could not be euerlasting, but Christ as he is euerlasting so hath he also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God. *i Which cannot passe away.* *k Hee is fit and meete.* 12 An other argument: There are required in an hie Priest innocencie and perfect pureness, which may separate him from sinners for whome hee offereth. But the Leuiticall hie Priestes shall not bee found to bee such, for they offer first for their owne sinnes: but Christ onely is such a one, and therefore the true and onely hie Priest. ✠ *Leuit.16.11.* 13 An other argument which notwithstanding hee handleth afterward. The Leuiticall Priestes offered sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, sayeth hee, forasmuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe. *l That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe an[illegible]* *n The commandments of God which was bound with an othe.* 14 An o[illegible]gument taken of the time: former things are taken away by the latter. *o [illegible]hibited.*

CHAP. VIII.

1 To proue more certainely that the ceremonies of the Lawe are abrogated, 5 hee sheweth that they were appointed to serue the heauenly paterne. 8 Hee bringeth in the place of Jeremie, 15 To proue the amendement of the olde couenant.

NOwe [1] of the things which wee haue spoken, *this is* the summe, That we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 [2]And *is* a minister of the [a] Sanctuary, [3] and of that [b] true Tabernacle which the Lord pight, and not man.

3 [4]For euery high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man shoulde haue somewhat also to offer.

1 He briefly repeateth that whereunto all these things are to be referred, to wit, that wee haue a sure other high Priest then those Leuiticall high Priests are, euen such an one as sitteth at the right hand of the most high God in heauen.

2 They of Leui were high Priestes in an earthly sanctuary, but Christ is in the heauenly. *a Of heauen.* 3 They of Leui exercised their Priesthood in a fraile tabernacle, but Christ beareth about with him a sure other tabernacle, to wit, his body which God himselfe made to be euerlasting, as it shal afterward be declared, cha 9.11. *b Of his bodie.* 4 He bringeth a reason why it must needes be that Christ should haue a bodie (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might haue what to offer: for otherwise he could not be an high Priest. And the selfe same body is both the tabernacle and the sacrifice.

4 [5] For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle, ✠ See, said he, that thou make all things according to the paterne shewed to thee in the mount.

6 [6] But nowe *our hie Priest* hath obtained a more excellent office, in as much as hee is the Mediatour of a better Testament, which is established vpon better promises.

7 [7] For if that first *Testament* had bene vnblameable, no place should haue bene sought for the second.

8 For in rebuking them hee saith, ✠ Beholde, the dayes will come, saith the Lord, when I shall make with the [c] house of Israel, and with the house of Iuda a new Testamant:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I wil be their God, and they shall be my people,

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 [8] In that he saith a newe *Testament*, he hath abrogate the olde: nowe that which is disanulled and waxed old, is ready to vanish away.

5 Hee giueth a reason why he said that our hie Priest is in the heauenly sanctuarie, and not in the earthly: because, saith he, if he were now on the earth, he could not minister in the earthly sanctuarie, seeing there are yet Leuiticall Priestes, which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue when the true and originall example is present?
✠ *Exod.* 5.40. *actes* 7.44.
6 He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, whereof the Leuiticall Priests were mediatours, with the new, the euerlasting Mediatour whereof is Christ, to shew that this is not onely better then that in all respects, but also that that was abrogated by this.
7 He proueth by the testimonie of Ieremie, that there is a second Testament or couenant, and therefore that the first was not perfite. ✠ *Ieremie* 31.31,32,33,34. *rom.* 11.27. *chap.* 10.16. *c He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderstand that through the new Testament they shall be ioyned together againe in one.* 8 The conclusion: Therefore by the latter and the newe, the first and olde is taken away, for it could not be called new if it differed not from the old And againe that same is at length taken away, which is subiect to corruption, and therefore imperfect.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 and the ceremonie of the Law, 11 vnto the trueth set out in Christ, 15 hee concludeth that now there is no more neede of another Priest, 24 because Christ himselfe hath fulfilled these duties vnder the new couenant.

THen [1] the first *Testament* had also ordinances of religion, and a [a] worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which *Tabernacle* is called the Holy places.

3 And after the [b] second vaile *was* the Tabernacle, which is called the [c] Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaide round about with gold, wherein the golden pot, which had Manna *was*, and Aarons rod that had budded, and the ✠ tables of the Testament.

5 ✠ And ouer the Arke were the glorious Cherubims, shadowing the [d] mercie seate: of which things we will not now speake particularly.

1 A diuision of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly into two parts to wit, into the holy places and the Holiest of all.
a An earthly and a flitting.
b He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuarie or the first Tabernacle.
c The holiest Sanctuary. ✠ *Numb.* 17.10. ✠ 1 *King.* 8.9. 2. *chron.* 5.10. ✠ *Exod.* 25.22. *d The Hebrewes call the couer of the Arke of the couenant, the mercie seate, whom the Greciens and we follow.*

6 [2] Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the ✠ hie Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the [e] ignorances of the people.

8 [3] Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 [4] Which was a figure [f] for that present time, wherein were offred gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 [5] Which only stood in meates and drinks, and diuers washings, and carnall rites, [g] which were inioyned, vntill the time of reformation.

11 [6] But Christ being come an high Priest of good things to come, [7] by a [h] greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 [8] Neither by the blood of [i] goates and calues: but by his owne blood entred hee once vnto the holy place, and obteined eternal redemption *for vs*.

13 ✠ [9] For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the [k] purifying of the flesh,

14 Howe much more shall the ∴ blood of Christ which through the eternall Spirit offered himselfe without fault to God, ✠ purge your conscience from [l] dead workes, to serue the liuing God?

15 [10] And for this cause he is the Mediatour of

2 Now he commeth to the sacrifices which he diuideth into those daylyy sacrifices, and that yeerely and solemne sacrifice with the which the high Preest onely, but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.
✠ *Exod.* 30.10. *levit.* 16.2.
e For the sinnes. Looke Chap. 5.2.
3 Of that yeerely rite and ceremonie he gatheredh that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after did shut the Holiest of all againe?
4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, If the worshippers were not purged by them) why then were those ceremonies vsed? to wit, that men might bee called backe to that spirituall example, that is to say, to Christ, who shoulde correct all those things at his comming. *f For that time that that figure had to last.* 5 Another reason why they couldc not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporall things. *g For they were as you would say a burden, from which Christ deliuered vs.* 6 Nowe hee entreth into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing it selfe,) he attributeth to Christ, the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, wherein to the Sonne of GOD entred, as the Leuiticall high Priestes into the other which was fraile and transitorie. *h By a more excellent and better.* 8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall high Priestes entring by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the high Priest, and the Tabernacle, and the sacrifices, and the offerings themselues, as the trueth to the figures, so that Christ is both high Priest, and Tabernacle, and Sacrifice, yea, all these both truely, and for euer. *i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.* ✠ *Leuiticus* 16.14. *numbers* 19.4. 9 If the outward sprinkling of blood and Ashes of beastes, was a true and effectuall signe of purifying and cleansing, how much more shall the thing it selfe and the trueth beeing present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it? *k Hee consideretth the figures apart, beeing separate from the thing it selfe.* ∴ 1. *Peter* 1.19 1. *John* 1.7. *reuelation* 1.5. ✠ *Luke* 1.74. *l From sinnes which proceede from death, and bring foorth nothing but death.* 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe Testament which was before time promised, whereunto those outward things had respect is nowe indeede established, by the vertue whereof all transgressions might bee taken away, and heauen indeede opened vnto vs: whereof it followeth that Christ shed his blood also for the Fathers: For hee was shadowed by those olde ceremonies, otherwise, vnlesse they had serued to represent him, they had beene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was indeed exhibited to the worlde, and fulfilled all things which were necessary to our saluation.

the

the new Testament, that through ✠ death which was for the redemption of the transgressions *that were* in the former Testament, that which were called, might receiue the promise of eternall inheritance.

16 [12] For where a Testament *is*, there must be the death of him that made the Testament.

17 ✠ For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 [12] Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken euery precept to the people, [m] according to the Law, he tooke the blood of calues and of goates, with water and purple wooll and hyssope, and [n] sprinkled both the booke, and all the people,

20 ∴ Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the [o] similitudes of heauenly things shoul bee purified with such things: but the heauenly things themselues *are purified* with better sacrifices then are these.

24 [13] For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the sight of God for vs,

25 [14] Not that he should offer himselfe often, as the high Priest entred into the holy place, euery yeere with other blood,

26 [15] (For then must he haue often suffered since the foundation of the world) but now in the end of the world hath he beene made manifest, once to put away [q] sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall [r] once die, and after that *commeth* the iudgement:

28 So ✠ Christ was once offered to take away the sinnes of [s] many, [16] and vnto them that

[12] A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, & therefore that it might be effectual, it must needes be that he that made the Testament, should die.

✠ Gal. 3. 15.

[13] There must be a proportion between those things which purifie, & those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the signe of heauenly things. Therefore it was requisite that all these should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, as heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen is set open before vs for an euerlasting habitation. The sacrifice of the quickening blood of Christ.

m As the Lord had commanded. *n He vsed to sprinkle.* ✠ *Exod. 24. 8.* *o The similitudes of heauenly things were earthly, and therefore they were to bee set forth with earthly things, as with the blood of beasts, and wooll, and hyssope. But vnder Christ all things are heauenly, and therefore they could not be sanctified with the offering of his liuely blood.* 13 Another double comparison: The Leuiticall hie Priest entred into the Sanctuarie, which was made in deede by the commaundement of God, but yet with mens hands, that it might bee a paterne of another more excellent, to wit, of the heauenly palace. But Christ entred euen into heauen it selfe. Again, hee appeared before the Arke, but Christ before God the Father himselfe. 14 Another double comparison: The Leuiticall hie Priest offered other blood, but Christ offered his owne: hee euery yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come. 15 An argument to proue that Christs offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is proued that sinnes cannot bee purged, but by the onely blood of Christ: he must needes haue died oftentimes since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter daies, neither could, nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to the sinnes that were before, and to sinnes that are after his comming. *p In the latter dayes.* *q That whole mass of sinnes.* *r He speaketh of the naturall state and condition of man: For as for Enoch and certaine other that died twise, that was no vsuall thing but extraordinarie, and as for them that shall bee changed, their changing is a kinde of death.* 1. *Cor.* 15. 51. ✠ *Rom.* 5. 8. 1. *pet* 3. 18. *s Thus the generall promise is restrained to the elect onely: and we haue to seeke the testimonie of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so wee must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be mooued.* 16 Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which do not rest themselues in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

look for him, shall hee appeare the second time without sinne vnto saluation.

CHAP. X.

1 He prouueth that the sacrifices of the Law were vnprofite, 2 be cause they were yeerely renewed. 5 But that the sacrifice of Christ is one, and perpetuall, 6 he proueth by Dauids testimonie: 19 Then he addeth an exhortation, 29 and sueerely threatneth them that reiect the grace of Christ. 36 In the end he praiseth patience, 38 that commeth of faith.

FOr the law hauing the shadow of good things to [a] come, & not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bin offred, beause that the offerers once purged, should haue had no more conscience of sins?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 [2] Wherefore when he [b] commeth into the world, he saith, ✠ Sacrifice & offering thou wouldest not: but a [c] bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Aboue, when he said, Sacrifice and offering, and burnt offerings, & sinne offrings, thou wouldest not haue, neither hadst pleasure *therin* (which are offered by the Law)

9 Then said hee, Loe, I come to doe thy will, O God, he taketh away the [d] first, that he may stablish the second.

10 By the which will we are sanctified, *euen* by the offering of the body of Iesus Christ once *made*.

11 [3] And euery Priest [e] standeth dayly ministring, and oftimes offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, ✠ sitteth for euer at the right hand of God,

13 [4] And from henceforth tarieth ∴ till his enemies be made his footestoole.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 [5] For the holy Ghost also beareth vs record: for after that he had said before,

16 ✠ This *is* the Testament that I will make

1 He preuenteth a priuie obiection, Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated euery yere, if those sacrifices did abolish sinne?

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne to his Father for vs.

b The Sonne of God is said to come into the world, when he was made man. ✠ *Psal.* 40. 7. *c It is word for word in the Hebrew text, Thou hast pearced mine eares thorow, that is, thou hast made me obedient, and willing to heare.* *d That is, the sacrifices, to establish the second, that is, the will of God.* 3 A conclusion, with the other part of the comparison: The Leuiticall hie Priest repeateth the same sacrifices dayly in his sanctuarie: whereupon it followeth that neither those sacrifices, neither those offrings, neither those hie Priestes could take away sinnes. But Christ, hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his hands. *e At the altar.* ✠ *Chap.* 1. 13. *psal.* 110. 1. 1. *cor.* 15. 25. 4 Hee preuenteth a priuie obiection, to wit, that yet notwithstanding we are subiect to sinne and death, whereunto the Apostle answereth, that the full efficacie of Christes vertue hath not yet shewed it selfe, but shall at length appeare when he will at once put to flight all his enemies, with whom as yet we striue. ∴ *Chapter* 1. 13. 5 Although there doe yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shall be repeated: and that the Apostle prouueth by alledging againe the testimonie of Ieremie, that Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already take away, but we must rather take paines, that we may now through faith be partakers of the sacrifices. ✠ *Iere.* 31. 33. *rom.* 11. 27. *chap* 8. 8.

vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember f no more.

18 Nowe where remission of these things *is*, there *is* no more offering for g sinne.

19 [6] Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and [illegible]ng way, which he hath prepared for vs, throu[illegible] the vaile, that is, his h flesh:

21 *And seeing* [illegible] an hie Priest, *which is* ouer the house [illegible]

22 [7] Let vs [illegible]e with a i true heart in assurance of faith, [illegible]rts being pure from an euill conscience,

23 And washed in our bodies with l pure water, let vs keepe the profe[illegible] of our hope, without wauering, (for *he is* [illegible]full that promised)

24 And let vs consider [illegible] another, to prouoke vnto loue, and to good [illegible] workes,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some *is*: but let vs exhort *one another*, [8] and that so much the more, because yee see that the day draweth neere.

26 ✠ For if we sinne m willingly after that we haue receiued and acknowledged that truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the n aduersaries.

28 [9] He that despiseth Moses Law, dieth without mercy ✠ vnder two, or three witnesses:

29 Of howe much sorer punishment suppose yee shall he bee worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and doeth despight the Spirit of grace?

30 [10] For we know him that hath said, ∴ Vengeance *belongeth* vnto mee: I will recompense, saith the Lord. And againe, The Lord shal o iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 [11] Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye indured a great fight in afflictions,

33 Partly while ye were made a p gazing stock both by reproches and afflictions, & partly while ye became q companions of them which were so tossed to and fro.

34 For both yee sorowed with mee for my bonds, and suffered with ioy the spoiling of your goods, knowing in your selues how that yee haue in heauen a better, and an enduring r substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promise.

37 For yet a very s little while, and he that shal come, will come, and will not tarie.

38 ✠ [12] Now the iust shall liue by faith: but if *any* withdraw himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdraw our selues vnto perdition, but *followe* faith vnto the conseruation of the soule.

CHAP. XI.

1 He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approued of God, attained saluation no other way then by faith, that the Iewes may know that by the same only, they are knit vnto the Fathers in an holy vnion.

NOw [1] faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 [2] For by it *our* [2] elders were well reported of.

3 ✠ [3] Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which we t see, are not made of things which did appeare.

4 [4] By faith Abel ∴ offered vnto God a greater sacrifice then Cain, by the which he obtained witnesse that he was righteous, God testifying of his gifts: by the which *faith* also he being dead, yet speaketh.

5 [5] By faith was ✠ Enoch translated, that he should not c see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please *him*: for he that commeth to God, must beleeue that *God* is, and that he is a d rewarder of them that seeke him.

7 [6] By faith * Noe being warned of God of the things which were as yet not seene, mooued with reuerence, prepared the Arke to the saueing of his houshold, through the which *Arke* he condemned the world, and was made heire of the righteousnesse, which is by faith.

8 [7] By faith ✠ Abraham, when he was called, obeyed *God*, to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a citie hauing a e foundation, whose builder and maker *is* God.

11 Through faith ✠ Sara also receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was f dead, *so many* as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in g faith, and receiued not the

f Why then, where is the fire of Purgatorie, and that Popish distinction of the faults and the punishment?
g He said well, for sinne: for there remaineth another offering, to wit, of thankesgiuing.
9 The summe of the former treatise: We are not shut out now of the holy place as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood, not of beasts, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out by setting the vaile against vs, but through the vaile, which is his flesh, he hath breught vs into heauen it selfe, being present with vs, so that wee haue now truely an hie Priest, which is ouer the house of God.
h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnes of it.
7 A most graue exhortation, wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely o hope in God, and to procure by all meanes possible one another saluation, through the faith that is in vs one towards another.

i With no double and counterfeit heart, but with such an heart as is truely and indeed giuen to God. *k That is it which the Lord saith, Be ye holy, for I am holy.* *l With the grace of the holy Ghost.* 8 Having mentioned the last comming of Christ, he stirreth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God, to the fearefull iudgement seat of the Iudge, because they wickedly reiected him in whom onely saluation consisteth. ✠ *Chap. 6.4.* *m Without any cause or occasion, or shew of occasion.* *n For it is another matter to sinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.* 9 If the breach of the Lawe of Moses was punished by death, howe much more worthy death is it to fall away from Christ? ✠ *Deut.18.15.mat.18.16 ioh.1.17.2 cor.13.1.* 10 The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. ∴ *Deut.32.35.rom.12.19.* *o Rule and gouerne.* 11 As he terrified the fallers away from God, so doeth hee nowe comfort them that are constant and stand strongly: setting before them the successe of their former sights, so stirring them vp to a sure hope of a full and readie victorie. *p You were brought foorth to be shamed.* *q In taking their miserie, to be your miserie.*

r Goods and riches.
s He will come within this very lisle while.
✠ *Habak.2.4.rom.1.17.gal.3.11.*
12 He commendeth the excellencie of a sure faith by the effect, because it is the onely way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are inuisible.
2 He sheweth that the Fathers ought to be accounted of, by this vertue.
a That is, those Fathers of whom we come: and whose authoritie and example ought to mooue vs very much.
✠ *Gene.1.1. ioh.1.10.*
3 He sheweth the property of faith, by setting out vnto vs most liked examples of such as from the beginning of the world excelled in the Church.
b So that the world which we see, was not made of any matter that appeared or was before, but of nothing.
4 Abel.
∴ *Gene.4.4.*
✠ *Matth.23.35.*
5 Enoch.
✠ *Gene.5.24.*
c That he should not die.
d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom 4.4.
6 Noe.
* *Gene.6.13.*
7 Abraham and Sara.
✠ *Gen.12.4. 21.2.* *f As vnlikely to beare children, as if she had bene starke dead.* *g In faith, which they had while they liued, and followed them euen to their grave.*

the [h] promises, but saw them afarre off, and beleeued *them*, and [i] receiued *them* thankefully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had bene mindful of that *countrey*, from whence they came out, they had leisure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✠ Abraham offered vp Isaac, when he was [k] tried, and he that had receiued the [l] promises, offered his onely begotten sonne.

18 (To whom it was said, ✠ In Isaac shall thy seede be called.)

19 For he considered that God was able to raise *him* vp euen from the dead: from [m] whence he receiued him also after [n] a sort.

20 [8] By faith ∴ Isaac blessed Iacob and Esau, concerning things to come.

21 [9] By faith ✱ Iacob when he was a dying blessed both the sonnes of Ioseph, and ✠ *leaning* on the end of his staffe, worshipped *God*.

22 [10] By faith * Ioseph when hee dyed, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 [11] ✠ By faith Moses when he was borne, was hid three moneths of his parents, because they saw he was a proper childe, neither [o] feared they the kings ✠ commandement.

24 By faith ∴ Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as he that saw him which is inuisible.

28 Through faith hee ordained the ✱ Passeouer and the effusion of blood, lest he that destroyed the first borne, should touch them.

29 [12] By faith they ✠ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 [13] By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.

31 [14] By faith the [q] harlot ✠ Rahab perished not with them which obeyed not, when ✠ she had receiued the spies [r] peaceably.

32 [15] And what shal I more say? for the time would be too short for me to tell of ∴ Gedeon, of ✱ Barac, and of ✠ Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the [s] promises, stopped the mouthes of lyons,

34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The [t] women receiued their dead raised to life: other also were [u] racked, and would not bee deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bonds, and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in [x] sheepes skinnes, and in goates skinnes, being destitute, afflicted, *and* tormented.

38 Whom the world was not worthy of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.

39 [16] And these all through faith obtained good report, and receiued [y] not the promise,

40 God prouiding a better thing for vs, that they [z] without vs should not be made perfite.

h This is the figure Metonymie, for the things promised.
i For the Patriarks were woont when they receiued the promises, to professe their religion, by building of altars, and calling on the name of the Lord.
✠ Gen.22.10.
k Tried of the Lord.
l Although the promises of life were made in that only begotten Sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.
✠ Gen.21.12. rom.9.7.
m From which death.
n For there was not the true and very death of Isaac, but as it were the death, by meanes whereof he seemed also as if were to haue risen againe.
8 Isaac.
∴ Gen.27.28,39.
9 Iacob.
✱ Gen.48.15.
✠ Gen.47.31.
10 Ioseph.
✠ Gen 50.25.
11 Moses.
✠ Exod.2.2. acts 7.22.
o They were not afraid to bring him vp.
✠ Exod.1.16.
∴ Exod 2.11.
p Such pleasures as he could not enioy, but he must needes prouoke Gods wrath against him.
✱ Exod.12.22.
12 The red sea.
✠ Exod.14.22.
13 Iericho.
** Iosh.6.20.*
14 Rahab.
q A notable example of Gods goodnesse.
✠ Iosh.6.23.
✠ Iosh 2.1.
r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.
15 Gedeon, Barac, and other Iudges and Prophets.
∴ Iudg.6.11.
✱ Iudg.4.6.
✠ Iudg.15.24.
** Iudg.11.1. and 12.7.*
s The fruit of the promises.
t He seemeth to meane the storie of that woman of Sarepta, whose sonne Elias raised against from death: and the Sunamitis, whose sonne Elizeus restored to his mother.
u Hee meaneth that persecution which Antiochus wrought.
x In vile & rough clothing, so were the saints brought to extreme pouertie, and constrained to liue like beasts in wildernesses.
16 An amplification taken of the circumstance of the time; their faith is so much the more to be maruelled at, by how much the promises of things to come were more darke, yet at length were in also their consecraiuation, and hang

deede exhibited to vs, so that their faith and ours is as one, as is tion and ours. *y But saw Christ afarre off.* *z For their vpon Christ, who was exhibited in our dayes.*

CHAP. XII.

1 He doeth not onely by the examples of the Fathers before recited exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastening of God cannot be rightly iudged by the outward sense of our flesh.

WHerefore, ✠ [1] let vs also, seeing that we are compassed with so great a cloude of witnesses, cast away euery thing that presseth downe, and the sinne that [a] hangeth so fast on: let vs run with patience the race that is set before vs,

2 [2] [b] Looking vnto Iesus the authour and finisher of our faith, who for the [c] ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 [3] Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes.

4 [4] Ye haue not yet resisted vnto blood, striuing against sinne.

5 [5] And yee haue forgotten the consolation, which speaketh vnto you as vnto children, ✠ My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore yee bee without correction, whereof all are partakers, then are yee bastards, and not sonnes.

9 [6] Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should wee not much rather be in subiection vnto the Father of spirits, that we might liue?

10 [7] For they verely for a few dayes chastened

✠ Rom.6.4. colos.3.8. ephes.4.24. 1 pet.2.1.
1 An applying of the former examples, whereby we ought to be stirred vp to run the whole race, casting away all stops and impediments.
a For sinne besiegeth vs on all sides, so that we cannot scape out.
2 He setteth before vs, as the marke of this race, Iesus himselfe our captaine, who willingly ouercame all the roughnesse of the same way.
b As it were vpon the marke of our faith.
c Wherein hee had all kinde of blessednesse in his hand and power, yet suffered willingly the ignominie of the crosse.
3 An amplification taken of the circumstance of the person and the things themselues, which he compareth betwixt them

selues: for how great is Iesus in comparison of vs, and how things did hee suffer then wee? 4 Hee taketh an argument commeth to vs by Gods chastisements, vnlesse wee be in sinne, or that rebellious wickednesse of our flesh, is by this meanes tamed. 5 Secondly, because they are testimonies of his fatherly good will towarde vs, in so much that they shew themselues to bee bastards, which cannot abide to be chastened of God. ✠ *Prou.3.11.* 6 Thirdly if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children, shall wee not be much more subiect to that our Father, who is the Authour of the spirituall and euerlasting life? 7 An amplification of the same argument. Those fathers haue corrected vs after their fansie, for some fraile and transitorie profites but God chasteneth and instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although these our sences doe not presently perceiue, yet the end of the matter prouoeth it.

are more grieuous of the profite which First of all because

vs after their owne pleasure, but he *chasteneth vs* for our profite, that we might be partakers of his holinesse.

11 Now no chastening for the present seemeth to be ioyons, but grieuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.

12 [8] Wherefore lift vp *your* handes which [d] hang downe, and *your* weake knees,

13 And make [e] straight steps vnto your feete, lest that which *is* halting, bee turned out of the way, but let it rather be healed.

14 ✠ [9] Follow peace with all men, and holines, without the which no man shal see the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no [f] root of bitternesse spring vp and trouble *you*, lest thereby many be defiled.

16 [11] Let there be no fornicatour, or prophane person as ✠ Esau, which for one portion of meate sold his birthright.

17 ∴ For yee knowe how that afterward also when he would haue inherited the blessing, hee was reiected: for hee found no [g] place to repentance, though he sought *that blessing* with teares.

18 [12] For yee are not come vnto the ✱ mount that might bee [a] touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, ✠ that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, * yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the [i] sight which appeared, that Moses said, I feare and quake)

22 But ye are come vnto the mount Sion, and to the city of the liuing God, the celestiall Hierusalem, & to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and [k] perfite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprincking that speaketh better things then that of Abel.

25 [13] See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we *not escape*, if we turne away from him [l] *speaketh* from heauen.

26 [14] Whose voice then shooke the earth, and now hath declared, saying, ✠ Yet [l] once more wil I shake, not the earth onely, but also heauen.

27 And this *word*, Yet once more, signifieth the remooving of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 [15] Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace wherby we may so serue God, that we may please him with [m] reuerence and [n] feare.

29 For ✠ euen our God *is* a consuming fire.

CHAP. XIII.

1 *Hee giueth good lessons, not onely for manners,* 7 *but also for doctrine.*

LEt ✠ [1] brotherly loue continue.

2 ∴ Bee not forgetfull to entertaine strangers: for thereby some haue ✱ receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as [a] if ye were also *afflicted* in the body.

4 [2] Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuersation bee without couetousnesse, and be content with those things that ye haue, for [b] he hath said,

6 ✠ I will not faile thee, neither forsake thee:

7 So that we may boldly say, * The Lord *is* mine helper, neither will I feare what [c] man can doe vnto me.

8 [4] Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath bene the end of their conuersation. [5] Iesus Christ yesterday, and to day, the same also *is* for euer.

9 Be not caried about with diuers *and* strange doctrines: [6] for it is a good thing that the heart be stablished with grace, *and* not with [d] meates, which haue not profited them that haue not bene [e] occupied therein.

10 [7] Wee haue an [f] altar, whereof they haue no authoritie to eate, which [g] serue in the Tabernacle.

11 ✠ For the bodies of those beastes whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 [8] Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 ✠ For here haue wee no continuing citie: but we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the ∴ fruit of the lips, which confesse his Name.

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8 The conclusion: we must goe forward courageously and keepe alwayes a right course, and (as farre forth as we may) without any staggering or stumbling.

d The description of a man that is out of heart and cleane discouraged.

e Keepe a right course, and so, shal you shew example of good life for others to follow.

✠ *Rom.12.18.*

9 We must liue in peace, and holinesse with all men.

10 We must studie to edifie one another, both in doctrine and example of life.

f That no heresie, or backesliding be an offence.

11 We must eschew fornication, and a prophane mind, that is, such a minde, as giueth not to God his due honour, which wickednesse how seuerely God will at length punish, the horrible example of Esau teacheth vs.

✠ *Gen.25.33.*

∴ *Gen.27.38.*

g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.

12 Now he appliieth the same exhortation, to the Prophetically and kingly office of Christ compared with Moses, after this sort. If the maiestie of the Law was so great, how great thinke you that the glory of Christ & the Gospel is? And this comparison he declareth also particularly.

✱ *Exod.19.16.*

b Which might be touched with handes, which was of a grosse and earthly matter.

✠ *Exod.20.9.* * *Exod.19.12.* *i The shape and forme which he sawe, which was no counterfeit and forged shape, but a true one.* *k So he calleth them that are taken vp into heauen, although one part of them doth steepe in the earth.* 13 The applying of the former comparison: If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voyce which is from heuen? 14 He compareth the stedfast maiestie of the Gospel, wherewith the whole world was shaken, and euen the very frame of heauen was as it were astonished, with the small and vanishing sound of the gouernance by the Law. ✠ *Agge.2.7.* *l It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the kingdome of Christ.* 15 A generall exhortation to liue reuerently and religiously vnder the most happy subiection of so mighty a King, who as he blesseth his most mightily, so doeth he most seuerely reuenge the rebellious. And this is the summe of Christian life, respecting the first table.

m By reuerence is meant that honest shamefastnes which keepeth them in their duetie.

n Religious and godly feare.

✠ *Leuit.4.24.*

✠ *Rom.12.10.*

1 He commeth to the seconde table, the summe whereof is charitie, especially towarde strangers, and such as are afflicted.

∴ *1.Pet.4.9.*

✱ *Gen.18.3. and 19.3.*

a Bee so mucham bled, as if their miserie were your.

2 He commendeth chaste matrimonie in all sortes of men, and threatneth vtter destruction from God against whoremongers and adulterers.

3 Couetousnesse is condemned, against which is set a contented minde with that which the Lord hath giuen.

b Euen the Lord himselfe.

✠ *Iosh.1.5.*

* *Psal.118.6.*

c He setteth man against God.

4 Wee haue to set before vs the examples of valiant Captaines, whom we ought diligently to follow.

5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of manners, and that is this: That wee ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without the knowledge of him, neither is at this day saued, neither shall be saued hereafter. 6 Hee toucheth them which mixed an externall worship, and especially the difference of meates, with the Gospel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Christ. *d By this one kinde which concerneth the difference of cleane and vncleane meates, wee haue to vnderstand all the ceremoniall worship.* *e Which obserued the difference of them superstitiously.* 7 Hee refuteth their errour by an apt and fit comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Law: but let not vs be ashamed to follow him out of Hierusalem, from whence hee was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate. *f By the Altar, he meaneth the offerings.* 8 *Whereof they cannot be partakers which shamefully retaine the rites of the Law.* ✠ *Leuit.4.11. and 6.30. and 16.27.* 9 Hee goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the worlde, bearing his crosse. ✠ *Mich.2.10.* 9 Now that those corporall sacrifices are taken away, he teacheth vs that the true sacrifice of confession remaine, which consist partly in giuing of thankes, and partly in liberalitie, with which sacrifices indeede God is now delighted. ∴ *Hose.14.3.*

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioy, and not with griefe: for this is vnprofitable for you.

18 [11] Pray for vs, for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you the more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you [h] perfect in all good workes, to doe his wil, [i] working in you that which is pleasant in his sight through Iesus Christ, to whom *be* praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

10 We must obey the warnings and admonitions of our Ministers and Eld rs, which watch for the saluatio n of ye soules which are committed vnto them.

11 The last part of this Epistle, wherein he commendeth his ministery to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed writing: and saluteth but few words to comfort them, having spent the Epistle in discretaine brethren familiarly and friendly.

h Make you fit or meete.

i Hence commeth that saying of the Fathers, that God crowneth his workes in vs.

THE [a] GENERAL EPISTLE OF IAMES.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for euill, 17 because hee is the authour of all goodnesse. 21 In what maner the word of life must be receiued.

IAmes a seruant of God, and of the Lorde Iesus Christ, to the twelue Tribes, which are [b] scattered abroad, salutation.

2 [1] My brethren, [c] count it exceeding ioy, [2] when yee fall into diuers tentations,

3 ✠ [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 [4] And let patience haue *her* perfect worke, that ye may be perfect & entier, lacking nothing.

5 [5] If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 ✠ But let him aske in faith, and [f] wauer not: [6] for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shal receiue any thing of the Lord.

8 A double minded man *is* vnstable in all his wayes.

9 [7] Let the brother of [h] lowe degree reioyce in that he is exalted:

10 [8] Againe, hee that is [i] rich, in that hee is made low: [9] for as the floure of the grasse, shal he ✠ vanish away.

11 For *as when* the sunne riseth with heate, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: euen so shal the rich man wither away in *all* his [k] wayes.

12 [10] ✠ Blessed *is* the man that endureth [l] tentation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 [11] Let no man say, when he is [m] tempted, I am tempted of God: [12] for God cannot bee tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, and sinne when it is finished, bringeth forth death.

16 [13] Erre not my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, with whom is no variablenesse neither [p] shadow of turning.

18 [14] Of his owne [q] will begate he vs with the word of trueth, that wee should bee as the [r] first fruits of his creatures.

19 Wherefore my deare brethren, [s] let euery

a That is, written to no one man, citie or country, but to all the Iewes generally being now dispersed.

b To all the beleeuing Iewes, of what isle soeuer they be, and are dispersed thorow the whole world.

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.

c Seeing their condition was miserable in that scattering abroad, hee doth well to begin as he doth.

3 The first argument, because our faith is tried through afflictions which ought to be most pure, but so it is behoueable for vs.

✠ *Rom. 5.3.*

3 The second: Because patience, a sarre passing and most excellent vertue, is by this meanes ingendred in vs. *d. That wherewith your faith is tryed, 10 wit, those manifolde temptations.*

4 The third argument propounded in maner of an exhortation, that true and continuall patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polish and fine vs Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answere to a priuie obiection: It is easily sayd, but it is not easily done. Hee answereth that wee neede in this case a sarre other maner of wisedome, then the wisedome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet wee shall easily obtaine this gift of wisedome, if wee aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall. *e By wisedome, heemeaneth the knowledge of that doctrine whereof mention was made before, 10 wit, wherefore we are afflicted of God, and what fruit we haue to reape of affliction.* ✠ *Matth. 7.7. mark. 11.24. luke 11.9. iohn 14.13. and 16.23. f Why then, what need other Mediatours?* 6 A disposition or going aside from his matter, against prayers which are concerned with a doubting minde, whereas we haue a certaine premise of God, and this is the second part of the Epistle. *g In all his thoughts and his deeds.* 7 Hee returneth to his purpose, repeating the proposition, which is, that wee must reioyce in the crosse, for it doth not presse vs downe, but exalt vs. *h Who is afflicted with pouertie, or contempt, or with any kinde of calamitie.* 8 Before he concludeth, hee giueth a doctrine contrary to the former: to wit, how we ought to vse prosperitie, which is plentie of all things: to wit, so that no man therefore pleese himselfe, but be so much the more voyd of pride. *i Who hath all things at his will.*

5 An argument taken of the very nature of the things themselues, for that they are most vaine and vncertaine.

✠ *Esa. 40.6. 1. pet. 1.24.*

k What soeuer hee either purposeth in his minde, or doeth.

10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of grace according to the promise.

✠ *Iohn 5.17.*

l Affliction whereby the Lord tryeth him.

11 The third part of this Epistle, wherein hee descendeth from outward tentations, that is, from afflictions, whereby God tryeth vs, to inwarde, that is, to those lusts whereby wee are stirred vp to doe euill. The summe is this: Euery man is the authour of these temptations to himselfe, and not God: for wee beare about inour bosomes that wicked corruption, which taketh occasion by what meanes soeuer, to stirre vp euill motions in vs, whence out at length proceede wicked doings, and in conclusion, followeth death the iust reward of them. *m When he is prouoked to doe euill.* 12 Here is a reason shewed, why God cannot bee the authour of euill doings in vs, because hee desireth not euill. *n By sinne n meant in this place actuall sinne.* 13 Another reason taken of contraries: God is the authour of all goodnes, and so, that hee is alwayes like himselfe: how then can hee be thought to be authour of euill? *o From him who is the fountaine and authour of all goodnesse.* *p Heegoeth on in the metaphore: for the sunne by his manifolde and sundry kindes of turning, maketh houres, dayes, monethes, yeeres, light and darknesse.* 14 The fourth part concerning the excellencie and fruite of the worde of God. The summe is this: Wee must heare the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. And the Apostle condemneth two faultes, which doe greatly troublevs in this matter, to wit, for that wee so please our selues, that wee had rather speake our selues, then heare God speaking: yea, wee snuffe and are angrie when wee are reprehended: against which faults, hee setteth a peaceable and quiet minde, and such an one as is desirous of puritie. *q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation.* *r As it were an holy kinde of offering, taken out of the residue of men.*

man

man be swift to heare, slowe to speake, *and* slowe to wrath.

20 For the wrath of man doeth not accomplish the [f] righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, *and* receiue with [t] meeknesse the word that is grafted in you, which is able to saue your soules.

22 ✠ [15] And be ye doers of the word, and not hearers onely, [16] deceiuing your owne selues.

23 [17] For if any heare the word, and do it not, hee is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth *therein*, he not being a forgetfull hearer, but a doer of the worke, shall be blessed in his [x] deed.

26 [18] If any man among you seeme religious, and refraineth not his tongue, but deceiueth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [z] visite the fatherlesse, and widowes in their aduersity, *and* to keep himselfe vnspotted of the world.

f That which God appointeth.

t By meekenesse, he meaneth modestie, and whatsoeuer is contrary to an bauntie and proud stomacke.

✠ *Mat.7.21. rom.2 13.*

15 Another admonition. Therefore is Gods word heard, that wee may frame our lines according to the prescript thereof.

16 He addeth reasons, & those most weighty afirst, because they that do otherwise, do very much hurt themselues.

17 Secondly, because they lose the chiefest vse of Gods worde, which correct not by it the faults that they know. *u Hee alludeth to that naturall spot, to the which is contrary that puritie whereunto wee are borne againe, the liuely image whereof wee beholde in the Law. x Behauing himselfe so: for workes doe shewe faith.* 18 The third amonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. *p The fountaine of all brabling, and cursed speaking, and sawcinesse, is this, that men know not themselues.* 19 The fourth: the true seruice of God standeth in charitie towarde our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life. *z To haue a care of them, and to helpe them as much as wee can.*

CHAP. II.

1 Hee sayeth, that to haue respect of persons is not agreeable to Christes faith, 14 which to professe in words is not enough, vnlesse 15 wee shew it also in deedes of mercie and charitie, 21 after the example of Abraham.

MY [1] brethren, haue not the faith of our [a] glorious Lord Iesus Christ ✠ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in [c] your selues, and are become Iudges of euill thoughts?

5 [2] Hearken my beloued brethren, hath not God chosen the [d] poore of this world *that they should be* rich in faith, and heires of the kingdom which he promised to them that loue him?

6 But yee haue despised the poore. [3] Doe not the rich oppresse you by tyrannie, and doe they not draw you before the iudgement seates?

7 Doe they not blaspheme the worthy Name after which ye be [e] named?

1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons: which he proueth plainely by setting foorth their example, who with the reproch or disdaine of the poore, honour the rich.

a For if we knew what Christs glory is, and esteemed it as we ought to doe, there would not be such respect of persons as there is.

✠ *Leuit.19.15. deut.1.17. and 6. 19.pro.24.23.*

b In a worshipfull and honourable place.

c Haue yee not (which you ought not to doe) by this meanes within your selues iudged one man to bee preferred before another? 2 Hee sheweth that they are peuerse and naughtie Iudges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom hee hath enriched with true riches, before the rich. *d The needie and wretched, and (if wee measure it after the opinion of the world) the veriest abiect of all men.* 3 Secondly, hee proueth them to bee mad men: for that the rich men are rather to bee holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue beene alwayes, against whom hee setteth the poore and abiect. *e Word for word, which is called vpon of you.*

8 [4] But if ye fulfil the [f] royall Law according to the Scripture, *which sayeth*, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, yee commit sinne, and are rebuked of the Law, as transgressours.

10 [5] For whosoeuer shall keepe the whole Lawe, *and* yet faileth in one *point*, he is guiltie of [g] all.

11 [6] For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 [7] So speake ye, and so do, as they that shall be iudged by the law of libertie.

23 For there shalbe condemnation mercilesse to him that sheweth not [h] mercie, and mercie reioyceth against condemnation.

14 [8] What auaileth it my brethren, though a man saith, he hath faith, when he hath no works? can that faith saue him?

15 [6] For if a brother or a sister bee naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But [i] some man might say, Thou hast the faith, and I haue works: shew me thy faith out of thy workes, and I will shew thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father [k] iustified through works, ✠ when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his works? and through the works was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which saith, ✠ Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

4 The conclusion: Charity which God prescribeth cannot agree with the accepting of persons, seeing that wee must walke in the kings high way.

f The Law is said to be royall and like the kings high way, for that it is plaine and without turnings, and that the Law calleth euery one our neighbour without respect, whom we may helpe by any kind of duetie.

5 A new argument to proone the same conclusion: They do not loue their neighbours, which neglect some, and ambitiously honour others for he doeth not obey God, which cutteth off from the commandements of God, that, that is not so commodious for him, may he is rather guilte generally for the breach of the whole Lawe, a though hee obseruе the residue.

g Not that all sinnes are equall, but because he that breaketh one title of the Law, offendeth the maiesty of the Lawgiuer.

6 A proofe: Because the Lawmaker is alwayes one and the selfe same, and the bodie of the Law cannot be diuided.

7 The conclusion of the whole treatise: We are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort wee should maintaine and cherish charitie and good will one towardes another, and who so doeth not so, shall not taste of the grace of God. *h He that is hard and churlish against his neighbour, or else helpeth him not, he shall finde God an hard and rough Iudge to himselfeward.* 8 The fifth place, which hangeth very well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: Faith which bringeth not foorth workes, is not that faith whereby wee are iustified, but an image of faith: or else this, they are not iustified by faith, which shewe not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy belly, and yet giueth him nothing, this shall not bee true charitie: so if a man say hee beleeueth, and bringeth foorth no workes of his faith, this shall not bee a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to bragge, vnlesse he will openly incurre reprehension, seeing that the cause is vnderstood by the effects. *i Nay, thus may euery man beate downe thy pride.* 10 Another reason taken of an absurditie: If such a faith were the true faith, whereby wee are iustified, the deuils should bee iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to haue that faith which was not voyde of workes, and therefore hee receiued a true testimonie when it was sayd, that faith was imputed to him for righteousnesse. *k Was he not by his workes knowen and found to bee iustified? for he speaketh not here of the causes of iustification, but by what effects wee may know that a man is iustified.* ✠ *Genes. 22. 10. l Was effectuall and fruitfull with good workes. m That the faith was declared to bee a true faith, and that by workes. n Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.* ✠ *Gen.15.6. rom.4.3. galat.3.6.*

24 [12] Yee see then how that of workes a man is [o] iustified, and not of [p] faith onely.

25 [13] Likewise also was not ✠ Rahab [q] harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 [14] For as the body without the spirite is dead, euen so the faith without works is dead.

12 The conclusion, he is onely iustified that hath that faith which hath workes following it.
o It is proued to be iust.
p Of what dead and fruitlesse faith which you boast of.
13 A fourth reason taken from a like example of Rahab the harlot, who also ✠ Ios. 2.1. 14 proued by her workes that shee was iustified by a true faith. The conclusion repeated against faith which bringeth not forth fruits and workes, is not faith, but a dead carkeise.

CHAP. III.

1 To shewe that a Christian man must gouerne his tongue with the briale of faith and charitie, 6 hee declareth the commodities and mischiefes that issue thereof: 15 and how much mans wisedome 17 differeth from heauenly.

MY [1] brethren, be not many masters, [2] knowing that wee [a] shall receiue the greater condemnation.

2 For in many things we [b] sinne all. [3] If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 [4] Beholde, wee put bittes into the horses mouthes, that they should obey vs, and we turne about all their body.

4 Behold also the ships, which though they be so great, and are driuen of fierce winds, yet are they turned about with a small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: [5] beholde how great a thing a litle fire kindleth.

6 And the tongue is fire, *yea*, a [b] world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, & of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.

9 [6] Therewith blesse we God euen the Father, and therewith curse wee men, which are made after the [7] similitude of God.

10 [8] Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth oliues, either a vine figges? so can no fountaine make both salt water and sweete.

13 [9] Who is a wise man & endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither be lyars against the trueth.

1 The first part of phem Let no man vsurpe (as most ambitiously doe) authority to iudge and censure others rigorously.
2 A reason: Because they prouoke Gods seueritie against themselues, which doe so curiously & rigorously condemne others, being themselues guilty and iaulty.
a Vnlesse we seruant from this malediction and proud finding faults with other.
b Or humble.
3 The seuenth place, touching the bridling of the tongue, joyned with the former, so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tongue.
4 He sheweth by two similitudes, the one taken frō the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole world, to the end that men may so much the more diligently give themselues to moderate it.
b An heape of all mischiefes.
c It is able to set the whole worlde on fire.
6 Amongst other faults of the tongue, the Apostle chiefly reprehendeth backbiting and speaking euill of our neighbours, euen in them especially which otherwise will seeme godly and religious.
7 Hee denyeth by two reasons, that God can bee praised by that man, that vseth cursed speaking, or to backbite: first because man is the image of God, which whosoeuer reuereneeth not, doth not honour God himselfe.
8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other.
9 The eight part which hangeth with the former, touching meekenesse of minde, against the which hee setteth enuie and a contentious minde. And in the beginning hee stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisedome but that is heauenly, and sameth our mindes to all kinde of true moderation and simplicitie.

15 This wisdome descendeth not from aboue, but *is* earthly, sensuall, and deuilish.

16 For where enuying and strife *is*, there *is* sedition, and all maner of euill works.

17 But the wisedome that *is* from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of [d] mercy and good fruits, without iudging, and without hypocrisie.

18 [10] And the fruit of [11] righteousnesse is sowen in peace, of them that make peace.

d He setteth mercy against the fierce and cruel nature of man, and sheweth that heauenly wisedome bringeth forth good fruits, for he that is heauenly wise, referreth all things to Gods glory, and the profit of his neighbour.
10 Because the world perswadeth it selfe that they are miserable which liue peaceably and simply: on the contrary side the Apostle pronounceth that they shall at length reape the harueſt of peaceable righteousnesse.

CHAP. IIII.

1 Hee reckoneth vp the mischiefes that proceede of the workes of the flesh. 7 Hee exhorteth to humilitie, 8 and to purge the hearts 9 from pride, 10 backbiting, 14 and the forgetfulnesse of our selues.

FROM [1] whence *are* warres and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?

2 Yee lust, and haue not: yee enuie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, [2] because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, that yee might lay the same on your pleasures.

4 [3] Ye adulterers and adulteresses, know yee not that the amitie of the world is the enimitie of God? Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.

5 [4] Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore sayth, ✠ God resisteth the proude, and giueth grace to the humble.

7 ✠ [5] Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he wil draw neere to you. Clense your hands, ye sinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and sorow ye, and weepe: let your laughter bee turned into mourning, and *your* ioy into [a] heauinesse.

10 [7] Cast downe your selues before the Lord, and he will lift you vp.

11 [7] Speake not euil one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

1 Hee goeth on forward in the same argument, condemning certaine other causes of warres & contentions, to wit, vnbrideled pleasures, and immoderate lustes, by their effects, for so much as the Lord doth worthily make the voyde, so that they bring nothing els to them in whom they are, but incurable torments.
2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lustes & pleasures, in asking things which either are of themselues vnlawfull, or being lawfull, aske them to wicked purposes and vses.
3 Another reason why such vnbridled lustes and pleasures are vtterly to be condemned, to wit, because that hee that giueth himselfe to the world, diuorceth himselfe from God, and breaketh the band of that holy and spiritual marriage.
4 The taking away of an obiection: Indeede our mindes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not bee in vaine, seeing that God resisteth the stubborne, and giueth that grace to the modest and humble that surmounteth all those vices. ✠ *Prou.3.34. 1.peter 5.5.* ✠ *Ephes. 4.27.*
5 The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victory. To bee short, wee must employ our selues to come neere vnto God by puritie and sincerite of life.
6 Hee goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorow of minde, and against pride and arrogancie, holy modestie.
a *By this worde the Grecians meane an heauinesse ioyned with shamefastnesse, which is to bee seene in a cast downe countenance, and setled as it were vpon the ground.* ✠ 1.Peter 5.6.
7 Hee reprehendeth most sharpely another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoeuer pleaseth them not: which thing cannot be done without great iniurie to our onely Law-maker, for by this meanes his Lawes are found fault withall, as not circumspectly ynough written, and men chalenge that vnto themselues which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

✠ Rom.14.4.

2 The other fault is this: that men doe so confidently determine vpon these and those matters and businesses, as though that every moment of their life did not depend of God. ✠ 1.Cor.4.19.

3 The conclusion of all the former treatise: The knowledge of the will of God doeth not onely nothing at all profite, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

12 There is one Lawgiuer, which is able to saue, and to destroy. ✠ Who art thou that iudgest another man?

13 [8] Go to now, ye that say, To day or to morow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet yee cannot tell what *shalbe* to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)

15 For that yee ought to say, ✠ If the Lord will, and, If we liue, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 [9] Therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 Hee threatneth the rich with Gods seuere iudgement, for their pride, 7 that the poore bearing the miserable ende of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

1 He denounceth vtter destruction to the wicked & prophane rich men, & such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more vaine then such things.

GOe [1] to now, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and siluer is cankred, & the rust of them shall be a witnesse against you, and shal eate your flesh, as *it were* fire. Yee haue heaped vp treasure for the last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entred into the [a] eares of the Lord of hostes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse. Ye haue [b] nourished your hearts, as in a [c] day of slaughter.

6 Yee haue condemned, *and* haue killed the iust, and he hath not resisted you.

7 [2] Bee patient therefore, brethren, vnto the comming of the Lord. [3] Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for [5] comming of the Lord draweth neere.

9 [4] [d] Grudge not one against another, brethren, lest yee be condemned: [5] behold, the iudge standeth before the doore.

a *The Lord who is more mighty then ye are, hath heard them.*
b *Ye haue pampered vp your selues.*
c *The Hebrewes call a day that is appointed to solemne bewhetting, a day of slaughter or feasting.*

2 Hee applyeth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.

3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who doe patiently wait for the times that are proper for the fruits of the earth. And again, God wil not deferre the least iote of the time that he hath appointed 4 He commendeth Christian patience, for that whereas other through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receiue iniurie. d *By grudging, he meaneth a certaine inward complaining which betokeneth impatiencie.* 5 The conclusion: The Lord is at the doore, who wil defend his owne, and reuenge his enemies, and therfore we neede not to trouble our selues.

10 [6] Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what [e] end the Lord *made*. For the Lord is very pitifull and mercifull.

12 [7] But before all things, my brethren, ✠ sweare not, neither by heauen, nor by earth, nor by any other othe: but let [f] your yea, be yea, and *your* nay, nay, lest yee fall into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any mery? Let him sing.

14 [9] Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with ✠ [g] oyle in the [h] Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shall raise him vp: and if hee haue committed [i] sinnes, they shalbe forgiuen him.

16 [10] Acknowledge your faults one to another, and pray one for another, that yee may bee healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 ∴ Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 [12] Brethren, ✠ if any of you hath erred from the trueth, and some man hath [k] conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shal hide a multitude of sinnes.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God is a most bounti-full Father, neuer forsaketh him.

e *What end the Lord gaue.*

7 Because euen the best men sometimes through impatience breake out into othes some time lesser, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tongue to simple and true talke.

✠ *Matth.5.34.*

f *That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will deny, deny it simply and flatly.*

8 Hee sheweth the best remedie against all affliction, to wit, prayer, which haue their place both in sorrow and ioy.

9 He sheweth pacie wee are diseased, to wit, to the prayers of the Elders, which then also could cure the body, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of sinnes. ✠ *Marke 6.13.* g *This was a signe of the gift of healing: and now seeing wee haue the gift no more, the signe is no longer necessarie.* h *By calling on the Name of the Lord.* i *Hee hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.* 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inward diseases, that wee may helpe one another with our prayers. 11 Hee commendeth prayers by the effectes that come of them, that all men may vnderstand that there is nothing more effectuall then they are, so that they proceede from a pure minde. ∴ *1.Kings 17.1. and 18.45. Iake 4.25.* 12 The taking away of an obiect out All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call into the way a brother that was wandring out of the way. ✠ *Matth.18.15.* k *Hath called him backe from his way.*

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee extolleth Gods mercy shewed in Christ, which wee lay holde on by faith, and possesse through hope: 10 Whereof the Prophets foretolde. 13 Hee exhorteth 15 to renounce the world, 23 and their former life, and so wholly yeeld themselues to God.

1 Peter purposing to speake of the doctrines of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and carying vs also farre abone the same. For he sheweth that we which are otherwise of nature sinners, were through the free mercy of God the Father first choosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, and by whose blood we are also reconciled, to the end, that as Christ himselfe rose againe from the dead, wee also might be receiued into that same heauenly and euerlasting glory. a *Or according to the purpose of God, who neuer alereth nor changeth the same.* b *That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephes.1.5.*

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father vnto [b] sanctification of the Spirit,

through

through obedience and sprinkling of the blood of Iesus Christ: Grace and peace bee multiplied vnto you.

3 Blessed *bee* God, euen the Father of our Lord Iesus Christ, which according to his aboundant mercy hath begotten vs againe vnto a cliuely hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the d last time.

6 Wherein ye reioice, though now for a season (if need require) ye are in heauinesse, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that perisheth (though it bee tried with fire) might bee found vnto *your* prayse, and honour and glory at the e appearing of Iesus Christ:

8 Whome yee haue not seene, and yet loue *him*, in whom nowe though yee see him not, yet doe yee beleeue, and reioyce with ioy vnspeakeable and glorious,

9 Receiuing the || end of your faith, *euen* the saluation of *your* soules.

10 [3] Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or at what time the Spirite which testified before of Christ which was in them, should declare the sufferings *that should come* vnto Christ, and the glory that should follow.

12 Vnto whome it was reuealed, that not vnto themselues, but vnto vs they shoulde minister the things which are nowe shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost f sent downe from heauen, the which things the Angels desire to behold.

13 [4] Wherefore g gird vp the loynes of your minde: bee sober, [5] and trust h perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Iesus Christ,

2 *Euerlasting hope.*

5 Note hee sheweth by what way we come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that we are not onely not ouercome with sorowe, but also through the beholding of God himselfe (who otherwise is inuisible) with the eyes of faith are vnspeakeably ioyfull: because all such things, as they are but for a time, so are they not applyed vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obtaine saluation.

d *This is that time which Daniel calleth the time of the ende when at that great restoring of all things shalbe, which all creatures looke for. Rom.8.19.* e *He speaketh of the second comming of Christ.* || *Or, reward.* 3 Hee putteth a difference betweene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith, according to the maner of the diuine reuelations, when as in deed it is but one onely faith: Thirdly, hee sayth that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. f *Hee alludeth to the prophesie of Ioel, which was exhibited vpon the day of Pentecost, in the Apostles as it were in the first fruits of the holy Ghost, which this same our Peter declareth, Actes 2.6.* 4 Hee goeth from faith to hope, which is in deede a companion that cannot be sundred from faith: and hee vseth an argument taken of comparison: Wee ought not to bee wearied in looking for so excellent a thing, which the very Angels waite for with great desire. g *This is a borrowed speach, taken of a common vsage among men: for by reason that they wore long garments, they could not trauaile vnlesse they girded vp themselues: and hence it is that Christ sayde, Let your loynes bee girded vp.* 5 He setteth forth very briefly what maner of hope ours ought to be, to wit, continually until we enioy the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free saluation) reuealed to vs in the Gospel, and not that, that men doe rashly and fondly promise to themselues. h *Soundly and sincerely.* 6 An argument to stirre vp our mindes, seeing that God doeth not waite till we seeke him, but offereth so great a benefite to be brought euen vnto vs. 7 Hee setteth out the ende of faith, lest any man should promise himselfe, either sooner or later that full saluation, to wit, the latter comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospel according to that present state, seeing that that which we are now, is not yet reuealed.

14 [8] As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in ✠ all maner of conuersation,

16 [9] Because it is written, ✠ Be ye holy, for I am holy.

17 [10] And if ye i call him Father, which without ∴ respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 [11] Knowing that yee were not redeemed with corruptible things, *as* siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 ✱ But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 [12] Which was ✱ ordeined before the k foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleeue in God that raised him from the dead, and gaue him glorie, that your faith and hope might be in God,

22 [13] Hauing purified your soules in obeying the trueth through the Spirit, to * loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anew not of mortall seed, but of immortal, by the word of God, who liueth and endureth for euer.

2S [14] For all ✠ l flesh *is* as grasse, and all the glory of man *is* as the floure of grasse. The grasse withereth, and the floure falleth away.

25 [15] But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

8 Hee passeth from faith and hope, to the fruits of them both, which are vndestood in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnesse wherein all men are borne: but holinesse proceedeth from the grace and fauour of GOD which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one disposition.

✠ *Luke 1.75.*

9 Hee sheweth that sanctification doeth necessarily follow adoption.

✠ *Leuit.11.44. and 19.2. and 20.7.*

10 As before he distinguished true faith and hope from false, so doth hee now obedience, setting the quicke and sharpe sight of God, against an outward maske, and earnest reuerence against vaine seueritie. i *If you will bee called the sonnes of the Father.* ∴ *Deuter.10.17. rom.2.11 galat.2.6.* 11 An exhortation, wherein hee setteth foorth the excellencie and greatnesse of the benefite of God the Father, in sanctifying vs by the death of his owne Sonne. And hee partly setteth the purifyings of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which hee vtterly condemneth as vaine and superstitious, bee they neuer so olde and ancient. ✱ *1.Cor 6.20. and 7.23. hebr.9.14. 1 iohn. 1.7. reuel.1.5.* 12 The taking away of an obiection: What was done to the world before that Christ was sent into the worlde? was there no holinesse before? and was there no Church? The Apostle answereth, that Christ was ordeined and appointed to redeeme and deliuer mankinde, before that mankinde was: much lesse was there any Church without him before his comming into the flesh: yet wee are happiest aboue the rest, to whome Christ was exhibited indeede, in this that hee hauing suffered and ouercome death for vs, doeth nowe most effectually worke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie. ✱ *Rom.16.25. ephes.3.9. coloss.1.26 2.timoth.1.10. titus 1.2.* k *From euerlasting.* 13 Hee commendeth the practise of obedience, that is, charitie: earnestly beating into their heads againe, that hee speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirite of God, which purifieth our soules through the worde layed holde on by faith, and ingendreth also in vs a spirituall and euerlasting life, as God himselfe is most pure and timely liuing. * *Chapter 2.17. rom.2.10. ephes.4.2.* 14 A reason why wee haue neede of this heauenly generation, to wit, because that men, bee their glorie neuer so great, are of nature voyde of all true and sound goodnesse. ✠ *Esai.40.6. iames 1.10.* l *The worde (flesh) sheweth the weaknesse of our nature, which is chiefly to bee considered in the flesh it selfe.* 15 Againe, lest any man should seeke that spiritual force and vertue in fained imaginations, the Apostle calleth vs backe to the worde of God: teaching vs furthermore, that there is no other worde of the Lorde to bee looked for, then this which is preached, in which onely we must rest.

CHAP.

CHAP. II.

1 *Hee exhorteth the newe borne in faith, to leade their liues vnrepreuable to the same:* 6 *And lest their faith shoulde staggar, hee bringeth in that which was foretold touching Christ.* 11 *Then hee willeth them to bee obedient to Magistrates,* 21 *and that they patiently beare aduersitie after Christes example.*

WHerefore ✠ [1] laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 [2] As a newe borne babes desire that sincere milke of the worde, that yee may growe thereby,

3 [3] Because yee ‖ haue tasted that the Lord *is* bountifull.

4 [4] To whome comming as vnto a liuing stone, disallowed of men, but chosen of God, *and* precious,

5 Yee also as liuely stones, bee made a spirituall house, [5] an holy ✠ Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 [6] Wherefore also it is conteined in the Scripture, ∴ Behold, I put in Sion a chiefe corner stone, elect and precious: and hee that beleeueth therein, shall not be ashamed.

7 [7] Vnto you therefore which beleeue, it is precious: but vnto them which bee disobedient, the ✠ stone which the builders disallowed, the same is made the head of the corner,

8 And a ✠ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the worde, being disobedient, vnto the which thing they were euen ordeined.

9 [8] But yee are a chosen generation, a royall

✠ *Rom.6.4. ephes.4.23. col.3.8. hebr.12.1.*

1 Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charitie; now he proceedeth to a generall exhortation, the first member whereof is, that we flee all shewe, both of secret and also open malice.

2 The second is, that being newly begotten & borne of the new seede of the vncorrupt word, drawing and sucking greedily the same word as milke, we should more and more as it were growe vp in this spirituall life. And he calleth it, Syncere, no[t] onely because it is a most precious thing, but also that we should take heede of them which corrupt it. *4 As becommeth new men.* 3 Hee commendeth that spirituall nourishment for the sweetenesse and profite of it. ‖ *Or, doe taste.* 4 Hee goeth on forward in the same exhortation, and vseth another kinde of borowed speach, alluding to the Temple. Therefore he sayeth, that the companie of the faithfull is as it were a certaine holy and spirituall building, built of liuely stones, the foundation whereof is Christ, as a liuely stone sustaining all that are loyned vnto him with his liuing vertue, and knitting them together with himselfe, although this so great a treasure bee neglected of men. 5 Going forward in the same similitude, hee compareth vs nowe to Priests placed to this ende in that spirituall temple, that wee should serue him with a spirituall worship, that is, with holinesse and righteousnesse: but as the temple, so is the Priesthood built vpon Christ in whom onely all *our* spirituall offerings are accepted. ✠ *Reuel.1.6.* 6 He proueth it by the testimonie of the Prophet Esai. ∴ *Esai.28.16. rom.9.33.* 7 By setting the most blessed condition of the beleeuers, and the most miserable of the rebellions one against another, hee pricketh forward the beleeuers, and triumpheth ouer the other: and also preuenteth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospell, then they that are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priests and Elders and Scribes. Therefore he answereth first of all, that there is no cause why any man should bee astonished at this their stubbornesse, as though it were a strange matter, seeing wee haue beene forewarned so long before, that it should so come to passe: moreouer, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might bee glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set foorth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast downe and ouerthrow themselues, and not Christ. Fourthly, although they bee created to this ende and purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubbornesse which commeth betweene Gods decree, and the execution thereof or their condemnation, and is the true and proper cause of their destruction. ✠ *Psal.118.22. matth.21.42. acts 4.11.* ✠ *Esai.8.14. rom.9.33.* 8 The contrary member, to wit, hee describeth the singular excellencie of the elect: and also lest that any man should doubt whether he be chosen or not, the Apostle calleth vs backe to the effectual calling, that is, to the voce of the Gospell sounding both in *our* eares and mindes by the outward preaching and Sacraments, whereby wee may certainely vnderstand that euerlasting decree of our salnation, (which otherwise is most secret and hidden) and that through the onely mercie of God, who freely chuseth and calleth vs. Therefore this onely remaineth, seuerthe e, that by all meanes possible wee set foorth so great goodnesse of the most mighte God.

✠ Priesthood, an holy nation, a people set at libertie, that ye should shew foorth the vertues of him that hath called you out of darknes into his marueilous light,

10 ✠ Which in time past were not a people, yet *are* nowe the people of God: which in time past were not vnder mercie, but now haue obteined mercie.

11 [9] Dearely beloued, [10] I beseech you, as strangers and pilgrims, ∴ [11] absteine from fleshly lusts, [12] which fight against the soule,

12 [13] ✠ And haue your conuersation honest among the Gentiles, that they which speake euil of you as of euill doers, [14] may by *your* good works which they shall see, glorifie God in the day of b visitation.

13 [15] ✠ Therefore submit your selues vnto c all manner ordinance of man [16] for the Lordes sake, [17] whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the prayse of them that doe well.

15 [19] For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God.

17 [20] d Honour all men: ✠ loue e brotherly fellowship: feare God: honour the king.

18 ✠ [21] Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 ∴ [22] For this is thanke worthie, if a man

✠ *Exod.12.9.*

✠ *Hos.2.23. rom.9.25.*

9 He returneth to that generall exhortation.

10 A reason why we ought to liue holily, to wit, because we be citizens of heauen, and therefore we ought to liue according to the Lawes, not of this world, which is most corrupt, but of the heauenly citie, although we b strangers in the world.

∴ *Rom.13.14. galat.5.16.*

11 Another argument: The children of God liue not according to the flesh, that is according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.

12 The third argument for al, though those lustes flatter vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profite of so doing: for by this meanes also wee prouide for our good name and estimation, whilest wee compell them at length to change their minides, which speake euill of vs. ✠ *Chap.3.16.* 14 The fifth argument, which also is of great force: Because the glory of God is greatly set foorth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. ✠ *Matth.5.16.* b *When God shall also haue mercies on them.* 15 That which hee spake generally, hee now expoundeth by parts, describing seuerally every mans duety. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher and lower. ✠ *Rom.13.1.* c *By ordinances is meant the framing and ordering of ciuill gouernment: which hee calleth ordinance of man, not because man inuented it, but because it is proper to men.* 16 The first argument: Because the Lord is the author and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others bee diligent obseruers of this order. 17 He preuenteth a cauill which is made by some, that say they will obey Kings and the higher magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument, taken of the ende of this order, which is not onely most profitable, but also very necessary, seeing that by this meanes vertue is rewarded and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 Hee declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, wee should make manifest to all men, that the Gospel is not a cloke for sinne and wickednesse, seeing wee are in such sort free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the ciuill duty of man, by occasion of those things which he spake, into two generall parts: to wit, into those dueties which priuate men owe to priuate men, and especially the faithfull to the faithfull, and into that subiection whereby inferiours ought to bee subiect to their superiours: but so, that Kings bee not made equall to God, seeing that feare is due to God, and honour to Kings. d *Bee charitable and duetifull towardes all men.* ✠ *Chap.1.12. rom.12.10.* e *The assemblie and fellowship of the brethren.* ∴ *Zach.11.14.* ✠ *Ephes.5.6. coloss.3.22.* 21 Hee goeth to the duetie of seruants towardes their masters, which hee describeth with these boundes, that seruants subiect themselues willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe masters. ∴ *2.Cor.7.10.* 22 The taking away of an obiection: Indeed the condition of seruants is hard, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters iniuries.

for

for f conscience toward God endure griefe, suffering wrongfully:

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently? but and if when yee doe well, yee suffer *wrong* and take it patiently, this is acceptable to God.

21 [23] For hereunto ye are called: for Christ also suffered for you, leauing you an g example that ye should follow his steppes,

22 ✠ Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when hee suffered, hee threatned not, but [24] committed it to him [25] that iudgeth righteously.

24 ✠ [26] Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and Bishop of your soules.

f *The woman is called a vessell after the maner of the Hebrewes, because the husband vseth her as his fellow and helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is h chiefest (that is to say, in the benefit of eternall life) which otherwise are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised although they be weake.

g *Of that gracious and free benefite, whereby we haue euerlasting life giuen vs.*

9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole seruice of God whereunto both the husband and the wife are equally called.

10 He reporteth to common exhortations, & commendeth concord and whatsoeuer ✠ *Proverb.* 17.13.

and 20.22. *matth.* 5.39. *rom.* 12.17. 1. *thes.* 5.15. 11 Wee must not onely not recompence iniurie for iniurie, but wee must also recompence them with benefits.

12 An argument taken of comparison: Seeing that wee our selues are called of God whom we offend so often, to so great a benefit (to faire is hee from reuenging the iniuries which we doe vnto him,) shall wee rather make our selues vnworthy of so great bountifulnesse, then forgiue one anothers faults? And from this verse to the end of the Chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. ✠ *Psal.* 34 13. 13 A secret obiection: But this our patience shall bee nothing else but a feeding and hardening of the wicked in their wickednesse, to make them to set vpon vs more boldly and to destroy vs. Nay (saith the Apostle by the words of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to that happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord marketh all things, and will in his time deliuer the godly, which cry vnto him, and will destroy the wicked. *b Leade a blessed and happie life.* ∴ *Esai.* 1. 4. *i This word (face) after the maner of the Hebrewes is taken for (anger)* 14 The second argument: when the wicked are prouoked, they are more wayward: therefore they must rather bee ouercome with good iudges: And if they cannot bee gotten by that meanes also, yet notwithstanding wee shall bee blessed, if wee suffer for righteousnesse sake. ✠ *Matth.* 5.10. 15 A most certaine counsell in afflictions, bee they neuer so terrible, to be of a constant minde, and to stand fast. But how shall wee attaine vnto it? If we sanctifie God in our mindes and hearts, that is to say, if wee rest vpon him, as one that is Almighty, that loueth mankinde, that is good and true in deede. ✠ *Esai.* 8.12, 13. *k Bee not dismayed as they are.* *l Giue him all praise and glory, and haue mercy on him.* 16 Hee will haue vs, when we are afflicted for righteousnesse sake, to be carefull not for redeeming of our life, eyther with denying or renouncing the truth, or with like violence, or any such meanes: but rather to giue an account of our faith boldly, and yet with a meeke spirite, and full of godly reuerence, that the enemies may not haue any thing iustly to obiect, but may rather bee ashamed of themselues. 17 A reason which standeth vpon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needes suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because wee are so afflicted, not by happe, but by the will of our God. ✠ *Rom.* 5.6. *heb* 9.15. 18 A proofe of either of the rules, by the example of Christ himselfe our chiefe patterne, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust suffered for vs that are vniust, and shall it grieue vs which are vniust to suffer for the iustes cause? 20 An other argument beeing partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to follow, but also he holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently? but and if when yee doe well, yee suffer *wrong* and take it patiently, this is acceptable to God.

21 [23] For hereunto ye are called: for Christ also suffered for you, leauing you an g example that ye should follow his steppes,

22 ✠ Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when hee suffered, hee threatned not, but [24] committed it to him [25] that iudgeth righteously.

24 ✠ [26] Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and Bishop of your soules.

f Thou must be made a conscience of sin against God, by doing good and suffering. *g He teacheth this Iesus is laid vpon him.* 25 He maketh a to the g innocentnesse of Christ, while he sheweth plainly that Christ, died also for sinners, that they should learne so much the more to put away the inequalitie between men which are of one selfe same nature, moreouer setting before them Christ that Lord of lords for an example, be sure that they cannot but seeme too delicate, which thereselues more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharpely of all afflicted, and yet was most patient. *a A borowed kinde of speech taken of painters and schoolemasters.* ✠ *Esai.* 53.9. 1 *pet.* 3 5. 24 He sheweth them a remedie against iniuries, to wit, that they commit their cause to God, by the example of Christ. 25 He seemeth now to turne his speech to masters, which haue also themselues a master and Iudge in heaven, who will iustly reuenge the iniuries that are done to seruants without any respect of person. ✠ *Esai.* 53 5. *matth.* 8.17. 26 Hee calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the promise and the end of the benefit received of Christ.

CHAP. III.

1 *That Christian women should not contemne their husbandes though they be infidels,* 5 *Hee bringeth in examples of godly women.* 8 *Generall exhortations,* 14 *patiently to beare persecution,* 15 *and boldly to yeelde a reason of their faith.* 18 *Christes example.*

LIkewise ∴ [1] let the wiues bee subiect to their husbandes, [2] that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare.

3 ✠ [3] Whose apparelling, let it not bee that outward, with broyded haire, and gold put about, or in putting on of apparell:

4 But let it bee the [a] hid man of the heart, *which consisteth* in the incorruption of a meeke and quiet spirit, which is [b] before God a thing much set by.

5 [4] For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands,

6 As Sara obeyed Abraham, and ✠ called him Sir: whose daughters ye are, whiles yee doe well, [5] not being afraid of any terrour.

7 ✠ [6] Likewise ye husbands, [c] dwel with them as men of [d] knowledge, 7 giuing [e] honour vnto the woman, as vnto the weaker [f] vessell, [8] euen as they which are heires together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] Finally, be ye all of one minde: one suffer with another: loue as brethren: *bee* pitifull: *bee* courteous,

9 ✠ [11] Not rendring euill for euill, neither rebuke for rebuke: but contrariwise, blesse, [12] knowing that ye are thereunto called, that ye should be heires of blessing.

10 ✠ [13] For if any man long after life, and to [h] see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile.

11 ∴ Let him eschew euill, and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their prayers: and the [i] face of the Lorde *is* against them that doe euill.

13 [14] And who is it that wil harme you, if yee follow that which is good?

14 ✠ Notwithstanding blessed *are ye*, if ye suffer for righteousnesse sake. [15] Yea, ✠ feare not their [k] feare, neither be troubled.

15 But [l] sanctifie the Lord God in your hearts: [16] and be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you, with meekenesse and reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may bee ashamed, which slaunder your good conuersation in Christ.

17 [17] For *it is* better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 ✠ [18] For Christ also hath once suffered for sinnes, [19] the iust for the vniust, [20] that hee might

f Thou must be made a conscience of sin against God, by doing good and suffering. *g He teacheth this Iesus is laid vpon him.* 25 He maketh a to the g innocentnesse of Christ, while he sheweth plainly that Christ, died also for sinners, that they should learne so much the more to put away the inequalitie between men which are of one selfe same nature, moreouer setting before them Christ that Lord of lords for an example, be sure that they cannot but seeme too delicate, which thereselues more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharpely of all afflicted, and yet was most patient. *a A borowed kinde of speech taken of painters and schoolemasters.* ✠ *Esai.* 53.9. 1 *pet.* 3 5. 24 He sheweth them a remedie against iniuries, to wit, that they commit their cause to God, by the example of Christ. 25 He seemeth now to turne his speech to masters, which haue also themselues a master and Iudge in heaven, who will iustly reuenge the iniuries that are done to seruants without any respect of person. ✠ *Esai.* 53 5. *matth.* 8.17. 26 Hee calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the promise and the end of the benefit received of Christ.

b Chap. 3.18. *c Chap.* 7.22. 1 In the third chapter he setteth forth the wives duties to their husbands, commanding them to be subiect. 5 He speaketh onely of them which had husbands that were not Christians, which ought much the more to be subiect to their husbands, that by their honest and chaste conuersation they may winne them to the Lord. ✠ *Genesis* 2.9. *d* He vnderstandeth charitie and concorde, and [illegible] their [illegible] such as is precious before God: to wit, the inward and incorruptible man, consisteth in a meeke and quiet spirit. *a Who hath his seate faste within the heart: so that the hidde man is set against the outward decking of the body.* *b Precious in deede, and so taken of God.* 4 An argument taken of the example of [illegible] especially of Sara which was the mother of all beleeuers. ✠ *Gen.* 18.12. *c* Godly women are of nature searefull, hee giueth them to vnderstand that hee speaketh of them that subiection, which is not wrung out of them either by force or feare. ✠ 1. *Cor.* 7.3. 6 Hee teacheth husbands also their dueties, to wit, that the more vnderstanding and wisedome they haue, the more wisely and circumspectly they gouerne themselues. *c Doe all the duties of wedlocke.* *d The more wisdome hee hath, the more circumspectly he must behaue himselfe in bearing those diffamities, which through the womans weakenesse oftimes cause trouble both to the husband and the wife.* 7 The second argument: because the wife notwithstanding shee is weaker by nature then the man, is an excellent instrument of the man, made of more excellent vses: whereupon it followeth, that she is not therefore to bee despised because she is weake, but on the contrary part she ought to be so much the more cared for. *e Hauing an honest care of her.*

bring vs to God, [21] and was put to death concerning the [m] flesh, but was quickened by the spirit.

19 [22] By || the which hee also went, and preached vnto the || spirits that *are* in prison.

20 Which were in time passed disobedient, when [n] once the long suffering of God abode in the dayes of ✠ Noe, while the Arke was preparing, wherein few, that is, eight ✠ soules were saued in the water.

21 [23] Whereof the baptisme *that* now *is*, answering that figure, (*which is* not a putting away of the filth of the flesh, but a confident demaunding which a good conscience maketh to [p] God) saueth vs also [24] by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

21 Another argument taken of the happie ende of these afflictions, wherin also Christ goeth before vs both in example and vertue, as one who suffered most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conqueror by the vertue of his diuinitie.

m As touching his manhoode, for his body was dead, and his soule felt the sorowes of death. 21 A secret obiection: Christ in deed might do this, but what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth this vertue in all ages both to the preseruation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporall presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saued those fewe (that is, eight onely persons) in the water. || *By the vertue of which Spirit, that is to say, of the diuinitie: therefore this word, Spirit, cannot in this place bee taken for the soule vnlesse wee will say, that Christ was raised vp againe and quickened by the vertue of his soule.* ¶ *Hee calleth them spirits, in respect of his time, not in respect of the time, that they were in the flesh.* n *This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more.* ✠ *Gen.6 14. mat.24.38. Luke 17.26.* o *Men.* 23 A proportionall applying of the former example to the times which followed the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme, not as though that materiall water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe; but because Christ with his inward vertue, which the outward Baptisme shadoweth, preseruetb vs being washed, to that we may call vpon God with a good conscience. p *The conscience being sanctified may freely call vpon God.* 24 That selfe same vertue, whereby Christ rose again, he now being caused vp into heauen, hath receiued all power, doeth at this day defend and preserue vs.

CHAP. IIII.

1 *He bringeth in Christes example, and applieth it 6 to the mortifying of the flesh, especially commending Charitie: 12 And so entreateth of patience.* 17 *That it is necessary that correction begunne at the Church*

1 Hauing ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leaue off from our wickednesse and viciousnesse: and to rise again to God, that is to say, to bee reuned by the vertue of the holy Ghost, that wee may leade the rest of our life which remaineth after the will of God.

FOrasmuch [1] then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, *which is*, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as [a] remaineth in the flesh) not after the lusts of men, but after the will of God.

3 ✠ [2] For it is sufficient for vs that we haue spent the time past of the life, after the [b] lust of the Gentiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, & in abominable idolatries.

4 [3] Wherein it seemeth to them [c] strange, that yee runne not with them vnto the same excesse of riot: *therefore* speake they euill *of you*.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 [4] For vnto this purpose was the Gospel preached also vnto the dead, that they might bee condemned according to men in the flesh, but might liue according to God in the spirit.

7 [5] Now the ende of all things is at hand. Be ye therefore sober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among you: ✠ for loue shal couer the multitude of sinnes.

9 [7] Bee ye ✠ harberous one to another, without grudging.

10 [8] Let euery man as hee hath receiued the gift, minister the same one to another, [9] as good disposers of the manifold grace of God.

11 [10] If any man speake, *let him speake* as the words of God. If any man minister, *let him doe it* as of the abilitie which God ministreth, that God in all things may bee glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 [11] Dearely beloued, thinke it not [d] strange [12] concerning the firie triall, which is among you to proue you, as though some strange thing were come vnto you.

13 [13] But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shal appeare ye may be glad and reioyce.

14 ✠ [14] If ye be railed vpon for the Name of Christ, blessed *are yee*: for the [e] spirit of glory and of God resteth vpon you: *which* on their part is euill spoken of, but on your part is glorified.

15 [15] But let none of you suffer as a murtherer, or *as* a thiefe, or an euill doer, or as a busidody in other mens matters.

16 But if *any man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 [16] For the time *is come*, that iudgement must begin at the house of God. [17] If it first *beginne* at vs, what shall the end be of them which obey not the Gospel of God?

18 ✠ And if the righteous scarcely bee saued,

2 He returneth to his purpose, vsing an argument taken from the consideration of the time. Because the last ende is at hand, and therefore we must so much the more diligently watch and pray, with true fastenesse of mind.

6 He commendeth charitie of one toward another, because it doth as it were burie a multitude of sinnes, and therefore preferreth and maintaineth peace and concord: for they that loue one another, doe easily forgiue one another their offences.

✠ *Prou.10.12.*

7 Of all the duties of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he will haue to be voluntarie and most courteous and bountifull.

✠ *Rom.12.13. Hebr.13.2.*

8 He sheweth the vse of charitie, to wit, that euery man bestow that gift which he hath receiued, to the profit of his neighbour.

✠ *Rom.12 6. philip 2.14.* 9 A reason, because that what gift soeuer we haue, wee haue receiued it of God vpon the condition, to bee disposers and stewardes. 10 Hee reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical functions, wherein two things especially are to bee obserued, to wit, that the pure worde of God bee taught, and whatsoeuer is done, bee referred to the glory of God the Father in Christ, as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitly repeateth that which hee touched before, warning vs not to bee troubled at persecutions and afflictions, as a newe and strange thing. *d As though some newe thing had befallen you, which you neuer thought of before.* 12 The first reason: Because the Lorde meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfite. 13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time bee partakers also of his glory. ✠ *Matth.5.10.* 14 Secondly, because that although the infidels think farre otherwise, who in afflicting the godly blaspheme God, yet the godly in that they are so railed vpon, are honored of God with the true spiritall glory, and the adoption sealed in them by the Spirite of God. *e By spirit, he meaneth the gifts of the spirit.* 15 The third difference: for the godly are not afflicted for their euill doings but for righteousnesse sake as Christians: whereby it commeth to passe that the crosse, seeing it is a testimonie vnto them of their righteousnesse, ministreth vnto them not an occasion of sorrowe, but of reioycing: now the Apostle propoundeth this third difference vnder the forme of an exhortation. 18 The third reason: because the Lorde of all the world being especially carefull for them of his houshold, doeth therefore chastise them of all, yet so that hee keepeth a measure in his greatest feuerbie: and as he hath ways vsed to doe heretofore, so doeth hee now especially when as hee appeared himselfe in person to his Church. 17 Least the godly shoulde bee offended and stumble at the wicked shadow of the vertie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case and the godly in ill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but scourgeth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vtter destruction. ✠ *Prou.2.31.*

where shall the vngodly and the sinner appeare?

19 [18]Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 *He warneth the Elders not to vsurpe authoritie ouer the Church,* 5 *willing the younger sort to bee willing to bee taught, and to bee modest,* 8 *to be sober and watchfull to resist the cruel aduersarie.*

THE [1] elders which are among you, [2] I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe reuealed.

2 [3] [a] Feed the [4] flocke of God, [5] which dependeth vpon you, [6] caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though ye were lords ouer *Gods* [b] heritage, but that ye may be ensamples to the flock.

4 [7] And when that chiefe shepheard shal appeare, ye shall receiue an incorruptible crowne of glory.

5 [8] Likewise yee yonger submit your selues vnto the elders, and submit your selues euery man, one to another: ✠ decke your selues inwardly in

lowlinesse of minde. [9] for ✠ God resisteth the proud, and giueth grace to the humble.

6 Humble ✠ your selues therefore [10] vnder the mightie hand of God, that he may exalt you in due time.

7 ✠ Cast all your care on him: for hee careth for you.

8 [11] Be sober, and watch: for ✠ your aduersary the deuil as a roaring lion walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffred a litle, make you perfite, confirme, strengthen and stablish *you*.

11 To him *be* glory and dominion for euer and euer, Amen.

12 [14] By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 [15] *The Church* that is at [d] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the ✠ kisse of loue. Peace *be* with you all which are in Christ Iesus, Amen.

1 He describeth peculiarly the office of the Elders, that is to say, of those that haue the care of the Church.

2 He vseth a pretie kind of touching the abundance of his owne person, in that he as the companion of Christ meeteth with them not of matter which he knoweth not, but wherein he is most well experienced among, and proponeth vnto them no other condition but that which he himselfe hath suffered before them, and doeth still take the same paines, and also hath one selfe same hope together with them. 3 The first rule: He that is a shepheard, let him feede the flocke. *a Hee saith not, offer for the quicke and dead, and sing patched shrends in a strange tongue, but feede.* 4 The second: Let the shepheard consider, that the flocke is not his but Gods. 5 The third: Let not shepheards inuade other mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shepheards gouerne the Church with the word and example of godly and vnblameable life, not by constraint, but willingly, not for filthy lucre, but of a readie minde, not as lordes ouer Gods portion and heritage, but as ministers. *b Which is the Christian people.* 7 That the shepheards mindes bee not ouercome either with the wickednesse of men, or their cruelticie, he warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is layd vp for them in heauen. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all vs stand in need of, but especially the yonger sort by reason of the vntowardnesse and pride of that age. ✠ *Rom.* 12.10.

9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle winneth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.

✠ *Iames* 4.6.
✠ *Iames* 4.10.

10 Because those proud and lofie spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholly vpon his prouidence.

✠ *Psalme* 55.23. *matth.* 6.25. *luke.* 12.22.

11 The crueltie of Satan, who seeketh by all meanes to deuoure vs, is ouercome by watching.

✠ *Iames* 4.7.

12 *Afflictions, wherein he giueth them to vnderstand that he dealeth with them as Christian embassadours, and otherwise agreeth with them in one selfe true faith which is grounded vpon the righteousnesse of Iesus Christ our God and Saiour.*

13 *In that that God standing to his promises, shewed himselfe faithfull, and therefore* Faith is the acknowledging of God and Christ from whence it is kindled, *esse* [illegible] *eth and strengthen.* 3 Christ setteth forth himselfe vnto vs plainly in the Gospel, and that by his only power, and giueth vs all things which are reconciled vnto eternall life, wherein he hath appointed vs to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertues. 5 *Hee speaketh of Christ, whom he calleth God and the onely Saiour.* 6 *Pure saluation.* 7 *This is the summe of our Religion, to be led by Christ to the Father, as it were by the hand.*

14 *Hee sealeth vp as it were with a seale, the former exhortation with a solemne prayer, against willing them to aske encreasing of strength at his handes, of whom they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whom wee are sure of the glory of eternall life.* 14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Nowe the summe of the Apostles doctrine, is saluation freely giuen of God. 15 Familiar salutations. *d In that famous citie of Assiria, where Peter the Apostle of the circumcision then was.* ✠ *Romanes* 16.16. *1.corinth.* 16.20. *2.corinth.* 13.12.

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

3 *Hauing spoken of the bountifulnesse of God,* 5 *and of the vertues of faith,* 6 *He exhorteth them to holinesse of life.* 12 *And that his counsell may bee the more effectuall,* 14 *He sheweth that his death is at hand,* 16 *and that himselfe did see the power of Christ which he opened vnto them.*

SIimon [1] Peter a seruant & an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the [a] righteousnesse of our God and Sauiour Iesus Christ:

2 Grace and peace bee multiplied to you, [2] through the acknowledging of God, and of Iesus our Lord,

3 [3] According as his [b] diuine power hath giuen vnto vs all things that *pertaine* vnto [c] life and godlinesse, through the [d] acknowledging of him that hath called vs vnto glory and vertue.

4 [4] Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through [g] lust.

5 [5] Therefore giue euen all diligence thereunto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

1 Salutation, wherein he giueth them to vnderstand that he dealeth with them as Christian embassadour, and otherwise agreeth with them in one selfe true faith which is grounded vpon the righteousnesse of Iesus Christ our God and Saiour.

2 *In that that God standing to his promises, shewed himselfe faithfull, and therefore* Faith is the acknowledging of God and Christ from whence it is kindled, *esse* [illegible] *eth and strengthen.* 3 Christ setteth forth himselfe vnto vs plainly in the Gospel, and that by his only power, and giueth vs all things which are reconciled vnto eternall life, wherein he hath appointed vs to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertues. 5 *Hee speaketh of Christ, whom he calleth God and the onely Saiour.* 6 *Pure saluation.* 7 *This is the summe of our Religion, to be led by Christ to the Father, as it were by the hand.*

4 An amplication of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceede, I say, these most excellent benefits, whereby we are deliuered from the corruption of the world, (that is, from the wicked lusts which were carie about vs) and are made, after a sort, like vnto God himselfe. *e By the diuine nature hee maketh not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs.* *f In men.* *g For lust is the seate of corruption, and hath his place euen in our very bowels and inmost parts.* 5 Having layd the foundation (that is, having declared the causes of our saluation, and especially of our sanctification) nowe hee beginneth to exhort vs to giue our minds wholy to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and hee warneth vs to haue it full fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. *h Supply also, and support or aide.* 6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first Table of the Lawe, others to the last

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 7 For if these things bee among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and i cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 8 Wherfore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things ye shall neuer fall.

11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Saniour Iesus Christ.

12 9 Wherefore, I will not be negligent to put you alwaies in remembrance of these things though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meet as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath ✠ shewed me.

15 I will endeuour therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing.

16 ✠ 10 For we followed not deceiuable fables when wee opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his Maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voice to him from that excellent glory, v This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the Holy mount.

19 11 Wee haue also a most sure worde of the Prophets, 12 to the which ye doe well that ye take heed, as vnto a light that shineth in a darke place, vntil the l day dawne, and the m day starre arise in your hearts.

20 x 13 So that ye first know this, that no prophesie of the n Scriptures is of any o priuate interpretation.

21 For the prophesie came not in old time by the will of man: but p holy men of God spake as they were q moued by the holy Ghost.

7 As those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered and groweth by bringing foorth such fruits, in so much that he that is vnfruitfull did either neuer know the true light, or hath forgotten the gift of sanctification which he hath receiued.

8 He that hath not an effectuall knowledge of God in him, w blinde as touching the kingdome of God, for he cannot see things that are afarre off, that is to say heauenly things.

9 The conclusion. Therefore seeing our calling and election is approued by those fruits, and is confirmed in vs, and more ouer seeing this is the onely way to the euerlasting kingdome of Christ, it remaineth that we cast our minds wholly that way.

10 An amplifying of the conclusion ioyned with a modest excuse, wherein he declareth his loue towards them, and foretelleth them of his death which is at hand.

k In this body.

✠ John 21.18.

✠ 1 Cor. 1.17. and 2.1.

10 Another amplification taken both of the great certaintie and also excellencie of this doctrine as wherein of our Lord Iesus Christ the Sonne of God is author, whose glory the Apostle himselfe both saw and heard. v Matth. 17.5. 11 The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme eche other by eche others testimonies, but the Prophets were as candles which gaue light vnto the blinde, vntil the taught nesse of the Gospel beganne to shine. l A more full and open knowledge then was vnder the shadowes of the Lawe. m That clearer doctrine of the Gospel.

x 2 Tim 3.16. 13 The Prophets are to be read, but so, that we aske of God the gift of interpretation for hee that is the Author of the writings of the Prophets, is also the interpreter of them. n He teyneth the Scripture and prophesie together, to distinguish true Prophesies from false. o For all interpretation commeth from God.

p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

CHAP. II.

1 Here foretelleth them of false teachers, 3 whose wicked sleights and destruction hee declareth. 12 Hee compareth them to brute beastes, 17 and to welles without water, 20 because they seeke to withdraw men from God to their olde filthinesse.

BVT 1 there were false prophets also among the a people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselues swift damnation.

2 2 And many shal follow their destructions, by whom the way of trueth shall bee euill spoken of,

3 3 And through couetousnesse shal they with fained words make b merchandise of you, 3 whose condemnation long since resteth not, & their destruction slumbreth not.

4 For if God spared not the ✠ Angels that had sinned, but cast them downe into c hell, and deliuered them into d chaines of darkenesse, to bee kept vnto damnation:

5 Neither hath spared the e old world, but saued ✠ Noe the eight person a f preacher of righteousnesse, & brought in the flood vpon the world of the vndgodly,

6 And turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iust Loth vexed with the vncleanly connersation of the wicked:

8 (For hee being righteous, and dwelling among them, in g seeing and hearing, h vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord i knoweth to deliuer the godly out of tentation, & to reserue the vniust vnto the day of iudgement vnder punishment:

10 5 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernement, which are bold, & stand in their owne conceit, and feare not to speake euill of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 6 But these, as naturall bruit beasts, led with sensualitie and l made to be taken, and destroyed, speake euill of those things which they knowe not, and shall perish through their owne m corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure dayly to liue deliciously. ‖ Spots they are and blots, delighting themselues in their deceiuings, n in feasting with you.

1 As in times past there were many kinds of prophets, the one true, the other false, so hereafter so manifold shall there shew them, that there shall be some true and some false teachers in the Church, in so much that Christ himselfe shalbe denied of some, which notwithstanding shall call him Redeemer.

a Vnder the Lawe, while the state and policie of the Iewes was yet standing.

2 There shall not onely be heretics, but also many followers of them.

3 Couetousnesse for the most part is a companion of heresie, and maketh merchandise even of soules.

b They will sell you and sell you as they sell cattell in a faire.

4 A comfort for the godly, i God who cast the Angels that fell away from him headlong into the darknesse of hell, at length vs be iudged, and who destroyed the olde world with the flood, and preserued Noe the eight person, and who burned Sodome, and saued Lot, will deliuer his elect from these errors, and will vtterly destroy those vnrighteous.

✠ Iob. 4.18.

iuse 6.

c So the Greeks called the deepe dungeons vnder the earth, which should be appointed to torment the soules of the wicked in.

d Bound them with darknesse, as it were with chaines and by darknesse shewe the most miserable state of life that is full of sorrow. e Which was before the Flood: not that God made a new world, but because the world seemed newe. ✠ Genes. 7.

f Further reserued not the space of an hundreth and twentie yeeres to warne the world both by word and deed, what wrath of God hangeth ouer their heads. v Gen. 19.13.

g Which very sorrow be looked and turned his eares. h He had a troubled soule, and being vehemently grieued, liued a painfull life. i He hath bene long practised in saueing and deliuering the righteous. 5 Hee goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wilfully proud and doe seditiously speake euill of the authoritie of Magistrates, (which the dignitie themselues that minister before God, do not disprase.) A true and lively discription of the Romish cleargie (as they call it.) k Princes, and great men, be they neuer so high in authoritie. 6 A lively painting out of the same persons, whereto they are compared to beastes which are made, to snare themselues to destruction, while they giue themselues to fill their bellies: For there is no greater ignorance then in these men, although they most impudently finde fault with those things which they know not: and it shall come to pass that they shall destroy themselues as beasts with their pleasures wherewith they are delighted, and dishonour and defile the company of the godly. l Made to this end to be a pray to others: So doe these men willingly cast themselues into Satans snares. m Their owne wicked maners shall bring them to destruction. ‖ Or, hide rocks. n When as by being amongst the Christians in the holy banquets which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are in deede but blots of the Church.

14 7 Hauing eyes full of adultery, and that can not cease to sinne, beguiling vnstable soules, they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray folowing the way of ✠ Balaam *the sonne* of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquity: for the dumbe beast speaking with mans voice, forbade the foolishnesse of the Prophet.

17 ✠ 8 These are [o] welles without water, *and* cloudes caried about with a tempest, to whome the [p] blacke darkenesse is reserued for euer.

18 For in speaking [q] swelling wordes of vanitie, they [r] beguile with wantonnesse through the lustes of the flesh them that were [s] cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, & are themselues the [t] seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 ✠ For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had beene better for them, not to haue acknowledged the way of righteousnes, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, ✠ The dogge is returned to his owne vomit: and the sow that was washed, to the wallowing in the myre.

[o] Which boast of knowledge, and haue nothing in them. [p] Most grosse darkenesse. [q] They deceiue men with vaine and swelling words. [r] They take them as fishes are taken with the hooke. [s] Vnfainedly, and indeed, cleane departed from idolatrie. [t] Ioh.8.34. rom.6.20. [9] It were better neuer to haue knowen the way of righteousnesse, then to turne backe from it to the old filthinesse: and men that doe so, are compared to dogges and sowes. ✠ Matth.12.45. heb.6.4. ✠ Prou.26.11.

CHAP. III.

1 Hee sheweth that hee writeth the same things againe, 2 Because they must often bee stirred vp, 4 because dangers hang ouer their heads through certaine mockers. 8 Therefore hee maueth the godly that they doe not after the iudgement of the flesh, 12 appoint the day of the Lorde, 14 but that they thinke it alwayes at hand, 15 in which doctrine hee sheweth Paul agreeth with him.

THis [1] second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure minds,

2 To call to remembrance the wordes, which were told before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 ✠ [2] This first vnderstand, that there shall come in the last dayes, [a] mockers, which will walke after their lusts,

3 [3] And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 [4] For this they willingly know not, that the heauens were of olde, and the [b] earth that was of the water and by the water, by the word of God.

6 [5] Wherefore the world that then was, perished, ouerflowed with the [c] water.

7 [6] But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, ✠ as a thousand yeeres, and a thousand yeeres as one day.

9 [8] The Lord of that promise is not slacke (as some men count slackenesse) but is patient toward vs, and ✠ would haue no man to perish, but would all men to come to repentance.

10 [10] But the [9] day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a [d] noise, and the elements shall melt with heate, and the earth with the workes that are therein, shalbe burnt vp.

11 [11] Seeing therefore that all these things must be dissolued, what maner of persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and [e] hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for ✠ newe heauens, and a newe earth, according to his promise, [f] wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that ye may bee found of him in [g] peace, without spot and blamelesse.

15 ✠ And suppose that the long suffering of our Lord is saluation, [12] euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to you,

16 As one that in all *his* Epistles speaketh of these thing: [13] among the ‖ which some things are hard to bee vnderstood, which they that are vnlearned and vnstable, wrest, as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware, lest ye bee also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *bee* glory both now and for euermore. Amen.

[1] The remedie against those wicked mockers both of our doctrine and liuing, is to be sought for by the continual meditation of the writings of the Prophets and Apostles. [2] 1 Timoth.4.1. 2 Timoth.3.1. Iude 18. [3] He vnderstoth the second comming of Christ vnto the Epistles by name. [4] Wherefore men should some mist by their contempt of God, and wicked holinesse. [5] The reason why these mockers pretend that because the course of nature is all one as it was from the beginning: therefore the world is from euerlasting, and shall bee for euer. [6] He sheweth against them the creation of heauen and earth by the word of God, which men are willingly ignorant of. [7] Which appeared, when the waters were gathered together into one place.

[5] Secondly, hee setteth against them the vniuersall flood, which was the destruction, as it were of the whole world. [c] For the waters returning into their former place, this world, that is to say, this beauty of the earth which we see, and all liuing creatures which liue vpon the earth perished. 6 Thirdly, he pronounceth that it shall not bee hardes for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his onely word, and afterward to ouerwhelme them with water. 7 The taking away of an obiection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short. ✠ Psal.90.4. 8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised. 9 A reason why the later day commeth not out of hand, because God doth patiently waite till the elect bee brought to repentance, that none of them may perish. ✠ Exech.18.32. and 33.11. 1. timothie 2.4. 10 A very short description of the last destruction of the world, but in such sort as nothing could be spoken more gravely. [d] With the violence as it were of a hissing storme. 11 An exhortation to purtie of life, setting before vs that horrible iudgement of God both to bridle our wantonnesse, and also to comfort vs so that we bee found watching, and ready to meete him at his comming. [e] He requireth patience of vs, yet such patience as is not sloutbfull. ✠ Esa. 65.17. and 66.22. revelation 21.1. [f] In which beauty. [g] That you may trie to your profite, howe gentle and peaceable bee is. ✠ Rom.2.4. 12 Paul's Epistles are allowed by the expresse testimonie of Peter. 13 There bee certaine of these things obscure and darke, whereof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceite, to labour that we may daily more and more growe vp and increase in the knowledge of Christ. ‖ That is to say, among the which things: for bee disputeth not here whether Pauls Epistles bee plaine or darke, but saith, that amongst those things which Paul hath written of his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot so easily be vnderstoode, and therefore are of some drawen to their owne destruction: and thus he saith to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things, for to what end should they bee written vaine speculations?

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 He testifieth that hee bringeth the eternall worde wherein is life, 5 and light. 9 God will bee merciffull vnto the faithfull, if groning vnder the burden of their sinnes, they learne to flee vnto his mercie.

THat [1] which was from the beginning, which wee haue [a] heard, which wee haue seene with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of that [b] word of life,

2 (For that life was made manifest, and wee haue seene it, and beare witnesse, and [c] shew vnto you that eternall life, which was from the Father, and was made manifest vnto vs)

3 That, *I say*, which wee haue seene and heard, declare wee vnto you, [2] that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that that your ioy may be full.

5 [3] This then is the message which we haue heard of him, and declare vnto you, that God ✠ is light, and in him is no darkenesse.

6 If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not truely.

7 But if we walke in the [d] light as he is in the light, we haue fellowship one with another, [4] and the ✠ blood of Iesus Christ his sonne clenseth vs from all sinne.

8 [5] If we say that wee haue no sinne, we [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, he is [g] faithfull and iust, to [h] forgiue vs our sinnes, & to clense vs from all vnrighteousnesse.

10 [7] If we say, we haue not sinned, wee make him [i] a liar, and his [k] word is not in vs.

1 He beginneth with the description of the person of Christ whom he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom Iohn himselfe and his companions, both heard, and beheld, and handled.

a I heard him speake, I saw him my selfe with mine eyes, I handled with mine hands him, that is very God, being made very man, and not I alone, but others also that were with me.

b That same euerlasting Word, by whom all things are made, and in whom onely there is life.

c Being sent by him: and this doctrine is rightly sayd to be shewed, for no man could so much as haue thought of it, if it had not bene thus shewed.

2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the sonnes of God: in which thing only consisteth all happinesse. 3 Nowe hee entreth into a question, whereby wee may vnderstand that wee are ioyned together with Christ, to wit, if wee be gouerned by his light, which is perceiued by the ordering of our life. And thus hee reasoneth. God is in himselfe most pure light, therefore hee agreeth well with them, which are lightsome, but with them which are darkesome hee hath no fellowship. ✠ *Iohn 8.12.* *d God is sayd to bee light of his owne nature, and to bee in light, that is to say, in that euerlasting infinite blessednesse: and we are sayde to walke in light, in that the beames of that light doe shine vnto vs in the Word.* 4 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, wee must needes obtaine another benefite in Christ, to wit, that our sinnes may bee forgiuen vs being sprinkled with his bloode: and this in conclusion is the proppe and stay of our saloation. ✠ *Hebrewes 9.18.1.peter 1.19.reuel.1.5.* 5 There is none but needeth this benefite, because there is none that is not a sinner. ✠ *1.Kings 8.46.1.chron 6.36. prou. 20.9.* *e This plate doeth fully refute that perfectnesse and workes of supererogation which the Papists dreame of.* *f So then, Iohn speaketh not thus for modesties sake, as some say, but because it is sain deede.* 6 Therefore the beginning of saluation is to acknowledge our wickednesse, and to require pardon of him who freely forgiueth all sinnes because hee hath promised so to doe, and hee is faithfull and iust. *g So then our saluation taugeth vpon the free promisse of God, who because hee is faithfull and iust, will performe that which hee hath promised.* *h Where are then our merites? for this is our true felicitie.* 7 A rehearsall of the former sentence, where in he condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth make the worde of God himselfe vaine and to no purpose, yea hee maketh God a liar: for to what end either in times past needed sacrifices, or now Christ and the Gospel, if wee bee not sinners? *i They doe not onely deceiue themselues, but also are blasphemous against God.* *k His doctrine shall haue no place in vs: that is, in our hearts.*

CHAP. II.

1 Hee declareth that Christ is our mediatour and aduocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sortes, 14 that depend on Christ alone. 15 Then hauing exhorted them to contemne the world, 18 Hee giueth warning that Antichristes bee auoided, 24 and that the knowen trueth be stood vnto.

MY [1] little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the [b] reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the [c] whole world.

2 And hereby wee are sure that we [d] knowe him, [e] if we keepe his commandements.

4 [3] He that sayth, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 [4] But he that keepeth his word, in him is the [f] loue of God perfect in deede: hereby wee know that are in [g] him.

6 [5] He that saith he remaineth in him, ought euen so to walke, as he hath walked.

7 [6] Brethren, I write no new comaandement vnto you: but an olde commandement, which yee haue had from the beginning: this old commandement is that word, which yee haue heard from the beginning.

8 [7] Againe, a new commandement I write vnto you, that [h] which is true in him, & also in you: for the darknes is past, & that true light now shineth.

9 [8] He that saith that hee is in that light, and hateth his brother, is in darknesse, vntil this time.

10 ✠ Hee that loueth his brother, abideth in that light, & there is none occasion of euil in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blinded his eyes.

10 [8] Little children, [i] I write vnto you, because your sinnes are forgiuen you for his [k] Names sake.

declaring what it is to walke in the light, to wit, to keepe Gods Whereby it followeth that holinesse doeth not consist in those hane deuised, neither in a vaine profession of the Gospel. *d derstoode of such a knowledge as hath faith with it, and not of a common knowledge.* *e For the tree is knowen by the fruite.* 3 Holinesse, that is, a life ordered according to the prescripte of Gods commaundements howe weake soeuer wee bee, is of necessitie ioyned with faith, that is, with the true knowledge of the Father, in the Sonne. 4 He that keepeth Gods commaundements loueth God in deede. He that loueth God is in God, or is ioyned together with God. Therefore he that keepeth his commandements, is in him. *f Wherewith wee loue God.* *g Hee meaneth the communion with Christ.* 5 He that is one with Christ, must needes liue his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandement of charitie one towards another, telleth first, that when hee vrgeth holinesse, he bringeth no new trade of life (as they vse to doe which deuise traditions out of another) but putteth them in minde of that same lawe which God gaue in the beginning, to wit, by Moses at that time that God began to make Lawes to his people. 7 He addeth that the doctrine in deede is olde, but it is now after a sort new. Both in respect of Christ, and also of vs: in whom hee through the Gospel engraueth his Law effectually, not in tables of stone, but in our mindes. *h Which thing (to wit, that the doctrine is newe which I write vnto you) is true in him, and in you.* 8 Now he commeth to the second table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is in deede regenerate and the sonne of God, which hateth his brother: and such an one wandereth miserably in darknesse, being ignorant of neuer so great knowledge of God, so that wittingly and willingly hee casteth himselfe headlong to hell. ✠ *Chap 3.14.* 9 Hee returneth again from the exhortation to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must bee builded as a foundation. 1 *Therefore I write vnto you, because you are of their number whome God hath reconciled to himselfe.* *k For his owne sake: And in that he nameth Christ, he shutteth out all others, whether they be in heauen or earth.*

1 It allowedhim hereof that wee must giue our wicked nature the bridle, or else so much the more freely, because our sinnes are cleansed away by the blood of Christ: we must rather so much the more diligently resist sinne. And yet we must not despaire because of our weakenesse, see we haue an aduocate and a purge, Christ Iesus the Iust, and therefore acceptable vnto his father. *a In that he nameth Christ in deede, he putteth forth all other.* *b Reconciliation and mercie sun gether, to giue vs to vnderstand that he is both aduocate and his Priest.* *c For men of all sorts, of all ages, and all places, so that this benefite belongeth not to the Iewes only, of whom he speaketh as appeareth verse 2, but also to other nations.*

3 He returneth to the testimonie of our conuersation with God, to wit, to sanctification, commandements, things which men *This must bee vnderstoode of a common knowledge.*

10 I write

10 He sheweth that this doctrine agreeth to all ages, and scoffeth at al speaking wold men, he sheweth that Christ and his doctrine are passing ancient, and there fore if they be delighted with old things, nothing ought to be more acceptable vnto them.
11 He admonisheth young men, if they be desirous to shew their strength, that they have a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be assured of the victorie, if they had already gotten it.
12 Finally, he sheweth to children, that that true Father, from whom they have to looke for all good things, is set forth vnto them in the Gospel.
13 He addeth afterward in like order, as many exhortations: as if he should say, Remember you fathers, that I wrote euen now that the euerliving Son of God is reuealed to vs. Remember yee young men, that the strength whereby I said that you put Satan to flight, is given you by the word of God, which dwelleth in you. 14 The world which is full of wicked desires, lusts, or pleasures, and pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very necessary for greene and flourishing youth. *l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is faide to loue the world with an infinite loue, Iohn 3.16. that is to say, those whom he chose out of the world.* m *Wherewith the Father is loued.* 15 Hee sheweth how much better it is to obey the Fathers wil, then the lusts of the world, by both their natures and vnlike euent. 16 Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slouthfulnesse, which is too too familiar with that age. n *He vseth this word (little) not because he speaketh to children, but to allure them the more by vsing such sweete words.* 17 First, because the latter time is at hand, so that the matter suffereth no delay. 18 Secondly, because Antichrists, that is, such as fall from God are already come, euen as they said that they should come. And it was very requisite to warne that vnheedy and vnlikely age of that danger. 19 A digression against certaine offences and stumbling blocks whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he make it plaine vnto them, that although such as fall from God and his religion had been in the Church, yet they were neuer of the Church: because the Church is the companie of the elect, which cannot perish, and therefore cannot fall from Christ. o *So then the elect can neuer fall from grace.* 20 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainely known. 21 Thirdly, he comforteth them to make them stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of saluation. p *The grace of the holy Ghost: and this is a borowed kind of speech taken from the ceremonies vsed in the Law.* q *From Christ who is peculiarly called Holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant of religion, but rather as to them which doe well know the truth, yea so farre forth that they are able to discerne truth from falsehood. 23 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the doctrine of Christ, or his office, or both together and at once. And they that doe so, doe in vaine boast and brag of God, for that in denying the Sonne, the Father also is denied. r *Is the true Messias.* s *They then are deceued themselues, and also doe others, which say that the Turkes and other infidels worship the same God that we doe.* 24 The whole preaching of the Prophets and Apostles is contrary to this doctrine: Therefore it is vtterly to be cast away, and this wholly to be holden and kept, which leadeth vs to seeke eternall life, in the free promise, that is to say, in Christ alone, who is given vs of the Father.

13 [10] I write vnto you, fathers, because ye haue knowen him that is from the beginning. [11] I write vnto you, young men, because yee haue ouercome that wicked one. [12] I write vnto you, little children, because ye haue knowen the Father.

14 [13] I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this [l] world, neither the things that are in this world. If any man loue this world, the [m] loue of the Father is not in him.

16 For all that is in this world, (*as* the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 [15] And this world passeth away, and the lust thereof: but he that fulfilleth the wil of God, abideth euer.

18 [16] [n] Litle children, [17] it is the last time, [18] and as ye haue heard that Antichrist shal come, euen now there are many Antichristes: whereby we know that it is the last time.

19 [19] They went out from vs, but they were not of vs: for if they had bene of vs, [o] they should haue continued with vs. [20] But *this commeth to passe*, that it might appeare, that they are not all of vs.

20 [21] But yee haue an [p] oyntment from that [q] Holy one, and know all things.

21 [22] I haue not written vnto you, because ye know not the trueth; but because ye know it, and that no lie is of the trueth.

22 [23] Who is a liar, but he that denieth that Iesus is [r] that Christ? the same is that Antichrist that denieth the Father and the Sonne.

23 [s] Whosoeuer denieth the Sonne, the same hath not the Father.

24 [24] Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, *euen* that eternall life.

26 [25] These things haue I written vnto you, concerning them that deceiue you.

27 But that [t] anointing which ye receiued of him, dwelleth in you: and ye neede [u] not that any man teach you: but as the same [x] Anointing teacheth you of all things, and it is true, & is not lying, and as it taught you, ye shall abide in him.

28 [26] And now, little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

29 [27] If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

not ignorant of those things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe knowe. x *He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost.* 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vs to goe vp from the effects to the cause, and in this that followeth, hee goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousnesse, and therefore they that give themselues to righteousnesse, are knowen to be borne of him, because they resemble God the Father.

25 The same Spirit which indueth the elect with the knowledge of the trueth and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.
t *The Spirit which you haue receiued of Christ, and which hath ledde you into all trueth.*
u *You that are*

CHAP. III.

1 *Setting downe the inestimable glorie of this, that we are Gods sonnes,* 7 *hee sheweth that newnesse of life must bee testified by good workes, whereof Charitie is a manifest token.* 19 *Of faith,* 22 *and praying vnto God.*

BEhold, [1] a what loue the Father hath giuen to vs, that we should bee [b] called the sonnes of God: [2] for this cause this world knoweth you not, because it knoweth not him.

2 [3] Dearely beloued, now are we the sonnes of God, but yet is it not made manifest what wee shall be: and we know that when he shal be made manifest, we shall be [c] like him: for we shall see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth himselfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] committeth sinne, transgresseth also the Law: for [g] sinne is the transgression of the Law.

5 [6] And ye know that he was made manifest, that he might [+] take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer [h] sinneth, hath not seene him, neither hath knowen him.

7 [7] Little children, let no man deceiue you: he that doeth righteousnesse, is righteous, as hee

1 He beginneth to declare the agreement of the Father and the Sonne at the highest cause, to wit at that free loue of God toward vs, wherewith he so loueth vs that also he adopteth vs to be his children.
a *What a gift of how great loue.*
b *That we should be the sonnes of God, and so that all the world may perceiue we are so.*
2 Before he declareth this adoption, he saith two things: the one, that this so great a dignitie is no to be esteemed according to the iudgement of the flesh because it is vnknown to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignitie is not fully made manifest to our selues, but we are sure of the accomplishment of it, insomuch that wee shall bee like the Sonne of God himselfe, and shall enioy his sight in deede, such as hee is nowe: but yet notwithstanding this is deferred vntill his next comming.
c *Like, but not equall.*
d *For now wee see as in a glasse,* 1.Cor.13.12.
4 Now hee describeth this adoption, (the glorie whereof as yet consisteth in hope,) by the effects, to wit, because that whatsoeuer is made the sonne of God, endeuoreth to resemble the Father in puritie.
e *This word signifieth a likenesse, but not an equalitie.*
5 The rule of this puritie can from no whence els be taken but from the Lawe of God, the transgression whereof is that which is called sinne.
f *Giueth not himselfe to pursuite.*
g *A short definition of sinne.*
6 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and hee came to take away our sinnes, by sanctifying vs with the holy Ghost. Therefore, whosoeuer is truely partaker of Christ, doeth not giue himselfe to sinne, and contrariwise hee that giueth himselfe to sinne, knoweth not Christ. + *Isa.53.6,9,11. 1.pet.2.21,24*
h *He is faide to sinne, that giueth not himselfe to pursuite, and in him sinne reigneth: but sinne is said to dwell in the faithfull, and not to reigne in them.*
7 Another argument of things coupled together: Hee that liueth iustly, is iust, and resembleth Christ that is iust, and by that is knowen to be the sonne of God.

is righteous.

8 [8]He that ✠ committeth sinne, is of the [i] deuill: for the deuill [k] sinneth from the beginning: for this purpose was made manifest that Sonne of God, that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for his [m] seed remaineth in him, neither can he sinne, because he is borne of God.

10 [9]In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, [10] neither hee that loueth not his brother.

11 [11] For this is the message, that yee heard from the beginning, that ✠ wee should loue one another,

12 [12] Not as ∴ Cain *which* was of that wicked one, and slew his brother: [13] and wherefore slew hee him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 [14] We [o] know that we are translated from death vnto life, because we loue the brethren: the that loueth not *his* brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 [16] ✠ Hereby haue we perceiued loue, that he daid downe his life for vs: therefore we ought also to lay downe *our* liues for the brethren.

17 * [17] And whosoeuer hath this [p] worldes good, and seeth his brother haue need, and [q] shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 [18] My litle children, let vs not loue in word, neither in tongue, *only*, but in deed and in trueth.

19 [19] For thereby we know that we are of the trueth, [20] and shall before him assure our hearts.

20 For [r] if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 ✠ [22] And whatsoeuer we aske, we receiue of him, because wee keepe his commaundements, and doe those things which are pleasing in his sight.

23 ✠ This is then his commaundement, that wee beleeue in the Name of his Sonne Iesus Christ, and loue one another as he gaue commandement.

24 ∴ For he that keepeth his commandements, dwelleth in him, and he in him: and hereby wee knowe that he abideth in vs, *euen* by that [s] Spirit which he hath giuen vs.

3 An argument taken of contraries: The deuill is the author of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuill: he sinneth sinne: and if he be the deuills sonne, then is hee not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the works of the deuil. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne again of his Spirit as of new seede, in so much, that of necessity he is now deliuered from the slauerie of sinne.

✠ *John 8.44.*

i *Resembleth the deuill, as the childe doeth the father, and is gouerned by his Spirit.*

k *He sinneth not sinned, but sinneth, for he doeth nothing els but sinne.*

l *From the very beginning of the world.*

m *The holy Ghost is so called of the effect he worketh, because by his vertue and mightie working, as it were by seede, wee are made new men.* 9 The conclusion: by a wicked life they are knowen which are gouerned by the spirit of the deuill: and by a pure life, which are Gods children. 10 He beginneth to commend charitie towards the brethren, as another mark of the sonnes of God. 11 The first reason, taken of the authoritie of God, which giueth the commandement. ✠ *John 13.34. and 15.12.* 12 An amplification taken of the contrary example of Cain which slew his brother. ∴ *Gene.4.8.* n *Hee bringeth forth a very fit and very old example, wherein wee may behoulde both the nature of the sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length.* 13 A short digression: Let vs not marueile that we are hated of the world for doing our duety, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain? 14 The second reason: Because charitie is a testimonie that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, and whosoeuer nourisheth it, doeth as it were foster death in his bosome. o *Loue is a token that we are translated from death to life, forasmuch as by the effects the cause is knowen.* ✠ *Chap.2.10. deut.19.17.* 15 A confirmation: Whosoeuer is a murtherer, is in eternall death: who so hateth his brother, is a murtherer, therefore he is in death. And thereupon followeth the contrary: He that loueth his brother, hath passed to life, for in deed we are borne dead. ✠ *John 15.3. ephes.5.2.* 16 Now he sheweth how sure Christian charitie extendeth, even so farre, that according to the example of Christ, every man forgetth himselfe, to prouide for and helpe his brethren. * *Luke 3.11.* 17 Hee reasoneth by comparisons: for if we are bound even to giue our life for our neighbours, how much more are wee bounde to helpe our brethren necessitie with our goods and substance? p *Wherewith this life is sustained.* q *Openeth not his heart to him, nor helpeth him willingly and cheerfully.* 18 Christian charitie standeth not in wordes but in deeds, and proceedeth from a sincere affection. 19 He commendeth charitie, by a triple effect: for first of all, by it we know that we are indeede the sonnes of God, as hee shewed before. 20 The second it commeth that we haue a quiet conscience; as on the contrary side he that thinketh that he hath God for a iudge, because he is guilty to himselfe, either he is neuer or el very rarely quiet: for God hath a farre quicker sight then we, and iudgeth more sharcely. r *If our euill conscience condemneth vs, much more ought the iudgement of God condemne vs, who knoweth our hearts better then we our selues.* 21 A third effect also riseth on of the former, that in these miseries we are sure to be heard, because we are the sonnes of God, as we vnderstand by the grace of sanctification, which is proper to the elect.

22 The conclusion: That faith in Christ, and loue one toward another are things ioyned together, and therefore the outward testimonies of sanctification must and doe answere that inward testimonie of the Spirit given.

s *He meaneth the Spirit of sanctification, whereby we are borne anew and line vnto God.*

✠ *Matth.21.22. John.15.7. and 16.23. chap.3.14.*

CHAP. IIII.

1 Hauing spoken somewhat touching the trying of spirits: 4 For some spake after the world, 5 and some after God: 7 Hee reuiueth to charitie, 11. 19 and by the example of God he exhorteth to brother by loue.

DEarely [1] beloued, beleeue not euery [2] spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this world.

2 [3] Hereby shall yee know the Spirit of God, [b] Euery spirit which confesseth that [c] Iesus Christ is come in the [d] flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *spirit* of Antichrist, of whom yee haue heard, how that he should come, and now already he is in this world.

4 [3] Little children, yee are of God, and haue ouercome them: for greater is he that is in you, then he that is in this world.

5 [4] They are of this world, therefore speake they of this worlde, and this worlde heareth them.

6 [5] We are of God, ✠ he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the [e] spirit of trueth, and the spirit of errour.

7 [6] Beloued, let vs loue one another: 7 for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God: [8] for God is [f] loue.

1 Taking occasion by the name of the Spirit, lest loue and charitie should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second Chapter touching the raising heresie of Antichrist. And he will haue vs here, to take heede of two things, the one is, that seeing there be many false prophets, we doe not lightly giue credit to euery man: the other is, that because many vttere false things we should not therefore beleeue any. We must then obserue a mean, that we may be able to discerne inspired spirits which are of God, and to reiect false hope of victorie: but yet so, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason why the worlde receiueth these teachers more willingly then the true: to wit, because they bee of one nothing but that which is worldly: which is another reason also to knowe the doctrine of Antichrist by. 5 He testifieth euen here that his doctrine and the doctrine of his fellowes, is the assured worde of God, which of necessitie wee haue boldly to set against all the mouthes of the whole world, and here by discerne the trueth from falsehood. ✠ *John 8.47.* e *That Prophets against whom we are set false prophets, that is such as erre themselues, and leade others into errour.* 6 Hee returneth to the commending of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing: and therefore very meete for the sonnes of God: so that whosoeuer is voyde of it, cannot be said to know God aright. 8 A confirmation: for it is the gift of God to loue men, whereof wee haue a most manifest proofe above all other: in that this of his onely free and infinite good will towards vs his enemies, hee deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten Sonne, to the ende that wee being reconciled through his blood might bee made partakers of his euerlasting glory. f *In that he called God, Loue, hee saith more then if he had said that he loueth vs infinitely.*

1 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

2 ✠ [2] And whatsoeuer we aske, we receiue of him, because wee keepe his commaundements, and doe those things which are pleasing in his sight.

3 ✠ This is then his commaundement, that wee beleeue in the Name of his Sonne Iesus Christ, and loue one another as he gaue commandement.

4 ∴ For he that keepeth his commandements, dwelleth in him, and he in him: and hereby wee knowe that he abideth in vs, *euen* by that [s] Spirit which he hath giuen vs.

vnto vs. ✠ *John 6.23. and 17.3.* ∴ *John 13.34. and 15.10.*

s *Spirit of sanctification, whereby we are borne anew and liue vnto God.*

9 ✠ Herein

9 ✠ Herein was that loue of God made manifest amongst vs, because God sent that his onely begotten Sonne into this world, that wee might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and sent his Sonne *to be* a reconciliation for our sinnes.

11 [y] Beloued, if God so loued vs, we ought also to loue one another.

12 ✠ [10] No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby know we, that we dwel in him, and he in vs: because he hath giuen vs of his Spirit.

14 [11] And we haue seene, & do testifie, that the Father sent [y] Sonne to be the sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, & he in God.

16 And we haue knowen, & beleeued the loue that God hath in vs. [12] God is loue, and he that dwelleth in loue, dwelleth in God, & God in him.

17 [13] Herein is that loue perfect in vs, that we should haue boldenesse in the day of iudgement: for [i] as he is, euen so are we in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse: and he that feareth, is not perfect in loue.

19 [14] We loue him, because he loued vs first.

20 [15] If any man say, I loue God, and hate his brother, he is a lyar: [16] for how can he that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

21 ∴ [17] And this commandement haue we of him, that hee that loueth God, should loue his brother also.

✠ Iohn 3.18.

9 Another reason by comparison: If God loued vs, shall not we his children loue one another?

✠ Iohn 1.18. 2.Iohn 4.16.

10 A third reason: Because God is inuisible, therefore by the effect of his Spirit, to wit, by charitie he is vnderstood, yea, and is be not out of vs, but ioyned with vs & in vs, in whom he is so effectually working.

y If verily in vs in deed, and in truth.

11 He vnderlayeth this charitie with another foundation, to wit, faith in Iesus, which ioyneth vs indeede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ as who had seene him with his eyes.

h With such a confession in command from true faith and is accompanied with loue, so that there be an abundance of all things.

12 A fourth reason: God is the fountaine and wellspring of charitie, yea charitie is selfe: therefore whosoeuer abideth in it, hath God with him.

13 Against (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe, that without feare we looke for that latter day of iudgement, so that trembling, and that terrour of conscience is cast out by this loue.

i This signifieth a likenesse, not an equalitie.

k If we vnderstand by loue, that we are in God, and God in vs, that we are sonnes, and that we know God, and that euerlasting life is in vs: in conclusion right, that we may well gather peace and quietnesse thereby.

14 Least any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs although we deserued and doe deserue his wrath. And heere speaketh another double charitie, which both are tokens and witnesses of that first, to wit, that, wherewith we loue God who loued vs first, and then for his sake our neighbours also.

15 As hee shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he denieth that the other kinde of loue wherewith wee loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lye impudently which say they worship God, and yet regard not their neighbours.

16 The first reason taken of comparison, why wee cannot hate our neighbour and loue God, to wit, because that he that cannot loue his brother, whom hee seeth, how can hee loue God whom he seeth not? ∴ Iohn 13.34. and 15.12.

17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded to loue him and our neighbour.

CHAP. V.

1 *Hee shewed that brotherly loue and faith are things inseparable:* 10 *And that there is no faith towards God, but by beleeuing in Christ:* 14 *Hence proceedeth calling vpon God with assurance,* 16 *and also that our prayers bee audiblee for our brethren.*

1 He goeth on forward in the same argument, shewing how both these loues come vnto vs from that God wherewith we are ioyned vnto vs, by Iesus our Mediator laid hold on by faith, in whom wee are made the children of God, and doe loue the Father of whom we are so begotten, and also our brethren which are begotten with vs.

W 7 Hosoeuer [1] beleeueth that Iesus is that [2] Christ, is borne of God: and euery one that loueth him, which begate, loueth [b] him also which is begotten of him.

2 [3] In this we know that we loue the children of God, when we loue God, and keepe his [c] commandements.

3 [3] For this is the loue of God, that we keepe his commaundements: [4] and his ✠ commandements are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this world: [6] and this is that victorie that [e] hath ouercome this world, *euen* our [f] faith.

5 ✠ [7] Who is it that ouercommeth this world, but hee which beleeueth that Iesus is that Sonne of God?

6 [8] This is that Iesus Christ that came by water and blood: [9] not by water only, but by water and blood: and it is that [g] Spirit, that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare recorde in heauen, the Father, the [h] Worde, and the holy Ghost: and these three are [i] one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 [10] If we receiue the witnesse of men, the witnesse of God is greater: for [k] this is the witnesse of God, which he testified of his Sonne.

10 ∴ [11] Hee that beleeueth in that Sonne of God, hath the witnesse in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the recorde, that God witnessed of that his Sonne.

11 [12] And this is that record, *to wit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 He that hath that Sonne, hath that life: & he that hath not that Sonne of God, hath not [y] life.

13 [13] These things haue I written vnto you,

c There is not one where there is no true doctrine.

3 The reason for to loue God, is to keepe his commandements, which being so, and seeing that both the loues are commanded of one and the selfe same lawmaker (as he taught before) it followeth also that we doe not loue our neighbour, which we breake Gods commandements.

4 Because experience teacheth vs that there is no ability in our flesh, neither yet will to performe Gods commandements, therefore lest the Apostle should seeme, by so often putting them in mind of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commandements of God are not in such sort grieuous or burdensome, that we can be oppressed with the burden of them.

✠ Matt. 11.30. d To those that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace delivered from the curse of the Law.

5 A reason: Because by regeneration wee haue gotten strength to ouercome the worlde, that is to say, whatsoeuer striueth against the commandements of God.

6 Hee declareth what that strength is, to wit, faith.

e Hee vseth the time that is past, to give vs to vnderstand, that although we be in the battell, yet vndoubtedly we shall be conquerours, and are most certaine of the victorie.

f Which is the instrumentall cause, and as a meane and band whereby we lay holde on him who in deede doeth performe this, that is, hath and doeth ouercome the world, euen Christ Iesus. ✠ 1.Cor. 15.57.

9 Moreouer hee declareth two things, the one what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God.

8 Hee prooueth the excellencie of Christ, in whome onely all things are giuen vs, by fiue witnesses, three heauenly, and three earthly, which wholy and fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water (that is, our sanctification) blood, (that is, our iustification) the Spirit. (that is, acknowledging God the Father in Christ by faith through the testimonie of the holy Ghost.)

9 Hee warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnesse begunne, from righteousnesse imputed) for wee stande not vpon sanctification, but so farre foorth as it is a witnesse of Christes righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse bee neuer separated from sanctification, yet it is the onely matter of our saluation.

g Our spirite, which is the third witnesse, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that wee are the sonnes of God.

h Looke Iohn 8.14. i Agree in one.

10 Hee sheweth by an argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe and the holy Ghost.

k I conclude this aright: for that testimonie which I said is giuen in heauen, commeth from God, who so witnesseth for his Sonne. ∴ Iohn 3.36.

11 He prooueth the sufficiencie of the earthly witnesses by every mans conscience, having that testimonie in itselfe, which conscience he saith cannot be deceiued, because it consenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must perforce be a lyar, if the conscience which accordeth and alleageth to the Father should lye.

12 Nowe at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie is the meere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him, he is no where to be found.

13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleeue, doe stand in neede of this doctrine, to the ende that they may growe more and more in faith, that is to say, to the ende that they may bee daily more and more certified of their saluation in Christ through faith.

that

that beleeue in the Name of that Sonne of God, that ye may know that ye haue eternall life, and that ye may beleeue in the Name of that Sonne of God.

14 [14] And this is that assurance that we haue in him, ✠ that if we aske any thing according to his will, he heareth vs.

15 And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions, that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him [t] aske, and he shall giue him life for them that sinne not vnto death. ✠ There is a sinne vnto death. I say not that thou shouldest pray for it.

17 [16] All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 [17] We know ý whosoeuer is borne of God, sinneth not: but he ý is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 [18] Wee know that we are of God, and this whole world lieth in wickednesse.

20 But wee knowe that that Sonne of God is ✠ come, and hath giuen vs a mind to know him, which is true: and we are in him that is true, *that is*, in that his Sonne Iesus Christ: this same is that very [m] God and that eternall life.

21 [19] Little children, keepe your selues from idoles. Amen.

14 Because we do not yet in effect obtaine that which we hope for, the Apostle ioyneth inuocation of prayer with faith, which he will haue to proceede from faith, and moreouer to be conceiued in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot bee vaine. ✠ *Chap.3.22.* 15 We are to make prayers not onely for our selues but also for our brethren which doe sinne, that their sinnes be not vnto them, to death, and yet hee exceepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall and wilfull falling away from the knowen truth of the Gospel. *t This is as much as if he sayd, Let him desire the Lord to forgiue him, and he will forgiue him being so desired.* ✠ *Matt.12.31. marke 3.29.*

16 The taking away of an object of Iudeede all iniquity is comprehended vnder the name of sin: but yet we must not despaire therefore, because euery sinne is not deadly, and without hope of remedie. 17 A reason why not all, nay rather why no sin is mortal to some: to wit, because they be borne o God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they neither are deadly wounded of Sátan. 18 Euery man must particularly apply to himselfe the generall promises, that we may certainely persuade our selues, that whereas all the world is by nature lost, wee are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom wee are lightened with the knowledge of the true God and euerlasting life ✠ *Luke 24.45.* *m The diuinitie of Christ is most plainely prooued by this place.* 19 Hee expresse h a plaine precept of taking heede of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that shee accompany not with Antichrists, 10 but auoyde them.

[1] THE ELDER to the [a] elect [b] Ladie, and her children, [1] whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shall be with vs for euer.

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [c] trueth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] trueth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we ✠ loue one another.

6 And this is that loue, that we should walke after his commandements. This commandement is, that as ye haue heard from the beginning, yee should walke in it.

7 [3] For many deceiuers are entred into this worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 [4] [e] Looke to your selues, that wee lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 [5] If there come any vnto you, and bring not this doctrine, ✠ receiue him not to house, neither bid him, God speede.

11 For he that biddeth him God speed, is partaker of his euil deeds. Although I had many things to write vnto you, yet would I not *write* with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

a This is no proper name, but to be taken as the words sounded, that is to say, to the worthy and noble Lady.
b Excellent and honourable Dame.
1 The bond of Christian conuiuation or liaking together, is the true and constant profession of the trueth.
c With true knowledge which hath alwayes loue ioyned with it, and following it.
2 This true profession consisteth both in loue one towards another which the Lorde hath commanded, and also especially in wholsome e and sound doctrine, which also is deliuered vnto vs: for the commandement of God is a sound and sure foundation both of the rule of manners, and of doctrine, and these cannot be separated the one from the other. d *According as the truth direcsteth them.* ✠ *Iohn 15.12.*
3 Antichristes fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.
4 He that maketh shipwracke of doctrine, loseth all.
e Beware and take good heede.
5 We ought to haue nothing to doe with them that defend peuerse doctrine. ✠ *Rom.16.17.*

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: hee exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

[1] THE [1] Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then [2] these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnesse of thy loue before the Churches. Whom if thou [c] bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Name sake they went forth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue such, that we might be [d] helpers to the trueth.

9 [2] I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not [e] seene God.

12 Demetrius

1 An example of a Christian gratulation.
a Then these ioyes.
b As becommeth a beleeuer and a Christian.
c He commendeth to Gaius either those selfe same men whom he had entertained before, returning no more again to him, about the affaires of the Church, or else some other which had like businesse.
d That we our selues may helpe somewhat to the preaching of the trueth.
2 Ambition and couetousnesse, two pestilent plagues, (especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person.
e Hath not known God.

UMI

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I wil not with ynke and pen write vnto thee:
14 For I trust I shal shortly see thee, & we shal speake mouth to mouth. Peace *be* with thee. The friends salute thee. Greete the friends by name.

THE GENERAL EPISTLE OF IVDE.

3 Hee warneth the godly to take heede of such men, 4 that make the grace of God a cloke for their wantonnesse: 5 and that they shall not escape vnpunished, for the contempt of that grace, 6. 7 he proueth by three examples: 14 and alleageth the prophecie of Enoch: 20 Finally hee sheweth the godly a meane to ouerthrow all the snares of those deceiuers.

IVde a seruant of Iesus Christ, and [a] brother of Iames, to the which are called and sanctified [b] of God the Father, and [c] reserued to Iesus Christ:
2 Mercy vnto you, and peace and loue be multiplied.
3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly [e] contend for *the maintenance of* the faith, which was [f] once giuen vnto the Saints.
4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men *they are*, which turne the grace of our God into wantonnesse, and ✠ denie God the onely Lord, and our Lord Iesus Christ.
5 [4] I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, ✠ destroyed them afterward which beleeued not.
6 [5] The ∴ Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the iudgement of the great day.
7 As ∴ Sodom and Gomorrhe, and the cities about them, whech in like maner as they did, [g] committed fornication, and followed [h] strange flesh, are set foorth for an example, and suffer the vengeance of eternall fire.
8 Likewise notwithstanding these [i] sleepers also defile the flesh, [6] and despise [k] gouernement, and speake euill of them that are in authoritie.
9 [7] Yet Michael the Archangel, when hee stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.
10 [8] But these speake euill of those things, which they know not: and whatsoeuer things they know naturally as beasts, which are without reason, in those things they corrupt themselues.
11 [9] Wo *be* vnto them: for they haue followed the way ✠ of Cain, and are cast away by the deceit ✠ of Balaams wages, and perish in the gainsaying ∴ of Core.
12 [10] These are rockes in your [l] feasts of charitie when they feast with you, without [m] all feare, feeding themselues: ✱ cloudes *they are* without water, caried about of windes, corrupt trees *and* without fruite, twise dead, *and* plucked vp by the roots.
13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whom is reserued the [n] blacknesse of darkenesse for euer.
14 And Enoch also, the seuenth from Adam, prophesied of such, saying, ✠ Behold, the Lord [o] commeth with thousands of his Saints,
15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deeds, which they haue vngodly committed, and of all their cruel speakings, which wicked sinners haue spoken against him.
16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proud things, hauing mens persons in admirations, because of aduantage.
17 [11] But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:
18 How that they tolde you that there should bee mockers ✠ in the last time, which should walke after their owne vngodly lusts.
19 [12] These are they that separate themselues from other, naturall, hauing not the Spirit.
20 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost,
21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life.
22 [13] And haue compassion of some, in putting difference:
23 And other saue with [p] feare, pulling them out of the fire, & hate euen that [q] garment which is spotted by the flesh.
24 [14] Now vnto him that is able to keepe you, that yee fall not, and to present you faultlesse before the presence of his glory with ioy,
25 *That is*, to God onely wise, our Sauiour, *be* glorie, and maiestie, and dominion, and power, both now and for euer, Amen.

a This is put to make a difference betweene him and Iudas Iscarioth.
b By God the Father.
c Set apart by the euerlasting counsel of God, to be deliuered to Christ to be kept.
1 The end and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.
d Of those things that pertaine to the saluation of all of vs.
e That ye should defend the faith by all the mights you can, both by true doctrine and good example of life.
f Which was once so giuen, that it may neuer be changed.
5 It is by Gods providence and not by chance, that many wicked men creepe into the Church.
3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God: which can not be, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan: as at this time the sect of the Anabaptistes doeth, which they call Libertines.
✠ 2.Pet.2.1. 4 Hee setteth forth the horrible punishment of them which haue abused the grace of God to follow their owne lustes. *✠ Numb.14.37.* 5 The fall of the Angels was most seuerely punished, howe much more then will the Lord punish wicked and faithlesse men? *∴ 2 Pet.2.4. ✱ Gen.19.24.* *g Following the sleepers of Sodom and Gomorrhe.* *h Thus hee couertly setteth foorth their horrible and monstrous lustes.* *i Which are so blockish and voide of reason, as if all their sense and wits were in a most dead sleepe.* 6 Another most pernicious doctrine of theirs, in that they take away the authoritie of Magistrates, and speake euill of them, as at this day the Anabaptists doe. *k It is a greater matter to despise gouernement then the gouernours, that is to say, the matter it selfe then the persons.* 7 An argument of comparison: Michael one of the chiefest Angels, was content to deliuer Satan, although a most cursed enemie, to the iudgement of God to bee punished: and these peruerse men are not ashamed to speake euill of the powers which are ordained of God. 8 The conclusion. These men are in a double fault, to wit, both for their rash follie in condemning some, and for their impudent and shame lesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beasts, seruing their bellies.

9 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice, Balaams filthy couetousnesse, and to be short, Cores seditious and ambitious head.
✠ Gene.4.8.
✠ Numb.22.21. 2.pet.2.15.
∴ Numb.16.1.
10 He rebuketh most sharpely with many other notes and markes, both their dishonestie or filthines, and their sawcinesse, but especially their vaine brauerie of words, and most vaine pride, ioyning therewith all a most graue and heauie threatning out of a most ancient prophecie of Enoch touching the iudgement to come.
l The feasts of charitie, were certaine bankets, which the brethren that were member of the Church, kept altogether, as Tertullian setteth them forth in his Apolog chap.39.
m Impudently, without all reuerence either to God or man.
✱ 2.Pet.2.17.
n Most groſſe darkenesse.
✠ Reuel.1.7.
o The present time, for the time to come.
** Psal.17.2.*
11 The rising vp of such monsters was spoken of before, that we should not be troubled at the newnesse of them: is the propertie of matter. *✠ 1.Timothie 4.1. 2.timoth.3.1. 2 peter 3.3.* 12 It is the propertie of Antichrists to separate themselues from the godly, because they are not gouerned by the Spirite of God: and contrariwise it is the propertie of Christians to edifie one another through godly prayers both in faith and also in loue, vntill the mercie of Christ appeare to their full saluation. 13 Among them which wander and goe astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with seuere and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschewe euen the least cogitation that may bee.
p By staring them, and holding them backe with godly seueritie. *q An amplification taken from the forbidden things of the Law which did defile.* 14 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

THE

THE ORDER OF TIME

whereunto the Contents of this booke are to bee referred.

The yeere of Christ.

1.&c. THe dragon watcheth the Church of the Iewes, which was ready to traueile: She bringeth foorth, fleeth, and hideth her selfe, whilst Christ was yet vpon the earth.

34. The dragon persecuteth Christ ascending into heauen, hee fighteth and is throwen downe: and after persecuteth the Church of the Iewes.

67. The Church of the Iewes is receiued into the wildernesse, for three yeeres and an halfe.

70. When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this is in the 12 chap.

The dragon is bound for 1000. yeeres, chap.20.

The dragon raiseth vp the beast with seuen heads, and the beast with two heads, which make hauocke of the Church Catholike and her Prophets for 1260. yeeres after the Passion of Christ, chap.13 and 11.

97. The seuen Churches are admonished of things present, somewhat before the ende of Domitian his reigne; & are forewarned of the persecution to come vnder Traiane for ten yeres, chap.2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap.6. and 7.

He sheweth foorth exemplars of his wrath vpon all creatures, mankind excepted, chap.8.

1073. The dragon is let loose after 1000. yeeres, and Gregory the vij. being Pope, rageth against Henrie the third, then Emperor, chap.20.

1217. The dragon vexeth the world 50. yeeres, vnto Gregorie the ix. who writ the Decretals, and most cruelly persecuted the Emperour Fredericke the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap 9.

1295. The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the author of the sixt booke of the Decretals: hee excommunicated Philip the French king.

1300. Boniface celebrateth the Iubile.

1301. About this time was a great earthquake, which ouerthrew many houses in Rome.

1305. Prophesie ceaseth for three yeeres and a halfe, vntill Benedict the second succeeded after Boniface the viij. Prophesie is reuiued, chap.11.

The dragon and the two beasts oppugne Prophesie, chap.13.

Christ defendeth his Church in word and deede, chap.14. With threats and armes, chap.16.

Christ giueth his Church victorie ouer the harlot, chap.17. and 18. Ouer the two beasts, chap.19. Ouer the dragon and death, chap.20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

THE

THE REVELATION OF SAINT IOHN THE APOSTLE AND EVANgelist, with the Annotations of *Franc. Iunius.*

CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 euen his that is the beginning and ending: 12 Then the mysterie of the seuen candlesticks and starres 20 is expounded.

1 THE [a] Reuelation of [b] Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly bee done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed *is he* that readeth, & they that heare the words of this prophesie, & keepe those things which are written therein: for the time is at hand.

4 [2] Iohn to the seuē Churches which are in Asia, Grace *be* with you, & peace [3] frō him, [c] Which ✠ is, and Which was, and Which is to come, and from [4] the [d] seuen Spirites which are before his Throne,

5 And from Iesus Christ [5] which is that ✠ faithfull witnesse, *and* ∴ that first begotten of the dead, & that Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his ✠ blood,

6 And made vs ✠ Kings and Priests vnto God euen his Father, to him, *I say, be* glory, and dominion for euermore, Amen.

7 Behold, hee commeth with * cloudes, and euery [e] eye shall see him: *yea*, euen they which pearced him thorow: and all kinreds of the earth shall waile before him. Euen so, Amen.

8 [6] I ✠ am [f] Alpha and Omega, the beginning and the ending, saith the Lord, Which is, & Which was, and Which is to come, *euen* the Almighty.

9 [7] I Iohn, euen your brother, and companion in tribulation, and in the kingdome & patience of Iesus Christ, was in [g] Ile [g] called Patmos, for the word of God, & for the witnessing of Iesus Christ.

10 And I was *rauished* in [h] spirit on the [i] Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest, write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, & vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 [8] Then I turned backe to [k] see the voyce that spake with me: [9] and when I was turned, I saw seuen golden candlesticks,

13 And in the mids of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feet, and girded about the paps with a golden girdle.

14 His head, and haires *were* white as white wooll, *and* as snow, and his eyes *were* as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: & out of his mouth went a sharpe two edged sword: & his face *shone* as the sun shineth in his strēgth.

17 [10] And when I saw him, I fell at his feete as dead: [11] then he layde his right hand vpon me, saying vnto me, Feare not: [12] I am that ✠ first

1 This Chapter hath two principall parts, the title or inscription, which standeth in stead of an exordium and a narration going before the whole prophecie of this booke. The inscription is double, generall and particular. The generall containeth the kinde of prophesie, the Author, end, matter, instruments, and manner of communicating the same, in the first verse: the most religious faithfulnesse of the Apostle in publike witnesse, verse 2. And the vse of communicating the same, taken from the promise of God, and from the circumstance of the time, verse 3.

a An opening of secrete and hid things. b Which the same opened to vs out of his Fathers bosome by Angels. 2 This is the particular or singular inscription, wherein salutation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainetie and truth of the same is declared, from the Author thereof, vnto the eight verse. 3 That is, from God the Father, eternall, immortall, immutable: whose vnchangeablenesse, Saint Iohn declareth by a fourme of speache which is vndeclined. For there is no incongruitie in this place, where, of necessitie the wordes must bee attempted vnto the mysteries, and not the mysteries corrupted or impayred by the wordes. *c By these three times, Jv, Wav, and Shhv, is signified this worde Iehouah, which is the proper name of God.* ✠ *Exod. 3.14.* 4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirite is one in person according to his subsistencie: but in communication of his vertue, and in demonstration of his diuine workes in those seuen Churches, doeth so perfectly manifest his selfe, as if there were so many Spirites, every one perfectly woorking in his owne Church. Wherefore after Chapter 5, 6 they are called the seuen hornes and seuen eyes of the Lambe, as much to say, as his most absolute power and wisedome: and (ha. 3. 1. Christ is sayde to haue those seuen Spirits of God, and Chap 4.5. it is sayde, that seuen lampes doe burne before his throne, which also are those seuen Spirits of God. That this place ought to bee so vnderstoode, it is thus proued. For first, grace and peace is asked by prayer of this Spirit, which is a diuine worke, and an action incommunicable in respect of the most high Deitie Secondly, hee is placed betweene the Father and the Sonne, as set in the same degree of dignitie and operation with them. Besides, he is before the throne, as of the same substance with the Father and the Sonne: as the seuen eyes and seuen hornes of the Lambe. Moreouer, these Spirites are neuer sayd to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and loosed the seuen seales thereof, when none could be found amongst all creatures by whom the booke might be opened, Chap 5. Of these things long agoe Master Iohn Laide of Oxford most learnedly vnto me. Now the holy Ghost is set in order of wordes before Christ, because there was in that which followeth, a long processe of speech to bee vttered concerning Christ. *d These are the seuen spirits, which are afterward Chap. 5. verse 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpon God.* 5 A most ample and grave commendation of Christ, first from his offices, the Priesthoode and kingdome; secondly from his benefites, as his loue towards vs, and washing vs with his blood, in this verse, and communication of his kingdome and priesthoode with vs: thirdly from his eternall glory and power, which is alwayes to be celebrated of vs, verse 6. Finally from the accomplishment of things once to bee effected by him, at his second comming, what time hee shall vtterly destroy the wicked, and shall comfort the godly in the truth, verse 7. ✠ *Psal. 89.38.* ∴ *1.Cor. 15.21. colos. 1.18.* ✠ *Hebr. 9.14. 1.pet. 1.19. 1.Iohn 1.9.* ✠ *1.Pet. 2.5.* * *Esay 3.14. matth. 24.30. iude 14.*

e Amen. A confirmation of the fruition afore going, taken from the wordes of God himselfe: in which hee auouchetb his operation in every singular creature, the immutable eternitie that is in himselfe, and his omnipotentie in all things: and concludeth in the vnitie of his owne essence, that Trinitie of persons which was before spoken of. ✠ *Chap. 21.6. and 22.13.*

f I am hee before whom there is nothing, yea, by whom every thing that is made, was made, and shall remaine though all they should perisse. 7 The narration, opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangelist in this singular Reuelation, and to procure faith and credite vnto this prophesie. This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth, first who was called vnto this Reuelation, in what place, and how occupied, verse 9 Then at what time, and by what meanes, namely, by the Spirit and the worde, and that on the Lords day, which day ever since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabboths that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the summe of his calling. *g Patmos is one of the Iles of Sporas, whither Iohn was banished, as some write.* *h This is that holy rauishment expressed, wherewith the Prophets were rauished, and being as it were caried out of the world, were conuersant with God: and so Ezechiel saith of him, that he was caried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him.* *i He calleth it the Lordes day, which Paul calleth the first day of the weeke, 1.Cor. 16.2.* 8 The exposition, declaring the third and last point of the proposition (for the other points are euident of themselues) wherein is spoken first of the Author of his calling, vnto the 17. verse. Secondly of the calling it selfe vnto the end of the Chapter. And first of all, the occasion is noted in this verse, in that S. Iohn turned himselfe towards the vision: after is set downe the description of the Author, in the verses following, 13.14.15.16. *k To see him whose voice I had heard.* 9 The description of the Author, which is Christ: by the candlesticks that stand about him, that is, the Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that he is one furnished with wisdome and dexteritie to the atchieuing of great things, verse 13. with ancient gravity and most excellent sight of the eye, verse 14. with strength inuincible and with a mighty word, ver. 15. By his operations, that he ruleth the ministery of his seruants in the Church, giueth effect thereunto by the sword of his word, and enlightening all things with his countenance, doth most mightily prouide for every one by his diuine prouidence, verse 16. 10 A religious feare, that goeth before the calling of the Saints, and their full confirmation to take vpon them the vocation of God 11 A diuine confirmation is this calling, partly by signe, and partly by word of power. 12 A most elegant description of this calling, contained in three things, which are necessary vnto a iust vocation: first the authoritie of him that calleth, set that he is the beginning and the ende of all things, in this verse, for that he is eternall & omnipotent, verse 8. Secondly the summe of this prophetical calling and reuelation, verse. 9. Lastly a declaration of those persons vnto whom this prophecie is by the commandement of God directed in the description thereof, verse 20. ✠ *Esay 41.4.*

and

and that last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 [13] Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 [14] The mystery of the seuen starres which thou sawest in my right hand, and the seuen golden candlesticks, *is this*. The seuen starres are the [a] Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

13 The summe of this prophesie, that the Apostle must write what soeuer he should see, adding nothing nor taking away any thing. verse 3. Wherein there are two parts: one is a narration of those things which are, that is, which then were at that time, contained in the second and third Chapter: the other part is of those things which were to come, contained in the rest of this booke. 14 That is, the thing which was mystically signified by the particulars of the vision before going. *a By Angels, he meaneth the Ministers of the Church.*

CHAP. II.

1 Iohn is commanded to write those things which the Lord knew necessary, to the Churches of Ephesus, 8 Of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

1 VNto the Angel of the Church of Ephesus write, [2] These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlesticks,

2 [3] I know thy works, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue *somewhat* [a] against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amend.

6 But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate.

7 [4] Let him that hath an eare, heare what the Spirite sayeth vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in [5] the mids of the [b] Paradise of God.

8 ¶ [6] And vnto the Angel of the Church of the [c] Smyrnians write, These things sayth he that is first, and last, which was dead and is aliue.

9 [7] I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee may be tryed, and yee shall haue [8] tribulation ten dayes: be thou faithfull vnto the death, and I wil giue thee the crowne of life.

11 [9] Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shall not be hurt [10] of the second death.

12 [11] And to the Angel of the Church, which is at [d] Pergamus write, This saith he which hath that sharpe sword with two edges.

13 [12] I know thy workes, and where thou dwellest, *euen* where Satans throne is, & thou keepest my Name, and hast not denied my faith, euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast there them that maintaine the doctrine of [e] Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should [f] eate of things sacrificed vnto Idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of [g] [13] Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 [14] Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, wil I giue to eate [15] of the [g] Manna that is hid, and will giue him a [h] [16] white stone, and in the stone a newe [17] name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto [18] the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know [19] thy workes and thy loue, and [i] seruice, and faith, and thy patience, & thy works, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou suffereſt the woman Iezabel, which calleth her selfe a prophetesse, to teach and to deceiue my seruants, to make them commit [k] fornication, and to eate meate sacrificed vnto Idoles.

21 And I gaue her space to repent of her fornication, but she repented not.

1 The former part of this booke is comprised in a narration of those things which then were, as Saint Iohn taught vs, Chapter 1. 19. it belongeth wholly vnto instruction: and in these two next Chapters, containeth seuen places, according to the number and condition of those Churches which were named before, Chap. 1. 11. figured verse 12. and distributed most aptly into their Pastors and flockes, verse 20. which verse of that Chapter is as it were a passage vnto the first part. Every one of these seuen places hath three principall members, an Exordium taken frō the person of the Authour: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is euill: and instruction, conteining either an exhortation alone, or withall a dissuasion opposite vnto it: and a conclusion stirring vp vnto attention, by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The Exordium wherein are contained the special praises of Christ Iesus the Authour of this prophesie, out of the 16. and 13. verses of the first Chapter. 3 The proposition first condemning the Pastor of this Church, verse 2. 3. then reprouing him, verse 4. after informing him, and withall threatning that he will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kinde of correction, calling to minde the particular vertue and pietie of that Church, which God neuer leaueth without recompence, verse 6. Concerning the Nicolaitans, see after vpon the 15. verse. *a To deale with thee for.* 4. The conclusion, containing a commandement of attention, and a promise of eterlasting life, shadowed out in a figure, of which Gen. 2. 9. 5 That is, in Paradise after the maner of the Hebrew phrase. *b Thus Christ speaketh as he is Mediatour.* 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17. & 18. verses of the first Chapter. *c Smyrna was one of the cities of Ionia in Asia.* 7 The proposition of praise is in this verse, and of exhortation ioyned with promise, is in the next verse.

8 That is, of ten yeres. For so commonly both in this booke and in Daniel, yeares are signified by the name of dayes: that God hereby might declare, that the space of time is appointed by him, and the same very shore. Note because Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iustinus and Ireneus doe witnesse, it is altogether necessary that this should be referred vnto that persecution which was don: by the authoritie of the Emperour Traian, who began to make hauocke of the Christian Church in the tenth yeere of his reigne, as the Historiographers doe write: and his bloodie persecution continued vntill Adrian the Emperour had succeeded in his place: The space of which time is precisely tenne yeeres, which are here mentioned. 9 The conclusion, as verse 7. 10 See Chap. 20. 6. 11 The third place is vnto the Pastors of Pergamus. The Exordium is taken out of the 16. verse of the first Chapter. *d Pergamus was the name of a famous citie in olde time in Asia, where the Kings of the Attalians were always resident.* 12 The proposition of praise is in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angell or minister of the Church of Pergamus, as Aretas writeth. *e The faith of them of Pergamus is so much the more highly commended, because they remayned constant euen in the very heate of persecution.* ✠ *Numb. 24. 14. and 25. 1.* *f That which is heere spoken of things offered to idoles, is meant of the same kinde which Paul speaketh of, 1. Corinthians 10. 14.* 13 Which follow the footesteppes of Balaam, and such as are abandoned vnto all filthynesse, as hee shewed in the verse afore going, and is here signified by a note of similitude. And thus also must the first verse bee vnderstoode. For this matter especially Ireneus must bee consulted withall. 14. The conclusion, standing of exhortation as before, and of promise. *g Hee alludeth to that sermon which wee reade of, Iohn 6. and to the place wee finde, Psalme 105. 40.* *h Aretas writeth, that such a stone was woont to bee giuen to wrestlers at games, or all that such stones did in olde time witnesse the quitting of a man.* 15 The heauenly life, inuisible, spirituall, and heauenly, which is kept secretly with God, from before all eternitie. 16 Which is a signe and witnesse of forgiuenesse and remission of sinnes, of righteousnesse and true holinesse, and of puritie incorrupted, after that the olde man is killed. 17 A signe and testimonie of newnesse of life in righteousnesse and true holinesse, by putting on the new man, whome none doeth inwardly knowe, saue the spirit of man which is in himselfe, the praise whereof is not of men, but of God. Rom. 2. 28. 18 The fourth place is vnto the Pastours of Thyatira. The Exordium is taken out of the 14. and 15. verses of the first Chapter. 19 The proposition of praise is in this verse: of reprehension, that they tollerated with them the doctrine of vnrighteousnesse and vngodlinesse, verse 20. the authours whereof though they were called backe of God, yet repented not, verse 21. whereunto is added a most heauie threatning verse 2 and 3, of a conditionall promise, and of exhortation to holde fast the truth, is in the two verses following. *i So hee calleth those offices of charitie which are done to the Saints.* ✠ *By fornication, is ostentimes in the Scripture Idolatrie meant.*

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kil her children with death: and all the Churches shall know that I am hee which ✠ search the reines and hearts: and I wil giue vnto euery one of you according vnto your works.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the [l] deepenesse of Satan (as they speake) I wil [m] put vpon you none other burden.

25 But that which ye haue already, holde fast till I come.

26 [20] For hee that ouercommeth and keepeth my works vnto the end, to him wil I giue [21] power ouer nations.

27 ✠ And he shal rule them with a rod of yron: *and* as the vessels of a potter, shal they be broken.

28 Euen as [q] receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit sayth to the Churches.

the communion of his kingdome and glory, in this verse, and the following: and commandeth an holy attention in the last verse. 22 That is, I will make him a king by communion with me, and my fellow heire, as it is promised, Matt. 19.28. and verse 29 Rom. 8.17 and 1. Cor. 6.3. Ephes. 2.6. and 2 Tim. 2.12. and Apoc. 3.21. and 4.4. 23 The brightnesse of greatest glory and hot our nearest approching vnto the light of Christ, who is the Sonne of righteousnesse and our head, Matth. 4. ✠ *Psal. 2.9.*

CHAP. III.

1 *The fift Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they bee not luke warme, 20 but endeuour to further Gods glory.*

1 AND write vnto the Angel of the Church which is at [a] Sardis, These things saith he that hath the seuen Spirits of God, and the seuen starres, I know thy works: for thou hast [b] name that thou liuest, but thou art dead.

2 Be awake, and strengthen the things which remaine, that are [c] ready to die: for I haue not found thy works perfit before God.

3 Remember therefore, how thou hast receiued and heard, and hold fast and repent. ✠ If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I wil come vpon thee.

4 *Notwithstanding* thou hast a few names yet in Sardis, [3] which haue not defiled their garments: and they shall walke with me in [4] white: for they are [d] worthy.

5 Hee that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the [e] booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

7 [6] ¶ And write vnto the Angel of the Church, which is of Philadelphia, These things sayth he that is Holy, and True, which hath the [f] key of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth.

8 [7] I know thy works: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I wil make them [f] of the Synagogue of Satan, which call themselues Iewes, & are not, but doe lie: behold, *I say*, I will make them, that they shall come [8] and worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast [8] kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: holde that which thou hast, that no man take thy crowne.

12 [9] Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: [10] and I will write vpon him the Name of my God, and the name of the citie of my God, *which is*, the newe Hierusalem, which commeth downe out of heauen from my God, and *I will write vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 [11] And vnto the Angel of the Church of the Laodiceans write, These things saith [h] Amen, the faithfull and true witnesse, that [i] beginning of the creatures of God.

15 [12] I know thy works, that thou art neither cold nor hote: I would thou wereest cold or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, & haue need of nothing, and knoweest not howe thou art wretched and miserable, [13] and poore, and blinde, and naked.

18 I counsell thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and anoynt thine eyes with eye salue, that thou mayest see.

19 As many as I loue, ✠ I rebuke and chasten: be [k] zealous therefore and amend.

20 Behold, I stand at the doore, and knocke. [14] If any man heare my voice, and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 [15] To him that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

are matched as correspondent, those remedies which are offered *Proverbs 3.12. hebr. 12.5.* k *Zeale is set against them which are neither hote nor colde.* 14 This must be taken after the maner of an allegorie, as Iohn 14.23. 15 The conclusion, consisting of a promise, as Chap 2. verse 26. and of an exhortation. Hitherto hath bene the first part of the booke of the Apocalypse.

CHAP. IIII.

1 *Another vision contening the glory of Gods Maiesty: 8 which is magnified of the foure beasts, 10 and the foure & twenty Elders.*

1 AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I

of this booke, altogether prophetical, foretelling those things which as was layd before, Chap. 1.19. This is diuided into two histories the whole world, vnto the 9. Chapter: and another singular, of the Church of God, thence vnto the 22 Chapter. And these histories are layd to be described in seuerall bookes, Chap 5 1. and 10 2. Now this verse is as it were a passage from the former part vnto this second: where it is said, that the heauen was opened, that is, that heauenly things were vnlocked and that a voyce of a trumpet sounded in heauen, to stir vp the Apostle, and call him to the vnderstanding of things to come. The first historie hath two parts: one of the causes of things done, and of this whole Reuelation, in this and the next chapter. Another of the acts done, in the next foure chapters. The principall causes according to the distinction of persons in the vnitie of the diuine essence, and according to the oeconomie or dispensation thereof, are two One the beginning, which none can approch vnto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, easie to be approched vnto, in respect that he is God and man in one person: of whom Chap. 5.

heard,

f I will bring them to that case.
8 That is, fall down and worship, either thee ciuilly, or Christ religiously at thy feet (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verely shall fulfil his word
g Because thou hast bene patient & constant, as I would my seruants should be.
9 The conclusion, which conteineth a promise, and a commandement.
10 That is, the new man shalbe termed after his father, mother, & head Christ.
11 The seuenth place is vnto the pastors of the Church of Laodicea. The exordium is taken out of the 5. verse of the 1. chapter.
h Amen soundeth as much in the Hebrew tongue, as Truely, or Trueth it selfe.
i Of whom all things that are made, haue their beginning.
12 The proposition of reproofe is in this verse, whereunto is adioyned a threatning, verse 16 with a confirmation declaring the same, verse 17. and of exhortation vnto faith and repentance, verse 18. 19. whereunto is added a conditionall promise, verse 20.
13 The spiritualll miserie of men is metaphorically expressed in three points: vnto which verse 18. ✠ *Proverbs*

1 Hereafter followeth the second part which were to come, one common vnto

a The fist place is vnto the Pastors of Sardis. The exordium is taken out of the 4. & 10. verses of the 1 Chap. *Sardis is the name of a most florishing and famous citie, where the kings of Lydia kept their court.*
b The proposition of reproofe is in this verse: of exhortation ioyned with a threatning in the two verses that follow, and of justification by way of correction, vnto the comfort of the good which yet remained, verse 4.
c *Thou art said to liue, but art dead in deed.*
d *Other things, which state is such, that they are now going, and vnlesse they be confirmed, shall perish for euer.*
e Chap. 13.8. 15.1. *Dan. 7.10. 2. Pet. 3.10.*
f That is, vnto those with all religion separated themselues from sinne and contagion, euen from the very sheewe of euill, as it is the exhortation, verse 23. 4 Pure from all spot, and shining with glory. So it is to be vnderstood alwayes hereafter, as in the next verse. 5 The conclusion, standing vpon a promise and a commandement, as before. *d They are meete and fit, to wit, because they are justified in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnesse: but so as the tree bringeth forth the fruit, Looke Rom. 8.18.* ✠ *Chap. 19.12. and 21.27. phil 4.3.* 6 The sixt place is vnto the Pastours of Philadelphia. The exordium is taken out of the 18 verse of the 1. chapter. *e All power of rule in commanding & forbidding, deliuering and punishing. And the house of Dauid is the Church, and the continuall promise of Dauids kingdom belongeth to Christ.* 7 The proposition of praise is in this verse, of promises, to bring home against them that wander, verse 9. and to preserue the godly, verse 10. and of exhortation, verse 11.

heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And [a] immediatly I was *rauished* [2] in the spirit, [3] and behold, a throne was set in heauen, and one sate vpon the throne.

3 [4] And he that sate, was to looke vpon, like vnto a iasper stone, and a sardine, and there *was* a rainbow round about the throne, in sight like to an emerald.

4 [5] And round about the throne *were* foure and twenty seates, and vpon the seates I saw foure and twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 [7] And before the throne there *was* a sea of glasse like vnto chrystall: and in the mids of the throne, and round about the throne *were* foure beasts full of eyes before and behinde.

7 And the first beast *was* like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying egle.

8 And the [b] foure beasts had each one of them sixe wings about him, and they were full of eyes within, and they ceased not [8] day nor night, saying, Holy, holy, holy, Lord God almighty, Which Was, and Which is, and Which Is to come.

9 And when those beasts [c] gaue glory, and honour, & thanks to him that sate on the throne, which liueth for euer and euer,

10 [9] The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 [10] Thou art ✠ worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

vpon the throne, [3] a booke written within, and on the backside sealed with seuen seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 [4] And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, & to reade the booke, neither to looke thereon.

5 [5] And one of the Elders said vnto me, Weep not: behold, that ✠ [6] Lion which is of the tribe of Iuda, that root of Dauid, hath obteined to open the booke, and to open the seuen seales thereof.

6 Then I beheld, and loe, [7] in the mids of the throne, and of the foure beasts, and in the mids of the Elders stood a Lambe, as though hee had bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 [8] And he came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 [9] And when hee had taken the booke, the foure beasts, and the foure and twenty Elders fell down before the Lambe, hauing euery one [10] harps and golden vials full of odours, which are the [a] prayers of the Saints,

9 And they sung a [b] new song, saying, [11] Thou art worthie to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God ✠ Kings, and Priests, and we shall reigne on the earth.

11 [12] Then I beheld, & I heard the voice of many Angels round about the throne, and *about* the beasts & the Elders, [14] and there *were* [c] ten thousand times ten thousand, and thousand thousands,

12 Saying with a loud voyce, Worthie is the Lambe that was killed, to [d] receiue power, and ri-

1 The manner of reuelation, as before, 1.10.

a *Looke Chap.* 1.10

3 A description of God the Father, and of his glory in the heauens, framed vnto the manner of men, by his office, nature, company, attending, effects, instruments, and events that follow afterwards. In this verse, he is presented in office a iudge, as Abraham sayd, Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his setting thereupon.

4 By his nature, in that hee is the Father, most glorious in his owne person, and with his glory ouershining all other things.

5 By the company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings, Chap. 1. 6. 5. 10.

6 By effects, in that most mightily he speaketh all things, by his voice and worde, as Psal 29. 3. and with the light of his spirit and prouidence perusteth and passeth through all.

7 By instruments vsed, in that he both hath a most ready treasurie, and as it were a worke-house excellently furnished with all things, vnto the executing of his will, which things flow from his commandement, as repeated, Chap. 15. 2. And hath also the Angels most ready administers of his counsels and pleasure vnto all parts of the world, continually watching, (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mighty as beasts, wise as men, swift as eagles, verse 7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally, pure and holy spirits, alwayes in continuall motion, verse 8.

b *Euery beast had sixe wings.*

8 By events, in that for all the causes before mentioned, God is glorified both of Angels, as holy, iudge, omnipotent, eternall, and immutable, verse 8. and also after their example he is glorified of holy men (verse 9.) in signe and in speach, verse 10. 11.

c *God is said to haue glory, honour, kingdome, and such like giuen vnto him, when we godly and reuerently set forth that which is properly and onely his.*

9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration, and casting their crownes before God: in which the godly, though made kings by Christ, doe willingly auoyde themselues of all glory, moued with a religious respect of the maiestie of God.

10 The summe of their speach that all glory must be giuen vnto God: the reason, because he is the eternall beginning of all things, from whose onely will they haue their being, and are gouerned, and finally in all respects are that which they are. ✠ *Chap.* 5. 12.

11 That is, that thou shouldest challenge the same to thy selfe alone. But as for vs, we are vnworthy, that euen by thy goodnes we should be made partakers of this glory. And hitherto hath bene handled the principall cause, which is God.

2 Apaising vnto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternal word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearsall of the occasions that did occurre in the first foure verses. Another, the history of the Reuelation of Christ, thence vnto the end of the chapter.

2 That is, in the very right hand of God.

3 Here are shewed the occasions for which the principall cause, and this Reuelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole worlde, which booke is sayde to bee layd vp with the Father as it were in his hands but shut and vnknowen vnto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, vers. 2. whereof see 1. Pet. 1. 12. The third, is a lamentation of S. Iohn and all the godly, moued by the same desire, verse 4. when they saw that it was a thing vnpossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heauen, nor of them, which are in the earth, &c. And this I like better. Nowe this enumeration of parts is sufficient to the denying of the whole. For of the creatures, one sort is in heauen, aboue the earth: another in the earth: and another vnder the earth in the sea, as is after declared, verse 13.

5 The second part of this chapter, in which is set downe the Reuelation of the Sonne, as before was sayd. This part conteineth first an historie of the maner how God prepared S. Iohn to vnderstand this Reuelation, in this verse. Secondly, the Reuelation of the Sonne himselfe vnto the 7. verse. Thirdly, the accidents of this Reuelation, in the end of the chapter. The maner how, is here described in two sorts, one from without, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. ✠ *Gen.* 49. 9.

6 That is, the most mighty and most approued Prince: according to the vse of the Hebrew speech.

7 The summe of this Reuelation: Christ the mediator taketh and openeth the booke, verse 6, 7. Therefore in this Reuelation is described the person of Christ, in this verse: His fact, in the next verse. The person is thus described. Christ the mediator betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slaine, and making intercession for vs by the vertue and merit of his euerlasting sacrifice, is armed with the Spirit of God in his owne person, that is, with the power and wisedome of God effectually vnto the gouernment of this whole world.

8 The fact of Christ the Mediator, that hee commeth vnto the throne of the Father, of which, chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is fifth expressed, chap. 6. 1. &c.

9 Now follow in the end, the accidents of the Reuelation last spoken of: that all the holy Angels, and men did sing vnto him: both the chiefe, verse 9, 10. and common order of Angels, verse 11, 12. and of all things created, verse 13. the princes of both sorts agreeing thereto, verse 14.

10 The symbols or signes of praise, sweet in sauour, and acceptable vnto God. See chap. 8. 3.

a *Looke chap.* 8. 3.

b *No common song.*

11 That is, composed according to the present matter: the Lambe having receiued the booke, not with his feet, and opened it with his hornes, as it is said in the Canticle.

12 The sung of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which we haue receiued of him selfe (as are the suffering of his death, our redemption vpon the cruse by his blood, in this verse: and our communion with him in Kingdome & Priesthood, which long ago he hath granted vnto vs with himselfe) and which we hereafter hope to obtaine, as our kingdome to come, in Christ, in the verse following. ✠ *Chap.* 1. 6. 1. *Peter* 2. 9.

13 The consent of the common order of Angels, answering in iudgement vnto their Princes that stood by the throne.

14 A number finite, but vnknown infinite for our infinite in deede, as Dan. 7. 10.

✠ *Daniel* 7. 10.

c *By this is meant a great number.*

d *To haue all praise giuen to him, as to the mightiest and wisest, &c.*

ches,

ches, and wisdome, and strength, and honour, and glory, and praise.

13 [15] And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Praise, and honour, and glory, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 [16] And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen.

1 AFter, I beheld when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as *it were* the noise of thunder, Come and see.

2 Therefore [a] I beheld, and lo, there *was* a white horse, and hee that sate on him, had a bow, and a crowne was giuen vnto him, and hee went forth conquering that he might ouercome.

3 And [3] when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red, and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 [4] And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and hee that sate on him had balances in his hand.

6 And I heard a voyce in the mids of the foure beastes say, A [a] measure of wheate for a peny, and three measures of barley for a peny, [5] and oyle, and wine hurt thou not.

7 [6] And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 [7] And when he had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long [8] white robes were giuen vnto euery one, and it was said vnto them, that they shoulde rest for a little season vntill their fellow seruants, and their brethren that should bee killed euen as they were, were [b] fulfilled.

12 [9] And I beheld when he had opened the sixt seale, and loe, there was a great earthquake, and the Sunne was as blacke as [c] sackcloth of haire, and the Moone was like blood.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were moued out of their places.

15 [10] And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bondman, and euery free man, hid themselues in dennes, and among the rocks of the mountaines,

16 And saide to the mountaines and rocks, [11] ✠ Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

1 This is the second part of this booke history (which I did was common and of the whole world) of the works of God in the gouernment of all things. Of this there are generally three members, the first signifying, direction, and the conuersion of all the euill which God poureth out vpon the world, which hath most hardly deserued of him. The first signifying hee downe in this chap. the caution for preserving the Church is in the next chap and the execution is described, chap. 8. 9. In euery part of the foresignifying, there are three branches: the seuerall and expresse calling of S Iohn, to prepare himself to take knowledge of 7 things that were to be shewed vnto him in the opening of the seales: the signe and the word expounding the signe. And albeit the expresse calling of S Iohn, be vsed only in foure of the signes, yet the same is also to be vnderstood in the rest that follow. The author of the foresignifying is the Lambe, as that word of the Father made the Mediator, opening the booke of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S Iohn to marke the opening of the first seale. 2 The first signe ioyned with declaration, is that God for the sinnes and horrible rebellion of the world, will send the same: and first of all will asafarre off, with his darts of pestilence most [illegible] mightily, and gloriously, beate downe the same as iudge, and triumph ouer it in conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S Iohn as before) is that God beeing prouoked vnto wrath by the obstinacy & hard heartednesse of the world not repenting for the former plague, is bent vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate, barley, wine, and oyle. *a Hereby is signified what great scarcitie of corne there was, for the word here vsed is a kinde of measure of dry things, which is in quantitie but the sixth part of a bushell, which was an ordinarie portion to bee giuen to seruants for their [illegible] of meate for one day.* 5 I had rather distinguish and reade the wordes thus, *and the wine and the oyle thou shalt not deale vniustly* In this sence likewise the wine and the oyle shall bee solde a very little for a penie. Thou shalt not deale vniustly, when thou shalt measure out a very little for a great price: so is the place expounded otherwise that is most true, which the wise man sayeth, that who so withholdeth the corne shall be cursed of the people. Prouerb. 11. 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will addict the fourth part of the world indifferently, vnto death and hell, or the grane, by all those meanes at once, by which before generally and in order hee had recalled their mindes vnto amendement. Vnto these are also added the wilde and cruell beastes of the earth, out of Leuiticus 26. 22. Thus doeth God according to his wisedome, dispense the treasures of his power, iustly towards all, mercifully towardes the good, and with patience & long sufferance towardes his enemies.

7 The sixt signe is that the holy Martyrs which are vnder the altar, whereby they are sanctified, that is, receiued into the trust and tuition of Christ (into whose hands they are committed) shall crie out for the iustice of God, in an holy zeale to aduance his kingdome, and not of any priuate perturbation of the minde, in this and the next verse, and that God will, in deed, signe, and word comfort them, verse. 11. 8 As before, 3. 4. *b Vntill their number be fulfilled.* 9 The sixt signe, the narration whereof hath two parts, the signe, and the event. The signe is, that the earth, heauen, and the things that are in them, for horror of the sinnes of the world vpon those most heauie foretellings of God, and complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and loosing their light, in this verse: 13. withdrawing themselues and flying away for the greatnesse of the trouble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselues in his glory. *c So they called in old time those women works that were of haire.* 10 The event of the signe aforegoing: that there is no man that shall not be astonished at that generall commotion, flie away for feare, and hide himselfe, in this verse, and wish vnto himselfe most bitter death, for exceeding horrour of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexitie is not of the godly but of the wicked, whose portion is in this life, as the Psalmist speaketh. Psal. 17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto salustion, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death, 2. Cor. 7. 9. As their wishings doe declare: for this historie is whole world, seuered from the historie of the Church, as I have shewed before. Cha. 4. 1. 11 These are wordes of such as despaire of their escape: of which despaire there are two arguments, the presence of God and the Lambe prouoked to wrath against the world, in this verse: and the conscience of their owne weaknesse, whereby men feele, that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, Esa. 14. 27. ✠ *Esa. 2. 19. hos. 10 8. luke 23 30.*

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntill the elect of the Lord 5 of all tribes were sealed. 13 Such as suffred persecution for Christs sake, 16 haue great felicitie, 17 and ioy.

1 AND after that, I sawe foure Angels stand on the [a] foure corners of the earth, holding the foure winds of the earth, that the windes should

1 The second member of this part, is a preuenting of danger, as we distinguished the same before Chap. 6. 1. that is of the caution whereby God tooke care before hand and prouided for his, that after the example of the Israelites of olde, Exod 8. 23. the faithfull might be exempted from the plagues of this wicked world This whole place is a certaine interlocution and bringing in for this whole Chap by occasion of the prediction and argument of the sixt seale. For first that euill is preuented in the elect, vnto the 9. verse. Then thanks are giuen by the elect for that cause. verse 10. 11. 12. Lastly, the accomplishment of the thing is set forth vnto the end of the Chap. The first verse is a transition, speaking of the Angels which keepe the inferiour parts from all euill, vntill God doe command. For (as it is excellently signed by Ezech. chap. 11. 12.) their faces and their wings are reached vpwards, continually waiting vpon and beholding the countenance of God for their direction, & every of them goeth into that part that is right before his face: whithersoever the Spirit shall go, they go, they step not out of the way, that is, they depart not so much as a foote bredth from the path commanded them of God. *a On the foure quarters or coasts of the earth.*

not blow on the earth, neither on the sea, [a] neither on any tree.

2 [3] And I saw [4] another Angel come vp from the East, which had the seale of the liuing God, and he cried with a loude voice to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt yee not the earth, neither the sea, neither the trees, till wee haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there *were* sealed [5] an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. [6] Of the tribe of [b] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zebulun were sealed twelue thousand.

8 Of the tribe of [c] Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I beheld, and loe a great multitude, [7] which no man could nũber, of all nations, and kinreds, and people, & tongues [8] stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 [9] And they cried with a loud voice, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and *about* the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise, and glory, and wisedome, and thanks, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 [10] And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I sayd vnto him, Lord, thou knowest. And he said vnto me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him [d] day and night in his Temple, and he that sitteth on the throne will dwell [e] among them.

16 ✠ They shal hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat.

17 For the lambe, which is the middes of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and ✠ God shall wipe away all teares from their eyes.

CHAP. VIII.

1 *After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels came foorth with trumpets. 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11 the waters waxe bitter, 12 and the starres are darkened.*

1 And when hee had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 [2] And I saw the seuen Angels, which [a] stood before God, and to them were giuen seuen trumpets.

3 [3] Then another Angel came and stoode before the altar hauing a golden censer, and much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saines, [b] went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thundrings, and lightnings, and earthquake.

6 [4] Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 [5] So the first Angel blew the trumpet, and there was haile & fire, mingled with blood, & they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 [8] And the second Angel blew the trumpet,

2 That is, neither into the aire, into which the tops of trees are aduanced.

4 Now God prouideth against the danger of his elect, by his commandement, verse 2. and 3. and by figure or figure, both for those of the nation of the Iewes, thence vnto the 1. verse and also of the Gentiles, verse 9.

4 Not onely another, or differing number from the common Angels of God, but also in essence, office and operation exceeding all Angels: that is, Christ Iesus the eternall Angel or word of God, and mediatour of the couenant. So hereafter Chapter 8.3. and 10.1.

5 That is, of the Iewes a number certaine in it selfe before God, and such as may be numbered of vs; for which cause also the same is here set downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it selfe certaine with God, but of vs not possibly to bee numbered, as God, Gen. 15.5. & often elsewhere, and Esay figured most excellency, Chap. 49 and 60. This therefore is spoken with respect, when a certaine number is put for one vncertaine. Conferre this with verse 9.

b He skipped Dan, and reckoneth Leui.

c Of Ephraim, who was Ioseph's other sonne, and had the birthright giuen him, whereof he is called Ioseph.

6 Here the tribe of Leui is reckoned vp in common with the rest, because all the Israelites were equally made Priests with them in Christ, by his Priesthood, chap. 1.6 & 5.10 and Rom. 12. 1. & 1. Pet. 2.9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles: which euill many ages before Iacob foresaw, Gen. 49. 18. for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4 verse. 8 As Priestes, kings, and glorious conquerers by martyrdomes which things are noted by their proper figures in this verse. 9 The praise of God celebrated first by the holy men, in this verse, then by the heauenly Angels, in the two verses following. 10 A passage ouer vnto the expounding of the vision, of which the Angel enquireth of S Iohn to stirre him vp withall, in this verse, and Iohn in the forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the acts of the Saints, that is, their sufferings and worke of faith in Christ Iesus, in this ver. Secondly their glory: both present, which consisteth in two things, that they minister vnto God and that God protecteth them verse 15 and to come, in their perfect deliuerance from all annoiances ver. 16. and in participation of all good things which euen the memory of former euils shall neuer bee able to diminish, verse 17. The cause efficient, & which commaneth all these things, is only one, euen the Lambe of God, the Lord, the Mediatour, and the Sauiour Christ Iesus.

d He alludeth to the Leuites, which serued day & night, for els there is no might in heauen.

e Or, vpon them, whereby is meant Gods defence and protection, euit vnto towards them, who are as safe, as men in the Lords tents.

✠ *Esai. 49.10.*

✠ *Esai. 25.8. chap. 21.4.*

1 He returneth to the history of the seales of the book, which the Lambe openeth. The seuenth seale is the next fortification, and a private commandement of the execution of the most iuste iudgements of God vpõ this wicked world which foresignification being vnsealed by the seale, all things in heauen are silent, and in horror through admiration, vntil commandement of execution be finally giuen of God vnto the ministers of his wrath. So he passeth vnto the third member of which I spake before in chap. 6. ver. 1. which is of the execution of those euils wherewith God most iustly determined to afflict the world. 2 Now followeth the third branch of the common history, as euen now I said: which is the execution of the iudgements of God vpon the world. This is first generally prepared, vnto the 6. ver. then by seuerall parts expounded according to the order of those that administred the same, vnto the end of the Chap. following. Vnto the preparation of this execution are declared three things: first who were the administers and instruments thereof in this ver. Secondly, what is y worke both of the Prince of Angels giuing order for this execution, there vnto the 5. ver and of his administers, in the 6. ver. The administers of the execution are said to be seuen Angels: their instruments, trumpets, wherby they should as it were sound the alarum at the commandement of God. They are propounded seuen in number, because it pleased God at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in slow order, & as with a worldling mind to exercise his iudgements vpon his creatures, so long called vpon both by word and figure, if happily they had learned to repent. *a Which appeareth before him as his ministers.* 3 This is that great Emperour, the Lord Iesus Christ, our King and Sauiour: who both maketh intercession to God the Father for the Saints, filling the heauenly sanctuarie with most sweete odour, and offering vp their prayers, as the Calues and burnt sacrifices of their lips, in this verse: in such sort as euery one of them (so powerfull is that sweet sauour of Christ, and the efficacie of his sacrifice) are held in reconcilement with God and themselues, made most acceptable vnto him, verse 4. And then also out of his treasurie, and from the same sanctuarie powreth foorth vpon the world the fire of his wrath, adding also diuine tokens thereunto: and by that meanes (as of old the heralds of Rome were wont to doe) he proclaimeth warre against the rebellious world. *b Our prayers are nothing worth, vnlesse that true and sweete sauour of that only oblation bee especially and before all things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.* 4 This is the worke of the administers: The Angels the administers of Christ, partly by sounding trumpet and voyce (for they are onely as heralds) doe effectually call foorth the instruments of the wrath of God, through his power. Hitherto have bene things generall. Now followeth the narration of things particular, which the Angels fixe in number wrought in their order, set out in the 19. ver. of the next Chap. and is concluded with the declaration of the euent which followed vpon these things done in the world and in the 10. and 11. Chap. 5 The first execution at the sound of the first Angel, vpon the earth, that is, the inhabitants of the earth (by metonymie) and vpon all the fruits thereof: as the comparing of this verse with the second number of the 9. verse doth not obscurely declare. 6 The second execution, vpon the sea in this verse, and all things that are therein in the next verse.

and

and as *it were* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 [7] Then the third Angel blew his trumpet, and their fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called [8] wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 [9] And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *was smitten*, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

7 The third execution vpon the Riuers and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is that many are destroyed with ye bitternesse of waters, in the verse following.

8 This is spoken by Metaphor, of the name of a most bitter herbe, and commonly knowen vnto perhaps a man following these that note the deriuation of words had rather expound it adiectively, for that which by reason of bitternesse can not be drunke, or which maketh the drinke the same.

9 The fourth execution vpon those lightes me bodies of heauen, which minister vnto this inferiour world. 10 A lamentable prediction or foretelling of those parts of the diuine execution which yet are behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a maner Christ himselfe expressely foretold in the 21 chapter of S. Luke, verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The fift Angel bloweth his trumpet, 3 and spoyling locusts come out. 13 The sixt Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankinde.

1 And the fift Angel blew the trumpet, and I saw a [a] star fall from heauen vnto the earth, 3 and to him was giuen the key of the [a] bottomelesse pit.

2 [4] And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 [5] And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

1 The first execution vpon the wicked men inhabiting the earth (as a little before the Angel had wrought by the infernal powers he declared in this place vnto the eleuenth verse. And after the fift execution thence vnto the nineteenth verse. And lastly followed the common end of all verses. 2 fell downe from heauen. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by Princely authoritie, Chapter 1. verse 18. or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministery, here and Chapter 21. so the word *falling* is taken Gene. 14. 10. and 24. 46. and Hebr. 6. 6. 3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darknesse: and are there kept vnto damnation, vnlesse God for a time do let them loose, 2. Pet. 2. 4 Iude 6. and of this booke Chapter 20. 10. the historie of which chapter hath agreement of time with this present Chapter. a *By the bottomelesse pit, he meaneth the deepest darknesse of hell.* 4 Vnto this is added, the smoke of the hellish and infernall spirites, all darke, and darkening all things in heauen and in earth. The spirituall darknesses are the causes of all disorder and confusion. For the diuell at a time certaine (whereof verse the fift) sent these darknesses into his kingdome, that he might at once, and with one impression ouerthrow all things, and prouent if it were possible the elect themselues. By this darknesse all spirituall light, both active as the Sunne, and passiue, as of the aire which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselues. 5 A description of the malignant spirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certine locustes, in quickenesse, subtility, hurtfulnesse, number, and such like, in this verse. From their power, for that they are, as the Scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Ephesians 6. 12. This place of the power of the Deuils, generally noted in this verse, is particularly declared afterwards in the three next verses.

4 [6] And it was comanded them ye they should not hurt the grasse of the earth, neither any greene thing, neither any tree; but only those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should be vexed fiue moneths, and that their paine should be as the paine that commeth of a scorpion, when hee hath stung a man.

6 ✠ Therefore in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flie from them.

7 [7] And the forme of the locusts *was* like vnto horses prepared vnto battel, and on their heads *were* as *it were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the sound of their wings *was* like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, & there were stings in their tailes, and their power was to hurt fiue moneths.

11 [8] And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew *is* Abaddon, and in Greeke he is named Apollyon, *that is, destroying.*

12 [9] One wo is past, *and* behold, yet two woes come after this.

liquor into which it is powred, more bitter then that any man can

torment the wretched world. The time is, or fiue moneths or fortie dayes, that is, for so many yeeres, in which the deuils haue indeed mightily peruerted all things in the world: and yet without that publike and vnpunished licence of killing, which afterwards they vsurped when the sixt Angel had blowne his trumpet, as shalbe said vpon the thirteenth verse. Now this space is to be accounted from the end of that thousand yeres mentioned chap. 20. 3. and that is from the Popedome of that Gregory the seuenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety & wickednes, as a slaue of the deuil, whom he serued, was the most wicked firebrand of the world: he excommunicated the Emperour Henry the fourth: went about by all manner of treachery to set vp and put downe Empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho*, that is, The Rocke to Peter gave the Crowne, and Peter Rodolph doth renowne Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueied ouer vnto his successours the burning brand of ye same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eares amongst themselues by most expert cutthroates came to ruine, whiles they miserably wounded one another. This terme of an hundred and fifty yeeres, taketh end in the time of Gregorie the ninth, or *Hugolinus Anagnienfis* (as he was before called) who caused to be compelled by one Raymond his Chaplein & confessor, the body of Decretals, and by sufferance of the Kings and Princes, to be published in the Christian world, & established for a law. For by this sleight at length the Popes arrogated vnto themselues licence to kill whom they would, whiles other were vnwares: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expressely forebidden, and had hindered vntill this time. The effects of these bloody actions are declared vpon the sixt verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grieuousnesse of the miseries that oppressed them. ✠ *Chap. 6. 16. Esa. 2. 19. Hose. 10. 8.* 7 The forme of these hellish spirits & administers, is shadowed out by signes and visible signes in this sort: that they are verie expert and swift: that wheresoeuer they are in the world, the kingdome is theirs: that they manage all their affaires with cunning and skill, in this verse, that making shewe of mildnesse and tender affection to drawe on men withall, they most impudently rage in all mischiefes: that they are most mightie to doe hurt, verse the eighth, that they are freed from being hurt of any man, as armed with the colour of religion & sacred authoritie of priuiledge, that they fil all things with horror, verse 9. that they are fraudulent: that they are venimous and extremely noysome, though their power be limited, verse 10. All which things are properly in the infernal powers, & communicated by them vnto their ministers and vassals. 8 The order of powers of maliciousnesse: that they are subject to one infernall King, whom thou mayest call in English the Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tel whether this name haue respect vnto the Etymological expretation of Hildebrand, by a figure often vsed in ye holy Scripture: which albeit it may otherwise be turned of the Germaines (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldest call him the firebrand, that is, hee that setteth on fire those that be faithfull vnto him. 9 A passage vnto the next point, and the historie of the time following.

6 Here that power of the deuils is particularly described according to their actions & the effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) who Christ shall not haue sealed, in this verse: and also because they neither had all power not at all times, no not ouer those that are their owne, but limited in maner and time, by the prescript of God, verse 5. So their power to afflict the godly is none, and for the wicked is limited in acte & in effect, by the wil of God: for the maner was prescribed vnto them that they should not slay but

10 The sixt execution done vpon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is, in most cruell maner executing their tyrannous dominion through the whole world: and killing the miserable people with out punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon ✠ fourth vers. This narration hath two parts: a commandement from God, in the 14. vers. and an execution of the commandement, in the verse following.

11 The commandement given by Christ himselfe, who is gouernour ouer all.

b He alludeth to the altar of incense, which stood in the Court which the Priests were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.

12 As if he should say, that they could not restrained at that great flood of Euphrates, that is, in their spirituall Babylon (or this is a Periphrasis of the spiritual Babylon, by the limits of the visible Babylon long since ouerthrowne) that they might not commit those horrible slaughters, which they long breathed after. Now go to, let loose those foure Angels, that is, administers of ✠ wrath of God, in that number that is conuenient to the slaughtering of the foure quarters of the world: stir them vp, and give them the bridle, that rushing out of that Babylon of theirs, which is the seate of the wicked ones, they may flie vpon all the world, therein to rage, and most licentiously to practise their tyranny, as God hath ordeined. This was done when Gregorie the ninth by publike autoritie stablished for law, his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that seeth not that the lawes Decretall most of them are snares to catch soules withall? Since that time (O good God!) how great slaughters haue there bene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandement, is in two points: one, that those butchers are let loose, that out of their tower of the spirituall Babylon that might with furie runne abroad through all the world, as well the thiefe of that crew which are most prompt vnto all assayes, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinite, verse 16. and in themselues by all meanes fully furnished to hide and to hurt, verse the foureteenth as being armed with fire, smoke and brimstone, as appeareth in the colour of this armour, which dazeleth the eies of all men & haue the strength of Lyons to hurt withall, from which (as out of their mouth,) the fire, smoke, and stinking darts of the Pope are shot out, verse 18. The other points, that these butchers haue effected the commandement of God by fraud and violence, in the two verses following. 14 That is, they are harmefull euery way: on what part soeuer thou put thine hand vnto them, or they touch thee they doe hurt. So the former are called Scorpions vers. 3. 15 Now remaineth the euent (as I said vpon the first verse) which followed of so many and so grieuous iudgements in the most wicked world namely an impenitent obstinatio of the vngodly in their impietie and vnrighteousnesse, though they feele themselues most vehemently prefled with the hand of God: for their obstinate vngodlinesse is shewed in this verse: and their vnrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to be done vniuersally in the whole world: which because it doth not so much belong to the Church of Christ, is therefore not so expresly distinguished by certaintie of time and other circumstances, but is woven, as they say, with a slight hand. Also there is none other cause why the historie of the seuenth Angel is passed ouer in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chapter 11 and 16, as shall appeare vpon those places. ✠ *Psal.* 115. 4. *and* 135 15.

13 ¶ [10] Then the sixt Angel blew the trumpet, [11] and I heard a voice from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, [12] Loose the foure Angels, which are bound in the great riuer Euphrates.

15 [13] And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, & at a yere to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing firie habergions, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went foorth fire, and smoke, and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: [14] for their tailes were like vnto serpents, and had heads wherewith they hurt.

20 [15] And the remnant of the men which were not killed by the plagues, repented not of the workes of their hands that they should not worship deuils, and ✠ idols of gold, & of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murther, & of their sorcery, neither of their fornication, nor of their theft.

have said, these hitherto have bene so bound by power of God, freely run vpon all men as themselves lusted, but were stayed and

12 Now Saint Iohn passeth vnto the other Prophetical historie, which is of the Church of God, as I shewed that this booke should bee distinguished Chapter 4. 1. This historie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a transition from the common historie of the world, vnto that which is particular of the Church. There are in this transition or passage, two preparations as it were, vnto this Church historie comprised in this whole Chapter. One in the authoritie of Christ reuealing his mysteries, and calling his seruant, vnto the foure th verse. The other is Saint Iohn his calling, proper vnto this place, and repeated from before, vnto the end of this chapter. Authoritie is giuen vnto this Reuelation, by these foure things: First, by the appearing from heauen in this habite and countenance, strong, ready, glorious, foreseeing all things by his prouidence, and gouerning them by his omnipotencie, vnto the first. Secondly, that hee brought not by chance, but out of a booke, this open Reuelation, set foorth vnto the eye, to sign fie the same vnto the sea, and land, as the Lord out all, verse the second. Thirdly that hee offered the same not whispering or mutterring in a corner (as false prophets do) but crying out with a loude voyce vnto them which sleepe, and with a Lyonish and terrible noyce rouse d vp the secure: the very thunders themselues giuing testimonie thereunto, verse the third. Lastly, for that hee confirmed all by an oath, verse 5, 6, 7. 2 Christ Iesus, see the seuenth Chapter and the second verse 3 Namely, a speciall booke of the affaires of Gods Church. For the booke that containeth things belonging vnto the whole world, is said to be kept with the Creator, the fift Chapter & the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of the Apocalypse. 4 A godly care is laudable, but must be ioyned with knowledge. Therefore nothing is to be taken in hand but by calling, which must bee expected and waited for of the godly. *a Keepe them close.* *b This was a gesture vsed of one that sweareth, which men doe vnwe a dayes vse.* 5 Neither time it self, but the things that are in time: but that the world to come is at hand, which is altogether of eternitie & beyond all times. *c There shall neuer be any more time.* 6 Where of Chap. 11. 15 and 16. 17. 7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiuing of the Prophecie following which is enioyned him, first by signe in three verses, then in plaine wordes in the last verse. Vnto the setting foorth of the signe belong these things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecie in this verse: for these motions and desires God doeth inspire: that demaunding the booke, hee is charged to take it in a figuratiue manner, the vse whereof is expounded verse the ninth, (as in the second Chapter of Ezechiel, and the ninth verse.) whence this similitude is borrowed: lastly, for that Saint Iohn at the commandement of Christ tooke the booke and found by experience that the same as proceeding from Christ was most sweete, but in that it foretelleth the afflictions of the Church, it was most bitter vnto his spirit. 8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of Saint Iohn, and laying vpon him the necessitie thereof.

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 holding a booke open, 3 and cryeth out. 8 A voyce from heauen commandeth Iohn to take the booke. 10 He eateth it.

1 And I sawe [2] another mightie Angel come downe from heauen, clothed with a cloud, and the raine bowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a [3] little booke open, and he put his right foot vpon the sea, and *his* left on the earth,

3 And cried with a loude voice, as when a lion roareth: & when he had cried, seuen thunders vttered their voyces.

4 [4] And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto me, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, [b] lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the sea, and the things that therein are, [5] that [c] time should be no more.

7 But in the dayes of the [6] voyces of the seuenth Angel, when he shall begin to blowe the trumpet, euen the mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 [7] And the voyce which I heard from heauen, spake vnto me againe, and said, Goe, and take the litle booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and saide vnto him, Giue me the little booke. And hee said vnto me, Take it, and eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweete as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honie: but when I had eaten it, my belly was bitter.

11 [8] And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

CHAP. XI.

1 *The Temple is commanded to bee measured.* 3 *The Lorde stireth vp two witnesses,* 7 *whom the beast murtheth,* 9 *and no man buriethe them.* 11 *God raiseth them to life,* 12 *and calleth them vp to heauen.* 13 *The wicked are terrified* 15 *by the trumpet of the seuenth Angel: The resurrection,* 18 *and iudgement is described.*

1 THen was giuen me a reede like vnto a rod, and the Angel stoode by, saying, Rise and
2 mete the Temple of God, and the altar, and them that worship therein.

2 3 But the a Court which is without the temple b cast out, and mete it not: for it is giuen vnto the 4 Gentiles, and the holy citie shall they tread vnder foot, 5 two and fortie moneths.

3 But 6 I will giue power vnto my two wit-
nesses, & they shal 7 prophesie a thousand two hundreth and threescore dayes clothed in sackcloth.

4 These 8 are two oliue trees, and two candlesticks, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood, to smite the earth with all maner plagues, as often as they will.

7 10 And when they haue c finished their testimony, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 ouercome them, and kill them.

8 And their corpses shal lie in the 13 streets of the great city, which d spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses 15 three dayes and an halfe, and shall not suffer their carkeises to be buried in graues.

10 And they that dwel vpon the earth, 16 shal reioyce ouer them and be glad, and shal send gifts one to another: for these two Prophets 17 vexed them that dwelt on the earth.

1 The authoritie of the intended reuenion being declared, together with the necessitie of that calling which was particularly imposed vpon S. Iohn: hereafter followeth the historie of the estate of Christ his Church, both conflicting or warfaring, and ouercomming in Christ. For both the true Church of Christ is sayde to fight against that which is falsly so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by the spirit of his mouth: and Christ is sayd to ouercome most gloriously vntill hee shall slay Antichrist by the appearance of his comming, as the Apostle excellently teacheth 2. Thess. 2. 8 So this historie hath two partes: One of the state of the Church conflicting with temptations, vnto the 16. Chapter. The other of the state of the same Church obtaining victory, thence vnto the 20 Chapter. The first part hath two members most conueniently distributed into their times, whereof the first contineth an history of the Christian Church for 1260 yeeres, what time the Gospel of Christ was as it were taken vp from amongst men into heauen: the second contineth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For we vnderstand the state of the Church conflicting out of Chapters 12, and 13. and of the same growing out of afflictions, out of the 14. 15, and 16. Chapters. Neither did S. Iohn at vnwares ioyne together the history of these two times in this Chapter, because here is spoken of prophecy, which all confesse to bee but one iust and immutable in the Church, and which Christ commanded to be continuall. The history of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: 1 the calling of the seruants of God in 4. verses: 2 the conflicts which the faithfull must vndergo in their calling, for Christ and his Church, thence vnto the 10. verse, and their resurrection, and receiuing vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioned two things: the begetting and setling of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commended vnto S Iohn by signe and by speech: the signe is a measuring rod, and the speech a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly. 2 Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly exemplar, whereof verse 19. but the first liketh mee better, and the things following doe all agree thereunto. The sense therefore is, Thou seest all things in Gods house, almost from the passion of Christ to bee disordered: and that not onely the city of Ierusalem but also the court of the Temple is trampled vnder foote of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the altar, and a small company of good men which truely worship God, doe now remaine, whom God doeth sanctifie and confirme by his presence Measure therefore this, even this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little center, and the church of Antichrist as the circle of the center, euery way in length & breadth compassing about the same that by way of prophecy thou mayest so declare openly, that the state of the Temple of God. & the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing vnto thee, to iudge those which are without, 1. Cor. 15. 12. which be innumerable: looke vnto those of the houshold onely, or vnto the house of the liuing God. *a He speaketh of the outer court, which was called the peoples court, because all men might come into that.* *b That is counted to be cast out, which in measuring is refusted as prophane.* 4 To prophane persons, wicked and vnbeleeuers, aduersaries vnto the Church. 5 Or a thousand, two hundred and threescore dayes, as is sayde in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel which thing I noted before 2. 10. The beginning of these thousand two hundred and threescore yeeres, we account from the passion of Christ, whereby (the partition wall being broken downe) we were made of two, one, Ephes. 2. 14 I say one flocke vnder one shepheard, Iohn 10. 16. and the end of these yeeres precisely falleth into the Popedome of Boniface the eight, who a little before the ende of the yeere of Christ a thousand two hundred ninety foure, entred the Popedome of Rome, in the feast of S. Lucie (as Platina saith) hauing put in prison his predecessor *Cœlestinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cause, that was well said of him, *Intrauit vt vulpes, regnauit vt leo, mortuus est vt canis.* That is, he entred like a foxe, raigned like a lyon, and died like a dogge. For if from a thousand two hundred ninety foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt find there remaineth iust 1260 yeeres, which are mentioned in this place, and many others. 6 I had rather translate it *illud* then *illam*, the temple then the citie: for God saith, I will giue that temple, and commit it vnto my two witnesses, that is vnto the ministers of the word, who are fewe indeede, weake and contemptible: but yet two, that is, of such a number as one of them may helpe another and one confirme the testimonie of another vnto all men, that from the mouth of two or three witnesses every word may be made good amongst men, 2. Cor. 13. 1.

7 They shall exercise their office enioyned by me by the space of those thousand two hundred and fiftie yeeres, in the middest of afflictions though neuer so lamentable, which is figuratiuely shewed by the mourning garment. 8 That is, the ordinary and perpetuall instruments of spiritual grace, peace, and light in my Church, which God by his onely power preserued in this Temple. So Zachary, 4 3. 9 The power and efficacie of the holy ministery, and which is truely Euangelicall, is declared both in earth and in heauen, protecting the administers thereof, and destroying the enemies, in this verse, yet not indeede diuine, most mightily shewing it selfe forth in heauen, earth and the sea, verse 6. as it is described 2 Corinthians 10. 4. according to the promise of Christ, Marke 16. 17. And this is the second place (as I sayde before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that followe the same combats. In the combats or conflicts are these things to ouercome, in these two verses: to be ouercome and killed, verse 7. After the slaughter follow these things: that the carkeises of the godly are layd abroad, verse 8. being vnburied, are made a matter of scorne together of cursing and bitter execrations, verse 9. and that therefore gratulations are publikly and priuately made, verse 10. 10 That is, when they haue spent those thousand two hundred and fiftie yeeres, mentioned verse 2. & 3. in publishing their testimonie according to their office. *c When they haue done their message.* 11 Or which after, chap 13. &c. That beast is the Romane Empire, made long ago of ciuill, Ecclesiasticall: the chiefe head whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the authour of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporall causes as in spiritualls: There is an extract of that matter, written by § same Boniface, most arrogantly, shal I say, or most wickedly, *ca. vnam sanctam, extra de maioritate & obedientia*, & in the sixt of the Decretals (which is from the same authour) many things are found of the same argument. 12 He shal persecute most cruelly the holy men, and put them to death, and shall wound & pierce through with cursings, both their names and writings. And that this was done to very many godly men by Boniface and others the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldonenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation bee massacred. 13 That is, openly at Rome: where at that time was a most great concourse of people, the yere of Iubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read Chap. 1. *Extra, de pœnitentijs & remissionibus.* So by one act he committed double iniurie against Christ, both abolishing his truth by the testoring of the type of the Iubile, & triumphing ouer his members by most wicked superstition. O religious heart! Now that we should vnderstand the things of Rome, S. Iohn himselfe is the authour, both after in the 17. Chap. almost throughout, and also in the circumscription now next sollowing, when he saith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is spiritually tearmed Sodome and Egypt and that spiritually (for that must here againe bee repeated from before) Christ was there crucified. For the two first appellations signifie spiritual wickednesse: the latter signifieth the shew and pretence of good that is, of Christian and sound religion. Sodom signifieth most licentious impietie & iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that City, as it were in true religion, being yet full of falshood & vngodlinesse Now who is ignorant that these things do rather, & more agree vnto Rome, then vnto any other City? The comendations of § City of Rome for many yeres past, are publikely notorious, which are not for me to gather together. This only I will say, that he long since did very well see what Rome is, who taking his leaue thereof, vsed these verses:

Roma vale, vidi, satis est vidisse: reuertar
Quam leno, meretrix, scurra, cinædus ero.

Now farewell Rome, I haue thee seene: it was inough to sees
I will returne when as I meane, band, harlot, knaue to be.

d After a more secret kinde of meaning and vnderstanding. 14 Namely in his members, as also hee said vnto Saul. Actes 9 5. 15 That is for three yeeres and a halfe: for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise the iolity of their Iubile. 17 The Gospel of Christ is the affliction of the world, and the ministerie thereof, the sauour of death vnto death, to those that perish, 2. Cor. 2. 16.

11 [18] But after [19] three daies & an halfe, [20] the spirit of life *comming* from God, shall enter into them, and they [21] shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, [22] Come vp hither. And they shall ascend vp to heauen in a cloude, [23] And their enemies shall see them.

13 [24] And the same houre shal there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shalbe slaine in number seuen thousand: and the remnant were sore feared, [25] and [e] gaue glory to the God of heauen.

14 [26] The second wo is past, *and* behold, the third wo will come anon.

15 [27] And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, [28] The kingdoms of the world are our Lords, and his Christs, and he shall reigne for euermore.

26 [29] Then the foure & twenty Elders, which sate before God on their seates, fell vpon their faces, and worshipped God,

27 Saying, We giue thee thanks, Lord God almighty, Which art, & Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 [30] And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be iudged, & that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, & to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was [31] opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

18 The third place as I noted before, is of the rising againe of the Prophets from the dead, and their caeying vp into heauen. For their resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse following.

19 That is, what time God shall destroy that wicked Boniface.

20 That is, the Prophets of God shall in a sort rise againe, not the same in person, (as they say) but in spirit: that is, in the power and efficacie of their ministerie, which Saint Iohn expressed before verses 5. and 6. And so the prophecy that is spoken of of Elias, is interpreted by the Angelto be vnderstood of Iohn the Baptist, Luk. 1. 17. For the same Boniface himselfe, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministery sheweth and exhibiteth) devoured and died miserably in prison, by the endeuor of Satra Columenfis, & Nagaretus a French knight whom Philip the fatre king of France sent into Italy but with a very small power.

21 That is, the most grieuous heat of afflictions and persecution shall stay for a while, for the great amaze that shall arise vpon that sudden and vnlooked for iudgement of God. 22 They were called by God into heauen, and taken out of this malignant world, into the heauenly Church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was vnworthy. Heb. 11 38. For the Church of the wicked is by comparison called the earth of the world: and the Church of the godly, heauen. So in ancient time amongst the godly Israelites: so amongst the Iewes in the daies of Manasses & other kings, when the earth refused the heires of heauen, wee reade that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord (as the psalmist called them, Psal. 83.4.) but that they went on forward in his worke. 24 Bergomensis saith, in the yere of our Lord 1301. this yeere a blasing starre foretelling great calamitie to come, appeared in heauen: in which yere vpon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many dayes, ouerthewe many stately houses. This saith hee of the yeere next following, the Iubile: which S Iohn so many ages before, expressed word for word. 25 They were indede broken with present astonishment of mind, but did not earnestly repent as they ought to haue done. e *Glorified God by confessing his Name* 26 He passeth vnto the second historie: which is the second part of this Chapter. S. Iohn calleth these the second & third wo, hauing respect vnto Chap. 9. 12. 27 Of whose sounding the trumpet Christ expresly foretold, Chap. 10. 7. and this is the second part of this Chapter, containing a general history of the Christian Church from the time of Boniface 8. vnto the consummation of the victory declared by voice from heauen. In this historie there are three branches: a preparation by the sound of the Angels trumpets: a narration by the voyces of heauenly Angels and Elders: and a confirmation by signe. 28 The narration hath two parts: an acclamation of the heauenly creatures, in this verse, & both an adoration by all the Elders, ver. 16. and also a most ample thanks giuing, ver. 17 18. The sence of the acclamation is, Now the Lord is entred on his kingdome, and hath restored his Church in which most mightily recouered from the profanation of the Gentiles, he may glorifie himselfe. Namely that, which the Lord ordained when first he ordained his Church, that ye saith of the Saints doth now behold as accomplished. 29 As before 7. 11. This giuing of thanks is altogether of the same content with the wordes going before. 30 A speech of the Hebrew language, as much to say, as Gentiles being angry thine inflamed wrath came vpon them & shewed it selfe from heauen, occasioned by their anger & furie. 31 This is the confirmation of the next prophecy before going by signes exhibited in heauen, and that of two sorts, where of some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, & testifying the glorious presence of God, and the lightnings others apprehended by eare and such dull sense, which beare witnesse in heauen and in earth to the truth of the iudgements of God.

CHAP. XII.

1 A woman 3 appareth trauailing with childe, 4 whose child the dragon would deuoure, 7 but Michael ouercommeth him, 9 and casteth him out, 13 and the more hee is cast downe and vanquished, the more fiercely he exercisteth his subtilities.

1 AND there appeared a great wonder in heauen: [2] A woman clothed with the sun, and the moone was vnder her feet, and vpon her head a crowne of twelue starres.

2 And [3] she was with child, and cried trauelling in birth, & was pained ready to be deliuered.

3 And there appeared another wonder in heauen: [4] for behold a great red dragon hauing [5] seuen heads, and ten [6] hornes, and seuen crowns vpon his heads:

4 [7] And his taile drewe the third part of the starres of heauen, and cast them to the earth. And the dragon [8] stood before the woman, which was ready to be deliuered, [9] to deuoure her child, when she had brought it forth.

5 [10] So she brought forth a man [11] child, which should rule all nations with a rod of yron: & that her child was taken vp vnto God & to his throne.

6 [12] And the woman fled into the wildernesse, where shee hath a place prepared of God, that [13] they should feede her there a thousand, two

1 Hitherto hath bene the generall prophecy, comprehended in 2 parts, as I shewed vpon Chap 11. Now shal be declared ye full part of this prophecie, in this and the next chap and the later part in the 14, 15. & 16. chap. Vnto the first part, which is of the militing or militant church belong two things. The beginning and the progresse of the same in conflicts & Christian combats. Of which two, the beginning or vpspring of ye church is described in this chapter, & the progresse thereof in the Chap. following. The beginning of the Christian Church we define to bee from the first moment of the conception of Christ, vntil that time where in this Church was as it were weined and taken away from the brest or milke of her mother: which is the time when the church of the Iewes with their citie and Temple was ouerthrown by the iudgement of God. So we haue in this chapter the story of 69 yeeres and vpwards. The parts of this chap. are three. The first is, the history of the conception and bearing in wombe, in 4. verses. The second, an historie of the birth from the 5. verse vnto the 12. The third is, of the woman that had brought forth, vnto the end of the chap. And these seuerall parts haue euery one their conflicts. Therefore in the first part are two things contained, one, the conception and bearing in wombe, in two verses: and another of the lying in waite of the Dragon against that should be brought forth, in the next 2. verses. In the first point are these things, the description of the mother, verse 1. and the dolors of childbirth, verse 2. all shewed vnto Iohn from heauen. 2 A type of the true holy Church which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glory giuen of God, troade vnder feete mutabilitie and changeablenesse and possessed the kingdome of heauen as the heire thereof. 3 For this is that haueen woman that brought not foorth of which Esa 45. 1. & Gal. 4. 27 shee cried out for good cause, and was tormented at that time, when in the iudgement of all she seemed neere vnto death, and in maner ready to giue vp the ghost by reason of her weakenesse and poueritie. 4 That is the deuill or Satan (as is declared vers. 9) mightie, angry and full of wrath. 5 Thereby to withstand those seuen Churches spoken of, that is, the Catholike Church, and that with kingly furniture and tyrannical magnificence: signified by the crownes set vpon his heads, as if the same without controuersie belonged vnto him by the proper right: as also he boasted vnto Christ, Matth. 4. 9. See after, vpon chap. 13. 1. 6 More then are the hornes of the Lambe, or then the Churches are: so wel furnished doth the tyrant brag himselfe to be, vnto all manner of mischiefe. 7 After the description of Satan followeth this action, that is, his battell offred vnto the Church partly to that which is visible, wherein the wheat is mingled with the chaffe, and the good fish with that which is euill: a good part thereof, though in appearance it shine as the starres shine in heauen, he is said to thrust down out of heauen, and to peruert: for if it were posible he would peuert euen the elect, Mat. 24. 24. & partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (saith S. Iohn) he ouerthrew & triumphed vpon them. 8 He withstood that elect Church of the Iewes which was now ready to bring forth the Christian Church, & watched for that ye should bring forth. For the whole Church & whole body is compared vnto a woman: and a part of the Church vnto that which is brought forth, as we haue noted at large vpon Cant 7. 8. 9 Christ mystical (as they call him) that is, the whole Church, consisteth of the person of Christ as the head, & of the body vnited thereunto by the Spirit, so is the name of Christ taken 1. Cor. 12. 12. 10 The 2. history of this Church deliuered of child: in which first the consideration of the child borne, & of the mother, is described in 2 verses: secondly the battell of the dragon against the young child, and the victorie obtained against him, in 3. verses following: last of all is sung a song of victorie, vnto the 12. verse. Now S Iohn in consideration of the child borne, noteth two things: or he describeth him, & his station or place in this verse. 11 That is Christ the head of the Church ioyned with his Church (the beginning rooted and foundation whereof is the same Christ) indowed with kingly power, and taken vp into heauen out of the iawes of Satan (who as a Serpent did bite him vpon the crosse) that sitting vpon the celestiall throne, he might reigne ouer all. 12 The Church of Christ which was of the Iewes, after his assumption into heauen, hid it selfe in the world as in a wildernesse, trusting in the onely defence of God, as witnesseth S Luke in the Acts of the Apostles. 13 Namely the Apostles and seruants of God ordained to feed with the word of life, the Church collected both of the Iewes & Gentiles vnlesse that any man will take the word *alerent* impersonally, after ye vse of the Hebrewes, in steed of *alereturr*: but I like the first better. For he hath respect vnto those two Prophets, of whom chap. 11. 3. as for the meaning of the 1290 daies, looke the same place.

hundreth

hundreth and threescore dayes.

7 And there was a battell in heauen, [14] Michael and his Angels fought against the dragon, and the dragon fought and his angels.

8 [15] But they preuailed not, neither was their [a] place found any more in heauen.

9 And the great dragon, that olde serpent, called the deuill and Satan, was cast out, which deceiueth all the world: hee was *euen* cast into the earth, and his angels were cast out with him.

10 Then I heard a loud voice in heauen, saying, [16] Now is saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that worde of their testimonie, and they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when [17] the dragon sawe that hee was cast vnto the earth, he persecuted the woman which had brought foorth the man *childe*.

14 [18] But to the woman were giuen two wings of a great Eagle, that she might flie into the wildernes, into her [c] place, where she is nourished for a [19] time, and times, and halfe a time, from the presence of the serpent.

15 [20] And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee carried away of the flood.

16 [21] But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the floode, which the dragon had cast out of his mouth.

14 Christ is the Prince of Angels, and head of the Church, who beareth that vpon good, verse the fifi. See the notes vpon Daniel, chap. 12. 1. In this verse a description of the battell and of the victorie in the two verses following. The Psalmist has respect vnto this battell, Psalme 68 9. and Paul E. hesians 4 8. and Colossians 2. 15.

15 The description of the victorie, by denying of nothing in this verse, and by affirming the contrary in next verse. As that Satan gained nothing in heauen, but was by the power of God throwne downe into the world whereof he is the Prince, Christ himselfe and his elect members standing still by the throne of God.

a They were cast out so that they were neuer seene any more in heauen.

16 The song of victorie or triumph conteining first, a proposition of the glory of God and of Christ, shewed in that victorie: secondly, it conteineth a reason of the same proposition, taken from the effects as that the enemies is ouercome in battell, in this verse, and that the godly are made conquerours (and more then conquerours, Rom. 8. 37) verse 11. Thirdly a conclusion, wherein is an exhortation vnto the Angels, and Saints earth and vnto the world, a prophesie of great miserie, and of destruction procured by the deuill against mankind, lest himselfe should not be miserable alone, verse 12. b *He is said in the Hebrew tongue, to loue his life, that esteemeth nothing more precious then his life: and on the other side, he is saide not to loue his life, who doubteth not to hazard it, wheresoeuer neede requireth.*

17 The third part: an historie of the woman deliuered, consisting of two members, the present battell of Satan against the Christian Church of the Iewish Nation, in foure verses: and the battell intended against the seede thereof, that is against the Church of the Gentiles, which is called holy by reason of the Gospel of Christ in the two last verses.

18 That is, being strengthened with diuine power: and taught by oracle, shee fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, and went into a solitarie Citie beyond Iordan called Pella, as Eusebius telleth in the first Chapter of the third booke of his Ecclesiasticall historie: which place God had commanded her by Reuelation. c *Into that place which God had appointed for her.*

19 That is, for three yeres and a halfe: so the same speech is taken Dan. 7. 25. This space of time is reckened in maner from that last & most grieuous rebellion of the Iewes, vnto the destruction of the Citie and temple, for their defection or falling away began in the twelft yeere of Nero, before the beginning whereof, many forewarnings & predictions were shewed from heauen, as Iosephus writeth lib. 7. cap. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable, that in the feast of Pentecost not onely a great sound and noise was heard in the Temple but also a voice was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeres and a halfe after this defection was begun of the Iewes, and these wonders happened, the Citie was taken by force, the Temple ouerthrowne, and the place forsaken of God: and this compasse of time Saint Iohn noted in this place.

20 That is he inflamed the Romanes and Nations, that they persecuting the Iewish people with cruel armes, might by the same occasiõ inuade the Church of Christ, now departed from Ierusalem and out of Iudea. For it is an vsuall thing in Scripture, that the raging tumults of the nations should be compared vnto waters.

21 That is, there was offered in their place other Iewes, vnto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saued whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes.

17 [22] Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commaundements of God, and haue the testimonie of Iesus Christ.

18 [23] And I stood on the sea sand.

22 Being set on fire by this meanes, he began to bee more madde, and because perceiued that his purpose against the Christian Church of the Iewish remnant was come to nought, he resolued to fall vpon her seede, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I say, vpon the thirteenth verse, in which the purpose of Satan is shewed verse 17. and his attempt, verse 18.

23 That is, a most mightie tempest that he rushed vpon the whole world (whose Prince he is) to raise the floods & prouoke the nations, that they might with their furious bellowes tosse vp and downe, driue here and there, and finally destroy the Church of Christ with the holy members of the same. But the prouidence of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The rest of this storie of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the twentieth chapter. For here the Dragon endeuoring to doe mischiefe, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described. 12 which draweth the most part of the world to idolatrie. 11 The other beast rising out of the earth, 15 giueth power vnto him.

1 And I saw a beast rise [2] out of the sea, hauing seuen heads, and [3] ten hornes, and vpon his hornes *were* ten crownes, and [4] vpon his head [5] the name of blasphemie.

2 And the beast which I sawe, was

1 The Apostle hauing declared the springing vp of the Christian Church, and the state of the Church from which ours taketh her beginning, doth now passe vnto the storie of the progresse thereof, as I shewed in the intrance of the former Chapter. And this historie of the progresse of the Church and the battels thereof, is set downe in this Chapter, but distinctly in two parts, one is of the ciuill Romane Empire, vnto the tenth verse. Another of the bodie Ecclesiasticall or prophetical, thence vnto the end of the Chapter. In the former part are shewed these things: First the state of that Empire, in foure verses: then the acts thereof, in three verses: after the effect which is exceeding great glorie, verse the eighth. And last of all is commended the vse and the instruction of the godly against the euils that shall come from the same, verse 9 10. The historie of the state, conteineth a most ample description of the beast, first entire, verse 1. 2. and then restored after hurt, verse 3. 4.

2 On the sand whereof stood the deuil practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by dom esticall dissentions, and was mightily tossed, hauing euen and anon new heads, and new Emperours. See in the seuententh Chapter and the eighe verse.

3 Hauing the same instruments of power, prouidence, and most expert gouernment, which the Dragon is saide to haue had, in the twelfth Chapter and in the third verse.

4 Wee reade in the twelfth Chapter and third verse, that the dragon had seuen crownes set vpon seuen heads: because the theefe auoucheth himselfe to bee proper Lord and Prince of the world, but this beast is sayde to haue ten crownes, set vpon seuerall not heads but hornes: because he beast is beholden for all vnto the Dragon, verse 2. and doeth not otherwise raigne, then by lawe of subiection giuen by him, namely, that hee imploy his hornes against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heads: but their vassals and such as raigned by grace from them, wore the same vpon their hoodes: for so they might commodiously lay downe their diademes when they came into the presence of their Soueraignes, as also the Elders are said, when they adored God which sate vpon the throne, to haue cast downe their crownes before him. Chapter 4. verse 10.

5 Contrary to that which God of old commaunded should bee written in the head peece of the hie Priest, that is, *Sanctitas Iehoue*, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which Saint Paul saieth in the second Chapter of his second Epistle to the Thessalonians, the fourth verse. *Hee sitteth as God, & boasteth himselfe to be God.* For this name of blasphemie both the Romane Emperours did then challenge vnto themselues, as Suetonius and Dion doe report of Caligula and Domitian: & after them the Popes of Rome did with sal mouth professe the same of themselues, when they challenged vnto themselues soueraignie in holy things: of which kind of sayings the sixt booke of the Decretals, the Clementines, and the Extrauagants, are very full. For these men were not content with that which Anglicus wrote in his *Poetria* (the beginning whereof is, *Papa stupor mundi* The Pope is the wonder of the world) *Nec Deus es, nec homo, sed neuter es inter vtrumque.* Thou art not God nor art thou man, but neuter mixt of both: as the glosse witnesseth vpon the sixt booke: But they were bold to take vnto themselues the very name of God, & to accept it giuen of other according as almost an hundred & twentie yeres since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papall, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he should enter at, hauing written vpon it this blasphemous verse:

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse Deus.

By oracle of thine owne voice the world thou gouernst all,
And worthily a God on earth men thinke, and do thee call.

These and sixe hundred the like who can impute vnto that modestie wherby good men of old would haue themselues called the seruants of the seruants of God? Verely either this is a name of blasphemie, or there is none at all.

6 Swift as the Leopard, easily clasping all things, as the Beare doeth with his foote, and tearing and deuouring all things with the mouth as doth the Lion.
7 That is, hee lent the same vnto the beast to vse, when he perceiued that himselfe could not escape, but must needes be taken by the hand of the Angell, and cast into the bottomelesse pit, Chapter 20. yet did not he abandon the same vtterly from himselfe, but that hee might vse it as long as he could.
8 This is the other place that appertaineth to the description of the beast of Rome: that besides that naturall dignitie, and amplitude of the Romane Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were, vnto death, and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whom the race of the Cæsars fell from the imperiall dignitie, & the gouernement of the Common weale was translated vnto others: in whose hands the Empire was so cured and recouered vnto health, as hee seemed vnto all so much the more deepely rooted and grounded fast, then euer before. And hence followed those effects, which are next spoken of: First an admiration of certaine power, as it were, sacred and diuine, sustaining the Empire and gouerning it: Secondly, the obedience and submission of the whole earth, in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of deuils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grewe into so great estimation, as that both the name and worship of a God was giuen vnto him, verse the fourth. Now there were two causes which brought in the mindes of men this Religion: the shew of excellencie, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall bee able to fight with him? 9 The second member containing an historie of the actes of the beast as I sayde verse 1. The historie of them is concluded in two pointes, the beginning and the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impietie against God, and his immanitie and iniustice against all men, especially against the godly and those that were of the houshold of faith, verse the fist. The maner of the actes or actions done, is of two sortes both impious in mindes, and blasphemous in speech against God, his Church and the godly, verse the sixt: and also most cruell and iniurious in deedes, even such as were done of most raging enemies, and of most insolent and proude conquerours, verse the seuenth. 10 Namely his actions, and manner of dealing. As concerning those two and fourtie moneths, I haue spoken of them before Chapter 12.2. 11 That is, the holy Church, the true house of the liuing God. 12 That is, the godly in generall who hid themselues from his cruelte. For this bloodie beast surcharged those holie soules most falsely with innumerable accusations for the Name of Christ as wee reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which examples the latter times followed most diligently, in destroying the flocke of Christ: and wee in our owne memorie haue founde by experience, to our incredible griefe. Concerning heauen, See Chapter 11.12. 13 That is, such as are not from euerlasting elected in Christ Iesus. For this is that Lambe slaine, of which Chapter the fist, verse the sixt. These wordes I doe with Aretas, distinguish in this maner: *Whose names are not written from the laying of the foundation of the world, in the booke of life, of the Lambe slaine.* And this distinction is confirmed by a like place hereafter, Chapter 17.8. 14 The conclusion of this speech of the first beast, consisting of two partes, An exhortation to attentiue audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked and partely comfortes for those which in patience and faith shall waite for that glorious comming of our Lord and Saniour Christ, verse the tenth. ✠ *Genesis 9.6. matthew 26 52.*

6 like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: 7 and the dragon gaue him his power & his throne, and great authoritie.

3 8 And I sawe one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beast.

4 And they worshipped the dragon which gaue the power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 9 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, 10 to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God to blaspheme his Name, 11 and his tabernacle, 12 and them that dwell in heauen.

7 And it was giuen to him to make warre with the Saints, & to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 14 If any man haue an eare, let him heare.

10 If any lead into captiuitie, he shall goe into captiuitie: ✠ if any kill with a sword he must be killed by a sword: here is the patience and the faith of the Saints.

11 15 And I beheld another beast comming vp out of the earth, 16 which had two hornes like the Lambe, but he spake like the dragon.

12 17 And hee did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, 18 to worship the first beast, whose deadly wound was healed.

13 19 And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted him to do in the sight of the beast, saying, to them that dwell on the earth, that they should make the 20 image of the 21 beast which had the wound of a sword, and did liue.

15 22 And it was permitted to him to giue a a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome is recorded that which was politique, & is in the power of ye corporation of false Prophets, & of the forgers of false doctrine. Wherefore the same beast, & ye bodie or corporation is called of S. Iohn by the name of false Prophet, Chap. 16 vers. 13, and 19. vers. 20. The forme of this beast is first described, in this verse, then his actes in the verses following: and the whole speech is concluded in the last verse. This beast is by his breede, a sonne of the earth (as they say) obscurely borne, & by litle & litle creeping vp out of his abiect estate. 16 That is, in shew he sembled the Lambe (for what is more milde or more humble then to be the seruant of the seruants of God) but in deede he played the part of the Dragon, and of the Wolfe, Matth. 7. 15. For euen Satan changeth him selfe into an Angel of light, 2. Cor. 11. 14. and what should his honest disciples and seruants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, as it were by lime, made of the former beast a most miserable σκύλευτον or anatomie, vsurped all his authoritie vnto himselfe and most impudently exercise th the same in the sight and viewe of him: yet he carieth himselfe so, as if he honoured him with most high honour, and did in very good meeth cause him to be reuerenced of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honors, & diuine authority: so farre, as he is beleeued to be aboue the Scriptures, which the glosse vpon the Decretales declareth by this deuillish verse:

Articulos soluit, synodumque facit generalem.

That is,

Hee changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is spoken of the Papall power. So the beast is by birth, foundation, sense, and finally substance, one: onely the Pope hath altered the forme and maner thereof, being himselfe the head both of that tyrannicall Empire, and also of the false Prophets: for the Empire hath hee taken vnto himselfe, and thereunto hath added his cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinction sake, as also somtimes afterwards: that euen at that time the godly readers of this prophesie might by this signe bee brought to see the thing as present: as if it were said, that they might adore this very Empire that now is, whose head were hee seene in our owne memorie to haue bene cut off, and to be cured againe. 19 The second point of the things done by the beast, is the creditie of great wonders or miracles, and appertaining to the strengthening of this impietie: of which signes some were giuen from aboue, as it is saide, that fire was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the sight of the beast, to establish idolatrie, and deceiue soules: which part S. Iohn setteth forth, beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiueth the inhabitants of the earth.* Secondly, the common maner of working, in two sorts: one of miracles, *For the signes which were giuen him to doe in the presence of the beast*: the other of the words added to the signes, and teaching the idolatrie by those signes, *Saying vnto the inhabitants of the earth, that they should make an image vnto the beast, which &c.* Thirdly, a speciall maner is declared. *That it is giuen vnto him to put life into the image of the beast*: and that such a kind of quickening, that the same both speaketh by answere vnto those that take counsel of it, & also pronounceth death against all those that do not obey nor worshipit: al which things oftentimes by false miracles through the procurement and inspiration of the Deuil, haue bin effected & wrought in images. The histories of ye Papists are full of examples of such miracles, the most of the fayned, many also done by ye deuil in images, as of olde in the Serpent, Gen. 3. 1. By which examples is confirmed, not the authoritie of the beast, but the truth of God and these prophesies. 20 That is, images, by *enallage* or change of the number: for the worship of them euer since the second Councell of Nice, hath bin ordeined in the Church by publike credite and authoritie, contrary vnto the Law of God. 21 In the Greeke the word is of the Datiue case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this pseudoprophetical beast doth mightily profit the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, & haue their forme or manner from the wil of the beast, and haue their end & vse fixed in the profite & commoditie of the beast. 22 And of this miracle of the images of the beast, (that is which the beast hath ordeined to establish idolatry) which miraculously speake, & give iudgment, or rather marueilously, by the fraud of the false Prophets, the Papists bookes are full fraughted. 4 *To giue life, as Iannes and Iambres imitated the wonders that Moses wrought.*

16 23 And

23 The third place, is a most wicked and most insolent tyranny, as was sayd before, vsurped ouer the persons of men, in this verse: and ouer their goods and actions, in the next verse. For he so sayd, both to bring vpon all persons a tyrannous seruitude, that ouer all their goods as bondslaues they might serue the beast: and also so to exercise all their goods and actions, a pedler-like abuse of indulgences and dispensations (as they terme them) amongst their friendes, and against others, to vse most violent interdictions, and to shooke out cursings, euen in naturall and ciuill, priuate and publike contracts, wherein all good faith ought to haue place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselues, the persons and doings of men, signing them in their forehead and handes: and as for the signe left by Christ (Of which chapter 7.3.) and the holy Sacrament of Baptisme they make as voyde. For whom Christ hath ioyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by his greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authoritie and efficacie. *b The marke of the name of the beast.* 25 That is, haue any traffique or entercourse with men, but they onely which haue this anoynting and consecration of Clearkely tonsure, as they call it. Reade Gratian *de Consecratione, distinct. 3. c. omnes. cap spiritum &c.* of these matters 26 Here the false prophets doe require three things, which are set downe in the order of their greatnesse, a caracter, a name, and the number of the name. The meaning is, that man that hath not first their anoynting and clericall tonsure or shaning: secondly holy orders, by receiuing whereof is communicated the name of the beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law (as they call it) Canonicall, and hath not as it were made vp in accompt and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set foorth in the next verse. 27 That is, in this number of the beast consisteth that Popish wisedome, which vnto them seemeth the greatest of all others. In these woordes Saint Iohn expoundeth that saying which went before of the number of the beast, what it hath aboue his marke or accoquisance, and his name. These things, sayeth Saint Iohn, the marke and name of the beast, doe easily happen vnto any man: but to haue the number of the beast, is wisedome: that is, onely the wise and such as haue vnderstanding, can come by that number: for they must bee most illuminate doctours that atteine thereunto, as the words following doe declare 28 How great and of what denomination this number of the beast is by which the beast accounteth his wisedome, Saint Iohn declareth in these wordes, Doest thou demaund howe great it is? it is so great, that it occupieth the whole man: hee is alway learning, and neuer commeth to the knowledge thereof: hee must bee a man in deede that doeth atteine vnto it. Askest thou of what denomination it is? verily it standeth of sixe throughout, and perfectly riseth of all the partes thereof in their seuerall denominations (as they terme them:) it standeth of sixe by vnities, tennes, hundreds, &c. so as there is no one part in the learning and order Pontificall, which is not eyther referred vnto the head, and, as it were, the toppe thereof, or contained in the same: so fitly doe all thinges in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doeth commend by the number of sixe those Decretals which hee perfected: in the proeme of the sixt booke. *Which booke* (sayeth hee) *being to be added vnto fiue other bookes of the same volume of Decretalles, wee thought good to name Sextum the sixt: that the same volume by addition thereof, conteining a senarie, or the number of sixe bookes (which is a number perfect) may yeelde a perfect fourme of managing all things, and perfect discipline of behauiour.* Heere therefore is the number of the beast, who powreth from himselfe all his partes, and bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning maner. If any man desire more of this, let him reade the glosse vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duetie, with the good fauour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto mee neither profitable, nor like to bee true, that the number of the beast, or of the name of the beast should bee taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giueth out, imprinteth, as a publike marke of such as be his, and esteemeth that marke aboue all others, as the marke of those whom hee loueth best. Now those other expositions seeme rather to be farre remouned from this propertie and condition of that number: whether you respect the name *Latinus*, or *Titan*, or any other. For these the beast doth not teach, nor giue forth, nor imprint, but most diligently forbiddeth to bee taught, and audaciously denieth: he approueth not these, but reproueth them: and hateth them that thinke so of this number, with an hatred greater then that of *Vatinius*.

16 23 And hee made all, both small and great, riche and poore, free and bond, to receiue 24 a b marke in their right hande or in their foreheads,

17 And that no man might 25 buy or sell, saue he that had the 26 marke, or the name of the beast, or the number of his name.

18 27 Here is wisdome, Let him that hath wit, count the number of ỳ beast: for it is the 28 number of a man, and his number is sixe hundreth threescore and sixe.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoided. 13 A voyce from heauen pronounceth them happy, who die in the Lord 16 The Lords sickle is thrust into the harvest, 18 and into the vintage.

THen I looked, and loe, a Lambe 1 stood on mount Sion, and with him 2 an hundreth, fourtie and foure thousand, hauing his Fathers Name written in their foreheads.

2 And I heard a voice frõ heauen as ỳ sound of many waters, & as the sound of a great thũder: & I heard ỳ voice of harpers, harping ẃ their harpes.

3 And they sung as *it were* a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled ẃ women: for they are virgins: these follow the Lambe whithersoeuer he goeth: these are bought frõ men, being the first fruits vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are ẃout spot before the throne of God.

6 ¶ 4 Then I saw 5 another Angel fly in ỳ mids of heauẽ, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 6 ✠ Saying with a loud voice, Feare God, and giue glory to him: for the houre of his iudgement is come: & worship him that made ✠ heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, ẃ Babylon that great city is fallen, it is fallen: for she made all nations to drinke of the wine of the 7 wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, 7 If any man worship the

1 The historie of the Church of Christ being finished for more then a thousand and three hundreth yeeres at which time Boniface the eight liued as before hath bene sayd: there remaineth the rest of the history of the conflicting or militant Church, from thence vnto the time of the last victory in three chapters For first of all, as the foundation of the whole historie, is described the standing of the Lambe with his armie and retinue in fiue verses, after his worthy acts which he hath done, and yet doeth in most mightie maner, whilest he ouerthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Vnto the descripti- on of the Lambe, are propounded three things: his situation, place and attendancie: for the rest are expounded in the former visions, especially vpon the sixt chapter. 2 As ready girt to do his office (as Act.5.36) in the midst of ỳ Church, which aforetime mount Sion did prefigure. 3 As before 7.2 This retinue of the Lambe is described first by diuine marke (as before 7.2.) in this vers. Then by diuine occupation, in that all & euery one in his retinue most vehemently and sweetly (vers.7.) do glorifie the Lambe with a speciall song before God and his elect Angels: which song flesh and blood cannot heare, nor vnderstand, vers.3 Lastly by their deeds done before, & their sanctification in that they were virgins, pure from spiritual and bodily fornication, that is, from impiety and vnrightcousnes, that they followed the Lambe as a guide vnto all goodnesse, and cleaned vnto him: that they are holy vnto him, as of grace redeemed by him: that in truth & in simplicity of Christ, they haue exercised all these things, sanctimony of life, the direction of the Lambe, a thankful remembrance of redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, verse 4. and 5. 4 The other part (as I said on the first verse) is of the actes of the Lambe, the maner wherof is deliuered in two sorts, of his speach & of his facts. His speaches are set forth vnto the 13. verse of this chapter, and his facts vnto the 16. chapter. In the speach of the Lambe, which is the word of the Gospel, are taught in this place these things: The seruice of the godly consisting inwardly of reuerence towards God, & outwardly of the glorifying of him the visible signe of which is adoration, verse 7 The ouerthrowing of wicked Babylon, vers.8 and the fall of euery one of the vngodly which worship the beast, vers.9.10.11. Finally, the state of the holy seruants of God both present vers.11. and to come, most blessed according to the promise of God, verse 13. 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eight, hath raised vp to the publishing of the Gospel of Christ, both by preaching and by writing. So God first, neere vnto the time of the same Boniface, vsed Peter Cassidorus an Italiant after, Arnold *de villa noua*, a Frenchman: then Ockam, Dante, Petrarch after that, *Iohannes de rupe cassa* a Franciscane: after againe, Iohn Wickliffe an Englishman, and so continually one or another vnto the reforming of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth, chapter 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God. ✠ *Psal.*145.6. ✠ *Acts* 14.15. ẃ *Isai.*21.9. *verm.*51.8. *chap.*18.2. *a Of her fornication, whereby God was prouoked to wrath.* 7 That is, shall not worshippe God alone, but shall transferre his diuine honour vnto this beast, whether hee doe it with his heart, or counterfeiting in shew. For hee (sayeth Christ) that denyeth mee before men, him will I deuye before my Father and his Angels, Matth.10.32. And this is that voyce of the holy ministerie, which at this time is very much vsed of the holy and faithfull seruants of God. For hauing nowe sufficiently founde out the publique obstinacie of Babylon, they labour not any longer to thunder out against the same: but to saue some particular members by terrour (as Saint Iude speaketh) and to pluche them out of the publique flame: or else by vehement commiseration of their estate, to leade them away, they set before them eternall death, into which they rush vnwares, vnlesse in good time they returne vnto God: but the godly which are of their owne flocke, they exhort vnto patience, obedience, and faith in the Lord Iesus, and charge them to giue light by their good example, of good life vnto others.

beast

beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 [8] Here are the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, The dead which die [b] in the Lord, *are* fully blessed. Euen so sayeth the Spirit: for they rest from their labours, and their [c] works follow them.

14 ¶ [9] And I looked, and behold, [10] a white cloud, and vpon the cloude one sitting like vnto the Sonne of man, [11] hauing on his head a golden crowne, and in his hand a [12] sharpe sickle.

15 [13] And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloude, ✠ Thrust in thy sickle and reape: for the time is come to reape: for the ✠ harueſt of the earth is ripe.

16 And he that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, [15] and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

8 The patience, sanctification and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heauenly fellowship of God and his Angels.

9 The seconde part of this Chapter, as I sayde verse 6. Of the actes and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirite of his diuine mouth: seeing that hauing bene called backe by worde both publikely and priuately vnto his doctrie, and admonished of his most certaine ruine: hee yet ceaseth not to maintaine and protect his owne adherents, that they may doe him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are two kindes: one common or generall in the rest of this chapter, another particular against that sauage and rebellious beast and his worshippers in the 15. and 16. chapters

T'at common kinde, is the calamitie of warres, spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harueſt and vintage. Since the time that the light o the Gospel beganne to shine out, and since prophecie or preaching by the grace of God was r ysed vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene throwen to the earth by this diuine reaping? how much blood (alas for wee) hath o erflowen for these hundred yeeres almost? all histories doe crie out, and this our age (if euer before) i now in horrour, by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, that is, of the harueſt. 10 Declaring his fierceness by his colour, like vnto that which is in the white or mi'ke circle of heauen. *b That is, for the Lorde.* *c By workes, is meant the rewarde which followeth good workes.* 11 As one that shall reigne from God, and occupie the place of Christ in this miserable execution. 12 That is, a most fitte and commodious instrument of execution, destroying all, by hewing and thrusting through: for who may stande against God? ✠ *Ioel 3.13.* ✠ *Matth.13.39.* 13 Christ giueth a commaundement in this verse, and the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out euery thing, than is the harueſt labour. This is therefore a more grieuous iudgement, both because it succeedeth the other, and because it is vnderstood to bee executed with great diligence. 15 That is, it ouerflowed very deepe, and very farre and wide: the speech is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, madde, and blinde worlde doeth at this time reape.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast, praysé God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath, are deliuered.

1 AND I saw another signe in heauen, great and marueilous, seuen [2] Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 [3] And I saw [4] as *it were* a glassie sea, mingled with fire, and [5] them that had gotten victorie of the beast, & of his image, and of his marke, and of the number of his name, [6] stand at the glassie sea, hauing the harpes of God,

3 And they sung [7] the song of Moses the [a] seruant of God, and the song of the Lambe, saying, [8] Great and marueilous *are* thy works, Lord God Almightie: iust and true *are* thy ✠ [b] wayes, King of Saints.

4 ✠ Who shal not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 [9] And after that, I looked, and behold, the Temple of the tabernacle of testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the [10] seuen plagues, clothed in [11] pure and bright linnen, and hauing their breasts [12] girded with golden girdles.

7 And one of the [13] foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glory of God and of his power, and [14] no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

1 This is that other place of the actes of Christ, as I noted before 14. 14 Now therefore is shewed a singular worke of the iudgement of God, belonging to the ouerthrow of Antichrist and his forces, of which diuine worke the preparation is described in this Chapter: and the execution in the next. The preparation is first set downe generally and in type, in this verse: and is after particularly set forth in the rest of the Chapter.

2 Of which Chap. 8 9 in powring forth the plagues of the worlde: for euen these plagues, doe for the most part agree with those.

3 There are two parts of the narration: one the confession of the Saintes glorifying God, when they sawe that preparation of the iudgements of God, vnto the 4 verse. another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements, in 4 other verses. 4 This part of the vision alludeth vnto that sea or large vessell of brasse, in which the Priests washed themselues in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called verse 5) is sayd to haue bene a sea of glasse, most sightsome and cleare, vnto the commoditie of choise mixt with fire, that is, as containing the treasure of the iudgements of God, which hee bringeth foorth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of olde: and out of this the vngodly are destroyed now, chap. 4 6. 5 That is, the godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13.17. and 14.9.10. 6 Glorifying God, from the particular obseruation of the weapons and instruments of Gods wrath, sitting in the sea of glasse. 7 That song of triumph which is Exod. 15 2. *a So is Moses called, for honours sake, as it is set foorth, Deuter.34.10.* 8 This song hath two parts: one a confession, both particular, in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kinde is eternall in it selfe, and most present vnto the godly, in that God is both holy, and alone God: another kinde is future and to come. in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing) as Chap. 11.2.) were to bee brought vnto the same state of happinesse, by the magnificencie of the iudgement of God, in the next verse. ✠ *Psalme 145 17.* *b Thy doings.* ✠ *Iere. 10 7.* 9 The seconde part of the narration (as was noted verse 2.) wherein first the authoritie o the whole argument and matter thereof is figured by a forerunning type of a Temple opened in heauen, as Chap 11.19. namely that all those things are diuine and of God, that proceede from thence in this verse. Secondly, the administers or executers, come forth out of the Temple, verse 6 Thirdly, they are furnished with instruments of the the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally they are confirmed by testimony of the visible glory of God, in the last verse. Alike testimony whereunto was exhibited of old in the law, Exo 40.34. 10 That is, commandements to inflict those seuen plagues. Here is the figure called *Metonymia.* 10 Which was in olde time a signe of the Kingly or Princely dignitie. 12 This girding was a signe of diligence, and the girdle of golde was a signe of sincerritie, and trustinesse in taking in charge the commandements of God. 13 Of these before Chapter 4.7. 14 None of those seuen Angels might returne, till hee had performed fully the charge committed vnto him, according to the decree of God.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great city.

1 And

1 In the former Chapter was set doune the preparation vnto ye worke of God: here is declared the execution thereof. And in this discourse of the execution, is a generall commandement: in this verse, then a particular recital in order of the execution done by euery of the seuen Angels, in the rest of the chapter. This special execution against Antichrist and his crew, doth in manner agree vnto that which was generally done vpon the whole world, chap. 8. & 9. and belongeth (if my coniecture faile me not) vnto the same time. Yet herein they do differ one from another, that this was particularly efficted vpon the Princes and ringleaders of the wicked nesse of the world, the other generally against the whole world being wicked. And therfore these iudgements are figured more grieuous then those.

2 The historie of the first Angell, whose plague vpon the earth is described almost in the same words with ye first plague of the Egyptians, Exod. 9. 9. But it doeth signifie a spiritualll vlcer, and that torture or butchery of conscience feared with an hote yron, which accuseth the vngodly within, and both by ye meeth of ye word (the light whereof God hath now so long shewed forth) and by bitternes stirreth vp & forceth out the sword of Gods wrath. 3 See chap. 13. 16. 4 The story of the second Angel, who troubleth and molesteth the seas, that he may stir vp the conscience of men sleeping in their wickednes: See Chap. 8. 8. *a It was turned into rotten & filthy blood, such as is in dead bodies.* 5 The story of the third Angel striking the riuers, in this verse, who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sinnes of men, with the punishment of God: which is common to this place, and that which went before. Wherefore also this prayseing is attributed to the Angel of the waters, a name common to the second and third Angels, according as both o them are said to be sent against the waters, albeit the one of the sea, the other of the riuers, in two verses. 6 A confirmation of the praise before going out of the Sanctuary of God, whether immediatly by Christ, or by some one of his Angels, for Christ also is called another Angel, Chap 7. 2. 8 and 11. 1. 7 The story of the fourth Angel, who throweth the plague vpon the heauen and vpon the Sun, of which, Luke 21. 12. the effects whereof are noted two The one peculiar, that it shall scorch men with heat, in this verse. The other proceeding accidentally from the former, that their furie shall so much the more bee enraged against God in the next verse, when yet (O wonderfull mercy and patience of God) all other creatures are first striken olten and grieuously by the hand of God before mankinde, by whom he is prouoked: as ye things before going do declare. 8 The story of the first Angel, who striketh the kingdom of the beast with two plagues: abroad with darknes, with biles and sores most grieuous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked & punish that most peruerse obstinacy of the Idolaters: whereof arose perturbation, & thence a furious indignation and desperate madnes, raging against God, & hurtful vnto it selfe. 9 The story of the first Angel, diuided into his act, & the euent thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heate, wherewith euen the greatest floods, and which most were wont to swel & ouerflow (as Euphrates) were dryed vp, by the counsel of God in this verse. The euent is, ye meere madnes wherewith ye wicked are enraged, that they may scorne the iudgements of God, & abuse them furiously to serue their own turne, & to ye executing o their own wicked outrage. 10 The bound of the spiritual Babylon, & to the fortresses of ye same, chap. 9. 14. 11 So the church of ye vngodly, & kingdom of the beast is said to be left naked, all ye defences thereof, in which they put their trust, being take away frō it. 12 That is, ye euen they which dwel further off, may w more cōmodity make haste vnto ye sacrifice, which ye Lord hath appointed.

1 And I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, & powre out the *seuen* vials of the wrath of God vpon the earth.

2 [2] And the first went and powred out his viall vpon the earth: and there fell a noisome and a grieuous sore vpō the men, which had the [3] marke of the beast, and vpon them which worshipped his image.

3 [5] And the second Angel powred out his vial vpon the sea, & it [a] became as the blood of a dead man: and euery liuing thing died in the sea.

4 [5] And the third Angel powred out his viall vpon the riuers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, Thou art iust, Which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, & therfore hast thou giuen them blood to drinke: for they are worthy.

7 [6] And I heard another out of the Sanctuary say, Euen so, Lord God almighty, true and righteous are thy iudgements.

8 7 And the fourth Angel powred out his vial on the sunne, and it was giuen to him to torment men with heate of fire,

9 And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 [8] And the fifth Angel powred out his viall vpon the throne of the beast, and his kingdome waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their works.

12 [5] And the sixth Angel powred out his vial vpon the great riuer [10] Euphrates, and the [11] water thereof dried vp, [12] that the way of the Kings of the East should be prepared.

13 And I sawe [13] three vncleane spirits [14] like frogs come out of the mouth of that [15] dragon, and out of the mouth of that [16] beast, and out of the mouth of that [17] false prophet.

14 For they are the spirits of deuils, working miracles, to go vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 [18] (✠ Behold, I come as a thiefe. Blessed *is* he that watcheth, and keepeth his garments, lest he walke nakedly, and men see his filthinesse)

16 [19] And they gathered them together into a place called in Hebrew, [20] Armagedon.

17 ¶ [21] And the seuenth Angel powred out his vial into the [22] aire: and there came a loud voice out of the Temple of heauen from [23] the throne, saying, [24] It is done.

18 ¶ [25] And there were voices, & thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 [26] And the great city was diuided into three parts, and the cities of the nations [27] fell: and that great [28] Babylon came in remembrance before God, ✠ to giue vnto her the cup of the wine of the fierceneſse of his wrath.

20 And euery ile fled away, and the mountaines [29] were not [b] found.

21 [30] And there fel a great haile, like [c] talents, out of heauen, vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

13 That is, euery of them bent their whole sense, & conspired that by wonders word and worke they might bring into ye same destruction all Kings, Princes and Potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impunitie of the beast that committed fornication with the kings of the earth. And this is a right description of our times.

14 Croking with all importunity, and continually day and night prouoking and calling forth to armes, as the trumpets and stories of wartes, as is declared in the next verse.

15 That is, the deuil, as chap. 11. 3.

16 Whereof, chap. 13. 1.

17 That is, of that other beast, of which, chap 13. 11. for so he is called also, chap 19. 20. & 20 10. 18 A Parenthesis for admonition, in which God warneth his holy seruants who rest in the expectatiō of Christ, alwayes to addresse their minds vnto his comming, & to looke vnto themselues, that they be not shamefully made naked & circumcisted of these vncleane spirits, and so they be miserably vnprepared at the comming of the Lord, so Mat 24. 29 & 25. 13. ✠ *Chap 3. 3. mat. 24. 44. luk. 12. 39.* 19 Namely the Angel who holily according to the commandement of God, was to do sacrifice: notwithstanding that those impure spirits do ye same wickedly, as seruants not vnto God, but vnto the beast, that hath seuen heads. 20 That is, (to say nothing of other expositions) the mountaine it selfe, or mountain places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city and territorie in the tribe of Manasses, bordering vpon Issacar and Asser, & was made famous by that lamentable ouerthrow of king Iosias, whereof 2. Reg 22 30. & 2. Chr. 35. 22. and Zach. 12. 11. In this mountain countrie God saith by figure or type, ye kings of the peoples which serue the beast, shall meet together: because the Gentiles did alwayes cast that lamentable ouerthrow in the teeth of the Church of ye Iewes, vnto their great reproch: and therfore were perswaded, ye that place should be most fortunate vnto them (as they speake) and vnfortunate vnto the godly: But God here pronounceth, that that reproch of the Church, and confidence of the vngodly, shall by himselfe be taken away, in the selfe same place where the nations perswaded themselues, they should mightily exult and triumph against God and his Church. 21 The story o the seuenth Angel vnto the end of the chapter, in which first is shewed by signe and speach, the argument of this plague, in this verse: and then is declared the execution thereof in the verses following. 22 From whence hee might moeue the heauen aboue, and the earth beneath. 23 That is, from him ye sitteth on the throne, by the figure called *Metonymia.* 23 That is, Babylon is vndone, as is shewed verse 19. and in the chapters folowing For the first onset (as I might say) of this denunciation, is described in this chapter: and the last conteining a perfect victory is described in those that follow. 25 Now is declared the execution (as is sayd in verse 27.) and the things that shall last come to passe in heauen and in earth, before the ouerthrow of the beast of Babylon both generally, verse 18. and particularly in the cursed Citie, and such as haue any familiaritie therewith, in the last verses. 26 The seate or standing place of Antichrist. 27 Of all such as cleaue vnto Antichrist, and fight against Christ. 28 That harlot, of whom in the Chapter next following Now this phrase, *to come into remembrance*, is after the common vse of the Hebrew speach, borrowed from men, and attributed vnto God. ✠ *Ier. 25. 15.* 29 That is, were seene no more, or were no more extant A borrowed Hebraisme. *b Appeared not, which the Hebrewes vtter after this sort, were not, Genes. 5. 24.* 30 The manet of the particular execution, most euidently testifying the wrath of God by the originall and greatnesse thereof: the euent whereof is the same with that which is Chap. 9. 12. and that which hath bene mentioned in this chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verse 9. and 11. *c As it were about the weight of a talent, and a talent was three score pound, that is, sixe hundreth groates, whereby is signified a marueilous and strange weight.*

CHAP. XVII.

1 That great whore is described, 2 with whom the kings of the earth committed fornication. 6 She is drunken with the blood of Saints. 7 The mysterie of the woman, and the beast that caried her, expounded. 11 Their destruction. 14 The Lambes victorie.

1 And

1 The state of the Church militant being declared, now followeth the state of the Church ouercomming and getting victorie, as I shewed before in the beginning of the 10. chapter. This state is set forth in 4 chapters. As in the place before going I noted, that in that historie the order of time was not alwayes exactly obserued so ye same is to be vnderstood in this history, that it is distinguished according to the persons of which it treateth, and that in the seuerall stories of the persons is generally obserued in the time thereof. For first is delinered the story of Babylō destroyed, in this and the next chapter (for this Babylon out out of all doubt, shall perish before the two beasts and the Dragon. Secondly, is delinered the destruction of both the two beasts, Chap. 19. And lastly of the Dragon, Chap 18. In the story of the spirituall Babylon, are distinctly set forth the state thereof in this chapter, and the ouerthrow done from God, chap. 18 In this verse & that which followeth, is a transition or passage vnto the first argument, consisting of the particular calling of the Prophet (as often heretofore) and a generall proposition. 2 That is, that damnable harlot, by a figure called *hypallage*. For S. Iohn as yet had not seene her Although another interpretation may bee borne, yet I like this better. *a The sentence that is pronoūced against this harlot.* 3 Henceforth is propounded the type of Babylon, and the state thereof, in 4. verses. After, a declaration of the type, in ye rest of this chap. in the type are described two things, the beast (of whom chap. 13.) in the 3. vers & the woman that sitteth vpon the beast, vers 4, 5, 6. The beast in proces of time, hath gotten somewhat more then was expressed in ye former vision. First in that it is not read before that he was apparelled in scarlet, a robe imperial and of triumph. Secondly, in that this it ful of names of blasphemie: the other caried the name of blasphemie onely in his heads. So God did teach that this beast is much increased in impiety and iniustice, and doth in this last age, triumph in both these more insolently and proudly then euer before. *b A scarlet colour, that is, with a red & purple garment: and sweet it was not without cause that the Romish clergie were so much delighted with this colour.* 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession, and deeds. 5 In attire most glorious, triumphant, most rich, & most gorgious. 6 In profession the nourisher of all, in this verse: and teaching her mysteries vnto all, verse 5. setting foorth all things most magnificently: but indeed most pernicious besotting miserable men with her cup, and bringeth vpon them a deadly giddines. 7 Deceiuing with the title of religion, and publike inscription of mysterie: which the beast in times past did not beare. 8 An exposition: in which S. Iohn declareth what maner of woman this is. 9 In manner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbrued with the blood of his enemies, Esay 63. 1. 10 A passage vnto the second part of this chapter, by occasion giuen of S. Iohn, as the words of the Angel do shew in the next verse. 11 The second part or place, as I sayd verse 1. The enarration of the vision, promised in the verse following. Nowe there is delinered first an enarration of the beast and his storie, vnto the 14. vers. After, of the harlot, vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinction of this beast from all that euer haue bene at any time: which distinction is conteined in this verse: The second is a delineation or painting out of the beast by things present, by which bee might euen at that time bee knowen of the godly: and this delineation is according to his heads, verse 12, 13, 14 This beast is that Empire of Rome, of which I spake, chap. 13 11. according to the mutations and changes whereof, which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: *The beast which thou sawest, was and is not.* For so I expound the words of the Apostle for the euidency sake, as I will further declare in the notes following. 13 The meaning is, that beast which thou sawest before (chap 13 1.) and which yet thou hast now seene, was, was (I say) euen from Iulius Cæsar in respect of beginning, rising vp, station, glory, dominion, maner and stocke, from the house of Iulius: and yet is not nowe the same, if thou looke vnto the house and stocke: for the dominion of this familie was translated vnto another, after the death of Nero, from that other vnto a third, from a third vnto a fourth, and so foorth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kinreds, families, and persons. It was therefore (sayeth Saint Iohn) in the kinred or house of Iulius: and now it is not in that kinred, but translated vnto another,

1 THen there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shew [2] thee the a damnation of the great whore that sitteth vpon many waters,

2 With whom haue cōmitted fornication the kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication.

3 [3] So he caried me away into the wildernes in the Spirit, and I saw a woman sit vpon a bscarlet coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes.

4 And [4] the woman was arayed in purple and scarlet, and gilded with gold, and precious stones, and pearles, and had a cup of golde in her hand full of abomination, and filthinesse of her fornication.

5 7 And in her forehead *was* a name written, A mysterie, [8] that great Babylon that mother of whoredomes, and abominations of the earth.

6 [9] And I sawe the woman drunken with the blood of Saints, and with the blood of the Martyrs of IESVS. and when I saw her, I wondred with great maruell.

7 [11] Then the Angel said vnto me, Wherefore maruellest thou? I will shew thee the mysterie of that woman, and of that beast that beareth her, which hath seuen heads, and ten hornes.

8 [12] The beast that thou hast seene, [13] was, and is not, and [14] shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwel on the earth shal wonder (whose names are not written in the booke of life from the foundation of the world) [15] when they beholde the beast that was, and is not, and yet is.

9 [16] Here *is* the mind that hath wisedom. The c seuen heads are [17] seuen mountaines, whereon the woman sitteth: [18] they are also seuen kings.

10 [19] Fiue are fallen, [20] and one is, [21] and another is not yet come: and when he commeth, hee must continue a long space.

11 [22] And the beast that was, and is not, is euen [23] the eight, and is [24] one of the seuen, [25] and shall goe into destruction.

12 [26] And the ten hornes which thou sawest,

14 As if he should say, Also this same that is, shal shortly not be: but shall ascend out of the depth, or out of the sea (as was sayd, Chap. 13. 1.) that is, shall be a new stocke from amongst the nations without difference: and shall in the same state goe vnto destruction, or runne and perish: and so shall succeed suely newe Princes or Emperours come and goe, arise and fal, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but maruell that this beast was able to stand and hold out, in so many mutations. Verely no Empire that euer was tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long 15 That is, as many as haue not learned the prouidence of God, according to the faith of ye Saints, shall maruel at these grieuous and often changes: when they shal consider, the selfe same beast, which is the Romane Empire, to haue bene, and not to be, and to be, and still molested with perpetual mutation, and yet in the same to stand and continue This in mine opinion, is the most simple exposition of this place, confirmed by the euent of the things themselues. Although the last change also, by which the Empire, that before was civil, became Ecclesiastical, is not obscurely signified in these words of which two, the first exercised cruelty vpon the bodies o the Saints: the other also vpon their soules: the first by humane order & policy, the other vnder the colour of the law of God, and of Religion, raged and imbrued it selfe with the blood of the godly. 16 An exhortation preparing vnto audience, by the same argumēt, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather reade in this place, *Let there be here a mind, &c.* So the Angel passeth fully vnto the second place of this description. *c Very children know what the seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth.* And compasseth seuen towres in one wall: *that citie it is, which when Iohn wrote these things, had rule ouer the kings of the earth: It was & is not, and yet it remaineth to this day, but it is declining to destructiō.* 17 This is the painting out of the beast by things present, (as I sayd before) whereby S. Iohn endeuored to describe the same, that he might be both known of ye godly in that age, and he further obserued & marked of posterity afterwards. This delineation hath ou type, that is, his heads, but a double description or application of the type: one permanent, from the nature it selfe, the other changeable, by the working of men The description permanent, is by the seuen hils, in this verse, the other that fleeteth, is from the seuen kings, verse 10, 11. And here it is worthy to be obserued, that one type hath sometimes two or more applications, as seemeth good vnto the holy Ghost to expresse, either one thing by diuers types, or diuers things by one type. So I noted before of the seuen spirits, chap. 1. 4. Now this woman that sitteth vpon seuen hils, is the citie of Rome, called in times past of the Grecians, ἑπτάλοφος. i. of seuen tops or crests, and of Varro *septiceps*. i. of her seuen heads (as here) of seuen heads, & of others, *septem collis*. i. standing vpon seuen hils. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before, Chapter 11. 1. Namely from the yeere 25. after the passion of Christ, what time the Temple and Church of the Iewes was ouerthrowen. In which yeere it came to passe by the prouidence of God, that that saying, *The beast was, and is not*, was fulfilled before that the destruction of the Iewes immediatly folowing, came to pass. That was the yeere from the building of the citie of Rome, 809. from which yeere S. Iohn both numbreth the Emperors which hitherto had bene, when he wrote these things, and foretelleth of two others next to come: and with this purpose, that when this particular prediction or foretelling of things to come, should take effect, the trueth of all other predictions in the Church, might bee the more confirmed, Which signe God of olde mentioned in the Lawe, Deuteronomie 18. and Ieremie confirmeth, Chapter 28. 8. 19 Whose names are these: the first, *Seruius Sulpitius Galba*, who was the seuenth Emperour of the people of Rome, the second *Marcus Salusius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flauius Vespasianus*, the fift, *Titus Vespasianus* his sonne, of his owne name. 20 *Flauius Domitian* sonne of the first *Vespasian*. For in the latter ende of his dayes Saint Iohn wrote these things, as witnesseth Irenæus *Libr. 5. aduersus hæreses*. 21 Nerua, The Empire being nowe translated from the familie of *Flauius*. This man reigned onely one yeere, foure moneths and nine dayes, as the history writers doe tell. 22 This is spoken by the figure Synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beastes there seemed to bee in one. See the like speach in the third verse of the thirteenth chapter. 23 Nerua Traianus, who himselfe in diuers respects is called here the seuenth and the eight. 24 Though in number and order of succession hee be the eighth, yet hee is reckoned together with one of these heads, because Nerua and hee were one head. For this man obtained authority together with Nerua, and was Consul with him, when Nerua left his life. 25 Namely, to molest with persecutions the Churches of Christ, as the histories doe accord, and I haue briefly noted, chapter 2. 10 26 The third place of this description, as I sayd verse 8. is a prophetical prediction of things to come, which the beast should doe, as in the words following Saint Iohn doeth not obscurely signifie, saying, *which haue not yet receiued the kingdome, &c.* For there is an Antithesis or opposition betweene these kings, and those that went before. And first the persons are described in this verse, then their deedes, in the two verses following.

are

are [27] ten Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings [28] at one houre with the beast.

13 [29] These haue one minde, and shall giue their power, and authoritie vnto the beast.

14 These shal fight with the [30] Lambe, and the Lambe shall ouercome them: ✠ for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 [31] And he sayd vnto me, The waters which thou sawest, where the whore sitteth, [32] are people, and multitudes, and nations, and tongues.

16 And the ten [33] hornes which thou sawest vpon the beast, are they that shal hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 [34] For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou sawest, is that [35] great citie which reigned ouer the kings of the earth.

27 That is, arising vnto their kingdomes out of that Romane beast: at such time as that politicall Empire beganne by the craft of the Popes greatly to fall.

28 Namely, with that second beast, whom we called before a false Prophet, which beast ascending out of the earth, got vnto himselfe all the authoritie and power of the first beast, and exercised the same before his face, as we said Chapter 14.11,12. For when the politicall Empire of the West beganne to bow downwards, there both arose those ten kings, and to himselfe all the number bred and described the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their store is diuided into three partes, counsels, actes, and euents. The counsellers some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are sayd to haue giuen vnto this beast, in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the fruites and euents which followed for Christ his sake, and for the grace of God the Father towardes those that are called, elected, and are his faithfull ones in Christ. ✠ *Chap.19.16. 1.tim.6.15.* 31 This is the other member of the enumeration, as I sayde verse 7. belonging vnto the harlot, shewed in the vision, verse 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificencie, in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which, by order of nature should haue beene the first, is therefore made the last, because it was more fitte to bee ioyned with the next Chapter 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a wise person, vpon that which is vaine. 33 The ten Kings, as verse 12. The accomplishment of this fact and euent is dayly increased in this our age by the singular providence and most mightie gouernement of God. Wherefore the factes are propounded in this verse, and the cause of them in the verses following 34 A reason rendered from the chiefe efficient cause, which is the providence of God, by which alone Saint Iohn by inuersion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot that which pleased God, and which is declared in the verse next before going: and also that by one consent and counsell, they should giue their kingdome vnto the beast, &c. verse 13. 14. for as these being blinded haue before depended vpon the becke of the beast that sitteth vp the harlot, so it is sayd, that afterward it shall come to passe, that they shall turne backe, and shall fall away from her, when their hearts shalbe turned into better state by the grace and mercie of God. 35 That is, Rome that great Citie, or onely Citie (as Iustinian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed

CHAP. XVIII.

2 *The horrible destruction of Babylon is set out.* 11. 16. 18. *The merchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and waile:* 20 *But all the elect reioyce for that iust vengeance of God.*

1 AND after these things, I saw *another* [2] Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory,

2 And hee cryed out mightily with a loude voyce, saying, ✠ It is fallen, it is fallen, Babylon that great *city*, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 [4] And I heard another voice frō heauen say, [5] Go out of her, my people, ỳ ye [6] be not partakers of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are [a] come vp into heauen, and God hath remembred her iniquities.

6 [7] Reward her, euen as shee hath rewarded you, & giue her double according to her workes: *and* in the cup that she hath filled to you, fill her the double.

7 In asmuch as she glorified her self, & liued in pleasure, so much giue ye to her torment & sorow: for shee saith [b] in her heart, I sit being a queene, and am [c] no widow, and shall [d] see no mourning.

8 Therefore shall her plagues come at [e] one day, death, and sorow, and famine, and she shal be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And [8] the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mighty citie: for in one houre is thy iudgement come.

11 [9] And the merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of al maner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinamom, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, & charets, and seruants, and soules of men.

14 ([10] And the [f] apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling,

1 The second beast (as I said before 13.11.) of the whore of Babylon, is of the wofull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is threefold The first a plaine and simple foretelling of her ruine, in three verses, the second a figuratiue prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice, but throughly furnished with greatnesse of power, & with light of glory, as the ensigne of power. 3 The prediction or foreshewing of her ruine, conteining both the fal of Babylon, in this verse, and the cause thereof vttered by way of allegory concerning her carnall and carnall wickednes, that is, her most great impiety and vniustice, in the next verse her fall is first simply declared of the Angel, and then the greatnesse thereof is shewed here by the euents when he sayth it shalbe the seate and habitation of deuils, of wilde beastes, and of cursed foules, as of olde Esay 13.21. and often elsewhere.

✠ *Chap.14.8. esai. 21.9. iere.51.8.*

4 The second prediction, which is of the circustances of the ruine of Babylon: of these there are two kinds: one going before it, as that before hand the godly are deliuered, vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked, and reioycing of the godly, vnto the twentieth vers. 5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned Chap. 13. to haue bene done in time past, before the destruction of Ierusalem: this charge is giuen here, and in the next vers. The other is, that euery one of them occupie themselues in their owne place, in executing the iudgement of God, as it was commanded the Leuites of old. Exo.32.27. and that they sanctifie their hands vnto the Lord, vers.6.7.8 6 Of this commandement there are two causes: to auoide the contagion of sinne and to shun the participation of those punishments that belong thereunto.

a He vseth a word which signifieth the following of sins one after another, and rising one of another in such sort, that they grew at length to such an heape, that they came vp euen to heauen.

7 The pronocation of the godly, and the commandement of executing the iudgement of God, stand vpon three causes which are here expressed: the vniust wickednesse of the whore of Babylon, in this verse, her cursed pride opposing it selfe against God, which is the soun ainne of all euil actions, vers.7. and her most iust damnation by the sentence of God, vers.8. *b With her selfe. c I am full of people and mightie. d I shall taste of one. e Shortly, and at one instant.* 8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, verse 4.) are two. Namely the lamentation of the wicked, vnto the 19. verse: and the reioycing of the godly, verse 20. This most sorowfull lamentation, according to the persons of them that lament, hath three members: the first whereof is the mourning of the kings and mighty men of the earth, in two verses: The second is, the lamentation of the merchants that trafique by land, thence vnto the 16. verse: The third is, the wayling of those that merchandize by sea, verse 16.17.18. In euery of these the cause and maner of their mourning is described in order, according to the condition of those that mourne, with obseruation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediatly before. 10 An apostrophe, or turning of the speech by imitation, vsed for more vehemencie, as if those merchants, after the maner of mourners, should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrown. So Esay 12.9. and in many other places. *f By this is meant that season which is next before the fall of the leafe, at what season fruites ripen, and the word signifieth such fruites as are longed for.*

16 And

16 And saying, Alas, alas, that great city ☞ was clothed in fine linen & purple, & skarlet, and gilded with gold, and precious stones, and pearles.

17 [11] For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer traffike on the sea, shall stand a farre off,

18 And cry, when they see that smoke of that her burning, saying, What *citie was* like vnto this great citie?

19 And they shal cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas, that great citie, wherein were made rich all that had shippes on the sea by her costlinesse: for in one houre she is made desolate.

20 [12] O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 [23] Then a mighty Angel tooke vp a stone like a great millstone, ✠ and cast it into the sea, saying, With such violence shall that great citie Babylon be cast, and shall be found no more.

22 [14] And the voice of harpers, and musitians, and of pipers, and trumpetters shall bee heard no more in thee, and no craftesman, of whatsoeuer craft *he be*, shalbe found any more in thee: and the sound of a millstone shalbe heard no more in thee.

23 And ☞ light of a candle shal shine no more in thee: and the voice of the bridegrome & of the bride shalbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the [15] blood of the Prophets, [16] and of the Saints, and of all that were slaine vpon the earth.

11 The manner of mourning vsed by them that trade by sea

12 The other consequent vpon the other ruine of Babylon, is the exultation or reioycing of the godly in heauen and in earth, as was noted verse 9.

13 The third prediction, as I said vers. 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in two sorts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the euents, in the verses following.

✠ *Ierem. 51.63.*

14 The euents are two, and one of them opposite vnto the other for amplification sake. There shalbe, saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all beauie and lamentable things, frontiae bloody slaughters of the righteous and the vengeance of God comming vpon it for the same. 15 That is, shed by bloody massacres, and calling for vengeance. 16 That is, proued and found out, as if God had appointed a iust enquirie concerning the impietie, vnnaturalnesse, and vniustice of these men.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angel will not bee worshipped. 11 The mightie King of kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

1 AND after these things I heard a great voice of a great multitude in heauen, saying, a [2] Hallelu-iah, saluation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for he hath condemned ☞ great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shedde* by her hand.

3 And againe they saide, [3] Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 [4] Then a voyce came out of the [5] throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard [6] like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings, saying, Hallelu-iah: for the Lord that God that almighty one hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the mariage of the Lambe is come, and his wife hath [7] made her selfe ready.

8 And to her was graunted, that she should be arayed with [8] pure fine linnen and shining, for the fine [9] linnen is the [b] righteousnesse of Saints.

9 [10] Then he said vnto me, Write, ✠ Blessed *are* they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 [11] And I fell before his feete, ✠ to worship him, but he said vnto me, See thou do it not: I am thy fellow seruant, & one of thy brethren, which haue the [e] testimony of Iesus, Worship God: for the testimony of [d] Iesus is the Spirit of prophesie.

11 [12] And I saw [13] heauen open, and behold a white horse, and he that sate vpon him, was called faithful aud true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name was called THE WORD OF GOD.

14 [14] And the hosts which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 [15] And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall ∴ rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of Almighty God.

16 [16] And he hath vpon his garment, and vpon his thigh a name written, ✠ THE KING OF KINGS, AND LORD OF LORDS.

17 [17] And I saw an Angel stand in the [18] sunne, who cryed with a loude voyce, saying to all the foules that did flie by [19] the mids of heauē, Come,

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow, vnto the 10. verse, another historicall of the victorie of Christ gotten against both the beasts, vnto the end of the chapter, which I said was the second historie of this argument, chapter 17.1.

The transition hath two places, one of prayse God for the ouerthrow done vnto Babylon in 4. verses: and another likewise of prayse, and Prophetical, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former prayse hath three branches, distinguished after the ancient maner of those that sing: ἀποσφώνησις, that is, an inuitation or prouokement in two verses, ἀντιφωνία, a responce or answere in the third verse: and συμφωνία, a close or ioyning together in harmonie: all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogges, obiect vnto Saint Iohn or the heauenly Church, a childish and idle repetition of speech. *a Prayse the Lord.* 2 The proposition of prayse with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Antiphonie or responce, containing an amplification of the prayse of God, from the perpetuall and most certaine testimonie of his diuine iudgement as was done at Sodome and Gomorrha, Gene. 19.

4 The second place of prayse, as I sayd vers. 1. which first is commanded from God in this verse: and then is in most ample maner pronounced of the creatures, both because they see that kingdome of Christ, to come, which most they desire, verse 6. also because they see that the Church is called forth to be brought home into the house of her husband by holy mariage, vnto the fellowship of his kingdome, ver. 7.8. Wherefore S. Iohn is commanded to write into a booke the Epiphonema, or acclamation ioyned with a diuine testimonie, verse 9.

5 Out of the Temple from God, as 11.19.

6 Without ☞ Temple in heauen

7 Namely, vnto that holy mariage, both her selfe in person in this vers. and also furnished of her spouse with marriage gifts princely & diuine, is adorned and prepared in the next verse.

8 As an ensigne of Kingly and Priestly dignitie: which dignitie Christ bestoweth vpon vs, Chapter 1.6.

9 This is a gift giuen by the husband for mariage sake, and a most choice ornament which Christ bestoweth vpon vs, as vpon his spouse. *b Good workes which are liuely testimonies of faith.* ✠ *Matth. 22.2.* 10 Namely the Angell, as appeareth by the next verse. 11 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angel, who both renounced for himselfe the diuine honours, and recalled all the seruants of God, vnto the worship of him alone: as also 22.8. ✠ *Chap. 22.8.* *c Which are commanded to beare witnesse of Iesus.* *d For Iesus is the marke that all the prophesies shoot at.* 12 The second place of this Chapter (as I said verse 1.) is of the victorie gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 16. verse, then is shewed the battell to bee begunne, thence vnto the 18. verse: lastly is set forth the victorie, vnto the ende of the Chapter. In this place doe shine foorth most excellent properties of Christ as our heauenly iudge and reuenger, according to his person, company, effectes and names. 13 Properties belonging to his person, that hee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things, ruling ouer all, to bee searched out of none, verse 12. the triumpher, and the very essentiall worde of God, verse 13. 14 The company or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effectes of Christ prepared vnto battell, that with his mouth he smiteth the Gentiles, ruleth and destroyeth. ∴ *Psalm. 2.9.* 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes. ✠ *Chap 17.14. 1. Tim. 6.15.* 17 The second member, as I sayde verse 11. A reprochfull calling forth of his enemies vnto battell: in which not themselues (for why should they bee called foorth of the King of the world, or prouoked being his subiects? for that were not comely) but in their hearing, the birdes of the ayre are called to eate their carkasses. 18 That is, openly, and in sight of all, as Numb. 25.4 and 2. Sam. 12.11. 19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phrase.

and

and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 [20] And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast [22] was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, & them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

20 The third member (as was sayd verse 11.) of the victorie obteined by Christ. Vnto this appertaineth two things: his buckling with the beast and his forces, in this verse: and the event most magnificent, described after the manner of men, in the verses following. All these things are plaine.

21 Namely, that beast with seuen heads, of which before, Chapter 13.1. and 17.3. 22 That is, that beast with two heads, o which 13.11. Looke more Chap.16.14.

CHAP. XX.

1 *The Angel 2 bindeth Satan for a thousand yeeres.* 8 *Being loosed, hee stirreth vp Gog and Magog, that is, priuie and open enemies against the Saints,* 11 *but the vengeance of the Lord cutteth off their insolencie.* 12 *The bookes are opened, by which the dead are iudged.*

1 AND I saw an Angel come downe from heauen, hauing the key [2] of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him [3] a thousand yeeres:

3 And cast him into the bottomles pit, and he shut him vp, & sealed *the doore* vpon him, that he should deceiue the people ✠ no more, till the thousand yeeres were fulfilled: for after that hee must be loosed for [5] a little season.

4 [6] And I sawe [27] seates: and they sate vpon them, and iudgement was giuen vnto them, and *I saw* the soules of them that were [8] beheaded for the witnesse of Iesus, and for the word of God, and which [9] did not worship the beast, neither his image, neither had taken his marke vpon their foreheads or on their hands: and they liued, and reigned with Christ a thousand yeere.

5 [10] But the rest of the dead men [11] shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the [12] second death hath no power: but they shall bee the Priests of God and of Christ, [13] and shall reigne with him a thousand yeere.

7 [14] And when the [15] thousand yeeres are expired, Satan shall be loosed out of his prison,

8 [16] And shall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* ✠ Gog and Magog, to gather them together to battell, whose number *is* as the sand of the Sea.

9 And they went vp into the [b] plaine of the earth, and they compassed the tents of the Saints about, & the beloued citie: but [17] fire came down from God out of heauen, and deuoured them.

10 [18] And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet *are*, and shall bee tormented euen day and night for euermore.

11 [19] And I saw a great [20] white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before [22] God: and the [23] bookes were opened, and ✠ another booke was opened, which is *the booke* [24] of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 [25] And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their works.

14 [26] And death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

1 Now followeth the third place of the prophetical historie, which is of the victorie whereby Christ ouercame the dragon, as I noted Chap.7.1. This place must necessarily be ioyned with the end of the 12. chapter and be applyed vnto the last vnderstanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10. verse: the other of the resurrection and last iudgement, vnto the end of ✠ chapter. The storie of the dragon is doub'ed: First of the first victory, after which he was bound by Christ, vnto the 6 verse. The second is of the last victory, whereby hee was throwen downe into euerlasting punishment, thence vnto the 16. verse. This first history happened in the first time of the Christian Church, when the dragon throwen downe from heauen by Christ, went about to molest the new birth of the Church in the earth Chap.12.17,18. For which cause I gaue warning, that this storie of the Dragon must bee annexed vnto that place. 2 That is, of hell, whither God threw downe the Angels which had sinned, and bound them in chaines of darkenesse to bee kept vnto damnation, 2. Peter 2 4. Iude 6. 3 The first whereof (continuing this historie with the ende of the second chapter) in the 36 yeere from the passion of Christ, when the Church of the Iewes being ouerthrowen, Satan assayed to inuade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chapter 12. 17 The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenth, a most damnable Necromancer and sorcerer, whom Satan vsed as an instrument when hee was loosed out of bonds, thereforth to annoy the Saintes of God with most cruell persecutions, and the whole world with dissentions, and most bloodie warres: as Benno the Cardinall reporteth at large. And this is the first victorie gotten ouer the Dragon in the earth. 4 Namely, with that publike and violent deceite which he attempted before, Chap. 12. and which after a thousand yeeres (alacke for woe) hee most mightily procured in the Christian world. 5 Which being once expired, the second battell and victorie shall bee, of which verse 7, 8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the diuell was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4. Secondly, newnesse of life is preached vnto others by the Gospel, after that space, verse 5. Finally, hee concludeth with promises, verse 6. *a For iudgement was committed to them, as to members ioined to the head: not that Christs office was giuen ouer to them.* 7 This was a type of the authoritie of the good & faithfull seruants of God in the Church, taken from the manes of men. 8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap.13. for three these things are expounded.

10 Whosoeuer shall lie dead in sin, and not know the trueth of God.

11 They shal not be renewed with that newnesse of the life by the enlightening of the Gospell of the glory of Christ. For this is the first resurrection, by which soules of the dead doe rise from their death. In the second resurrection their bodies shall rise againe.

12 That whereby both body and soule, that is, the whole man is addicted and deliuered vnto eternal death. So Chapter 2.11.

13 A return vnto the intended history, by resuming the words which are in the end of the fourth verse.

14 The second historie, of the latter victorie of Christ, as was said verse 1. In which are summarily described the worke, ouerthrow and eternall punishment of Sathan.

15 Of which I spake, verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints for the sinnes of men: vnto whom the faithfull shall haue associated themselues more then was meete, tasting with them of their impuritie of doctrine and life. 16 The worke or acte of Sathan (which is the first member, as I distinguished in the verse before going) to deceiue the whole world, euen vnto the vtermost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppresse the Church, with his whole strength, in the verse following. ✠ *Ezechiel 39. 2.*

b As if hee sayd, in so much that the whole face of the earth, how great soeuer it is, was filled. 17 The wrath of God, consuming the aduersaries, and ouerthrowing all their enterprises, Hebr.10.27. And this is the second member mentioned verse 7. the ouerthrow of Satan. 18 The third member, eternall destruction against those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribunal seat most Princelike and glorious: for so doth the Greeke word also signifie. 21 That is, Christ, before whom when he commeth vnto iudgment, heauen & earth shal perish for the greatnes of his maiesty, 2. Pet.3.7,10, &c. 22 That is, Christ the iudge, 2. Cor.5.10. 23 As it were, his bookes of reckoning or accompts, that is, the testimony of our conscience, and of our works, which by no meanes can be auoyded. This is spoken after the maner of men. ✠ *Chap.5.5. and 21. 27. phil.4.3.* 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall bee heires of life. This also is spoken according to the maner of men 25 This is a prenention or an answere to an obiection for haply some man wil say, But they are dead, whom the sea, death, and the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth, By resurrection from death, whereunto all things (howsoeuer repugnant) shall minister and serue at the commandement of God, as Daniel 12. 26 The last enemie which is death, shalbe abolished by Christ (that he may no more make any attempt against vs.) 1. Cor.15 16. and death shall seed vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 *Hee describeth new Hierusalem descending from heauen,* 9 *the bride the Lambes wife,* 12 *and the glorious building of the citie,* 19 *garnished with precious stones,* 22 *whose Temple the Lambe is.*

1 And

1 Now followeth the second part of the history prophetical (as I said chap. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgement, vnto the 5. verse of the next chapter. In this are two things briefly declared, The state, or place thereof, verse 1. Then her state and edition, in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shal be a new heauen, and a new earth, as Esay 65. 17 and 66. 22. and 2. Pet. 3. 13. and this is the seat or place of the Church, in which righteousnes shall dwell.

✠ Esa. 65. 17. and 66. 22.

✠ 2. Pet. 3. 13.

2 The state of this glorious Church, is first described generally, vnto the 8. verse, and then specially & by parts, in 7 verses following. The generall description consisteth in a vision shewed afarre off, verse 2. & in speech spoken, from heauen. In the general these things are common, that the Church is holy, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of this glory in this verse.

3 The Church is described by speech, first of an Angel, in two verses, then of God himselfe, in foure verses. The Angels speech describeth the glory of the Church, by the most familiar cohabitation of God therewith, by communication of all maner good things according to the conenant, in this verse: and by remouing or putting farre away of all euill things, in the verse following. ∵ Chap. 7. 17. esa. 25. 8. 4 In the speech of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same, in three verses following. In the exordium God challengeth vnto himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. ✠ Esay 43. 19. 2. Corin. 5. 17. ✠ Chap. 1. 8. and 22. 13. 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is, of things eternall: and by the communication of all good things with the godly, verse 6. If so be they shall stande manfully, verse 7. But the reprobate are excluded from thence, verse 8. a Their lot, and inheritance as it were. 6 A transition vnto the particular describing of the heauenly Church, by the expresse calling of Saint Iohn in this verse, and his rapting vp by the Spirite, in confirmation of the truth of God in the verse following. 7 Hee meaneth the place and stately seate of the Church, shadowed out in a mountaine. 8 A type of that Church which is one, ample, or Catholike, holy, celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, verse 12. &c. 9 A particular description (as I noted verse 2.) of the celestiall Church, First, by the essentiall parts of the same, vnder the similitude of a city, vnto verse 22. Secondly, by the forreine accidents, vnto the ende of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole wake: of these the superficies and foundation of the wall are entire parts (as they vse to bee called) which parts are first described in figure, vnto the 14. verse afterwards more exactly. 10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

6 And I saw ✠ a new heauen, and a new earth: for the ✠ first heauen, and the first earth were passed away, and there was no more sea.

2 [2] And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 [3] And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God [u] with men, and he wil dwel with them: and they shalbe his people, and God himselfe shall bee their God with them.

4 ∵ And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine: for the first things are passed.

5 [4] And hee that sate vpon the throne, sayd, [x] Behold, I make all things new: and he said vnto me, Write: for these words are faithful & true.

6 And hee sayd vnto me, ✠ [5] It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that ouercõmeth, shal inherit all things, and I will be his God, and he shalbe my sonne.

8 But the fearefull and the vnbeleeuing, and the abominable and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their [a] part in the lake, which burneth with fire and brimstone, which is the second death.

9 [6] And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lambes wife.

10 And hee caried me away in the spirit to a great and [7] an high mountaine, and he shewed me [8] that great city, that holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

12 [9] And had a great wall and high, and had [10] twelue gates, and at the gates [11] twelue Angels, and the names writte which are the twelue tribes of the children of Israel:

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the citie had [12] twelue foundations, & in them the names of the Lambes twelue Apostles.

15 [13] And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 [14] And the citie lay [b] foure square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundred fourtie and foure cubites, by the measure of man, that is, of the [c] Angel.

18 [15] And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation *was* iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrylolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates *were* twelue pearles, and euery gate [d] *is* of one pearle, and the [d] street of the citie [e] pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almightie and the Lambe are the Temple of it.

23 ✠ [16] And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saued, shall walke in the light of it: and the kings of the earth shall bring their glory and honour vnto it.

25 ∵ And the gates of it shall not bee shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes [x] booke of life.

the last. ✠ Esay 60. 3. ∵ Esay 60. 11. ✠ Chap. 3. 5. and 20. 12. Phil. 4. 3.

CHAP. XXII.

1 The riuer of the water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophecie, 8 where Iohn declareth, that the things herein conteined, are most true: 13 And now the third time repeateth these words, All things come from him, who is the beginning and the end.

1 AND he shewed mee a pure riuer of water of life, cleare as crystall, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

12 That is, foundation stones, according to the number of the gates, as is shewed, verse 9.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out of the measure of the same, by the Angel that measured them.

14 The measure and forme most equall, in 2 verses.

b A foure square figure hath equall sides, and outright corners, and therefore the Greciens call by this name those things that are steady, and of continuance, and perfect.

c He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering, which the presence of God maketh most glorious.

d By street, he meaneth the broadest place of the citie.

✠ Esa. 60. 19.

16 The second forme of particular description (as I said verse 12.) from forreine and outward accidents which are these, Light from God himselfe, in this verse: glory from men, verse 24. perfect securitie from all harme, verse 25. Finally, such truth and incorruption of glory (verse 26.) as can beare and abide with it, nothing that is inglorious, verse 27.

1 Here is abolished and finished the description of the celestial Church (as I shewed before, chap. 21. 12.) by the effects in 5 verses, & then this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church, are these: the euerlasting grace of God, in this verse, the eternall liuing of the godly, as Chap. 2. 7. the eternall fruits which the godly bring foorth vnto God, themselues and others, verse 2. freedome and immunitie from all euil, God himselfe taking pleasure in his seruants, & they likewise in their God, verse 3. The beholding and sight of God, and stailing of the faithfull from all errantie, verse 4. the light of God and an euerlasting kingdome and glory, verse 5.

4 And they shall see his face, and his Name shalbe in their foreheads.

5 ✠ And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, & they shall reigne for euermore.

6 [2] And hee said vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed *is* hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, ✠ I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto me, See thou *doe it* not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 [3] And he said vnto me, [4] Seale not the words of the prophecie of this booke: for the time is at hand.

11 [5] He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous stil: and he that is holy, let him be holy still.

12 [6] And behold, I come shortly, and my reward is with mee, ∴ to giue to euery man according as his worke shall be.

13 I am ✠ Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they, that doe his Commandements, [7] that their right may bee in the tree of Life, and may enter in through the gates into the Citie.

15 For without *shall be* dogs and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.

16 [8] I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit & the bride say, Come. And let him that heareth, say, Come: and let him that is athirst, come: and ✠ let whosoeuer will, take of the water of life freely.

18 [9] For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke:

19 And if any man shal diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke.

20 [10] Hee which testifieth these things, saith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 [11] The grace of our Lord Iesus Christ *bee* with you all, AMEN.

THE END.

✠ *Esay 60.19.*

1 This whole booke is concluded and made vp by a confirmation, and a salutation. The confirmation hath three places: The wordes of the Angel vnto the 13 vers. the words of Christ: verse 16,17 and the obtestation made by S Iohn from diuine authoritie, thence vnto the 20. verse. By the speech of the Angel this prophecie is confirmed, vnto the 8 verse, and then he speaketh of the vse of this book in the verses following. The prophecie is first confirmed by the Angel from the author thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause, both principall, which is God, and instrumentall, which is the Angel, in this verse. Thirdly, from the promises of God concerning his comming to effect all these things, and concerning our saluation, verse 7. Fourthly from the testification of S. Iohn himselfe, vers 8. The rest of the speech of the Angel tending to the same ende, S Iohn interrupted or brake off by his vnduiled act of worshipping him, in the same verse which the Angel forbidding, teacheth him that adoration must be giuen not to him, but onely to God, as for himselfe, that hee is of such nature and office, as he may not be adored: which thing also was in like manner done, chap. 15. 10. ✠ *Chap.* 19. 10. 3 The Angel returneth vnto his former speech: in which he teacheth the vse of this booke, both towards our selues, in this and the next verse: and in respect of God for declaration of his trueth, thence vnto the 15. verse.

4 That is, propound this prophecie openly vnto all, and conceale no part of it. The contrary whereunto is commanded Esa. 8. 6. and Dan. 8. 26. 5 An obiection preuented. But there will bee some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then? saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such bee more and more vile in themselues, whom this Scripture doeth not please: yet others shalbe further conformed thereby vnto righteousnesse, and true holinesse. The care and reformation of these may not be neglected, because of the voluntary and malicious offenses of others. 6 The second place belonging vnto the vse of this booke, as I said verse 10 Also (saith God by the Angel) though there should bee no vse of this booke vnto men: yet it shalbe of this vse vnto me, that it is a witnesse of my Trueth vnto my glory, who will come shortly, to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in me, in the 13. verse, and haue denounced blessednesse vnto my seruants in the Church, verse 14. and reprobation vnto the vngodly, verse 15.

∴ *Rom. 2 6.*

✠ *Chap. 1.8 and 21.6. esay 41.44. and 44 6.*

7 The blessednesse of the godly set downe by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation (as I said) is the speech of Christ testifying the vocation of S Iohn, and the authoritie of his calling and testimony, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen. 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord, they are called forth vnto the participation of the good things of God, verse 17. ✠ *Esay 55. 1.* 9 The obtestation of S. Iohn (which is the thirde place of the confirmation, as was noted verse 6.) ioyned with a curse of execration, to prestrue the truetho of this booke entire and vncorrupted in two verses. 10 A diuine confirmation or sealing of the obtestation first from Christ anouching the same, and denouncing his comming against all those that shall put their sacrilegious handes hereunto: then from S. Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation Apostolical, which is the other place of the conclusion, as I saide verse 6 and is the ende almost of euery Epistle: which we wish vnto the Church, and to all the holy and Elect members thereof, in Christ Iesus our Lord, vntil his comming to iudgement, *Come Lord Iesus* and doe it. Amen, againe Amen.

UMI

A briefe Table of the interpretation of the *proper names which are chiefly found in the Olde* Testament, where the first number signifieth the Chapter, the second the verse.

WHereas the wickednesse of time, and the blindnesse of the former age hath beene such, that all things altogether haue beene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue beene forgotten, and now seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God receiued into his houshold, haue bene hereby also changed, & made the signes and badges of idolatrie and heathenish impietie: wee haue now set foorth this Table of the names that be most vsed in the Olde Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from the abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their verie names, that they are within that faithfull family that in all their deings had euer God before their eyes, and that they are bound by these their names to seruie God from their infancie, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore their names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better bee vnderstanded. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A

Aron, or Aharon, a teacher, Exod. 4.14.

Abdia ¶Abda, a seruant, 1.King. chap.4. verse 6.

Abdiel Abdeel, a seruant of God, Ierem. 36.26.

Abdai Abdi, my seruant, 1.Chron.6.7

Abdi and Abdias Abdiah, a seruant of the Lord, 1.Kings 18. 3. and Obadiah, one of the twelue Prophets.

Abdiel, the same. 1.Chron.5.15.

Abdenago Abed-nego, seruant of shining, Dan.1.7.

Abel, mourning, the name of a citie, Iudg. 11.33. 1.Sam.6.18. but Habel, the name of a man, doth signifie vanitie, Gen.4.2.

Abagatha Abgatha, father of the winepresse, Ester 1.10

Abiah, the will of the Lord, 2.Chron.29.1

Abiam Abiam, father of the Sea, 1.Kings 14.31

Abiasaph Abiasaph, a gathering father, 1.Chron.6.23. Exod. 6.24

Ebiasaph Abiathar, father of the remnant, or excellent father, 1.Sam 22.21

Abida, father of knowledge, Gen.25.4.

Abidan, father of iudgement, Num.1.11

Abiel, my father is God, 1.Sam.9.1.

Abiezer, the fathers helpe, Iosh. 17.2.

Ab'gal Abigail, the fathers ioy, 1.Kings 25.3.

Abihail, the father of strength, Num.3.35.

Abiu Abihu, he is a father, Exod.6.23.

Abiud Abibud, the father of praise, 1.Chron.8.3.

Abilene, lamentable, Luke 3.1.

Abimael, a father from God. Gen.10 28

Abimelech, the kings father, or a father of counsel, or the chiefe king, Gen.20.3.

Aminadab Abinadab, a father of a vow, or of a free mind, or prince, 1.Sam.16.8.

Abinoom Abinoam, father of beautie, Iudg.4.6.

Abirom Abiram, an high father, 1.Kings 16.34.

Abishag, the fathers ignorance, 1.Kings 1.3.

Abshalon Abishai, the fathers reward, 1.Sam.26.6.

Abshalom Abishalom, the fathers peace, or the peace of the father, 2.Sam.15.2.

Abisue Abishua, the father of saluation, 1.Chron.6.4.

Abishur, the father of a song, or of a wall, or of righteousnesse, 1.Chron.2.29.

Abital, the father of the dew, 2.Sam.3.4.

Ahitub Abitob, the father of goodnesse, 1.Chro.8.11.

Abitub Abner, the fathers candle, 1.Sam.13.50

Abram, an high father, Gen.11.31

Abraham, a father of a great multitude, as the name was changed, Gen.17.5.

Abesalom Abshalom, a father of peace, or the fathers peace, or reward, 2.Sam.3.3.

Abessalom ¶Achan, troubling, Iosh 7.1. who is called Achar, 2.Chron.2.7.

Absolom ¶Adadezer, read Adarezer, beautifull helper, 2. Sam.8.3. and 1.Chron.18.3.

Hadadezer Adaiah, the witnesse of the Lord, 1.Chron.6.41

Adaias Adaliah, pouertie, Ester 9.8.

Adalia Adam, man, earthly, read Gen.5.2.

Adiel, the witnesse of God, 1.Chron.4.36.

Adoniah, the Lord is the ruler. 2.Sam.3.4.

Adonias Adonibezek, the Lord is thunder, Iudg.1.5.

Adoniiah Adonikam, the Lord is risen, Ezra 2.13. & 8.13.

Adoniram, the high Lord, 1.King.4.6.

Adonizedek, the Lords iustice, Iosh.10.1.

¶Agabus, a grashopper, Acts 11.28.

Agar, a stranger, Gen.16.1. Gal.4.24.

Hagar ¶Ahaz, taking, or possessing, 2.Kings 16.1.

Achas Ahasueros, a prince, or head, Dan.9.1.

Ahasuerosh Ahban, a brother of vnderstanding, 1.Chron. 2.29.

Abiiah, brother of the Lord, 1.Chron.2.25.

Ahimaaz, brother of counsell, 1.Sam.14.50.

Ahiman, brother of the right hand. Num.13.23.

Ahimelech, a kings brother, 1.Sam.21.1.

Ahimoth, a brother of death, 1.Chron.6.25.

Ahinoam, the brothers beautie, 1.Sam.14.15.

Achi'or Ahior, the brothers light, Iudeth 5.5.

Ahalab Ahilab, an hearty brother, Iudeth 2.31.

Ahlab Ah'ab, a sweete sauouring medow, 1.Chron.8.1.

Ahara Ahikam, a brother arising, or auenging, 2.Kings 22.12.

Achiam Ahiezer, the brothers helpe, Num.1.12.

	Aholah, a man on or dwelling in her selfe.	Baanah, in affliction, 2. Sam. 4. 2.	
	Aholibah, my mansion in her, Ezek. 23. 4.	Babel, confusion, Gen. 10. 10. and 11. 9.	Babylon
Aod	Ahud, praising or confessing, Iudg. 3. 15	Bacchides, one that holdeth of Bacchus, or a drunkard, 1. Mac. 7. 8.	
Alaan	¶ Alion, high, 1. Chro. 1. 40	Bachenor, and Bacenor, the same, 2. Mac. 12. 35	
	¶ Amalek, a licking people. Gen 36. 12.	Badaiah, the Lord alone, Ezra 10. 35	Badaias
	Amariah, the Lord said, or the lambe of the Lord, Zeph. 1. 1.	Baladan, ancient in iudgement, 2. Kings 20. 12.	Bediah
	Amasa, sparing the people, 2. Sam 27. 25.	Baldad, old loue, or without loue, Iob 8. 1.	Bildad
	Amathai, the gift of the people, 1. Chron. 6. 35.	Barachel, blessing God, Iob 32. 2.	
	Amashsi, the treading of the people, Nehe. 11. 12.	Barachiah, blessing the Lord, Zech. 1. 1.	Berechiah
	Amasiah, the burden of the Lord, 2. Chron. 17. 16	Bar ionah, sonne of a doue, Mat. 16. 17	
	Amithi, true or fearing, 2. Kings 14. 25.	Barnabas, the sonne of consolation, Acts 4. 36.	
	Ammiel, a people of God, or God with mee, 1. Chron. 3. 5.	Barabbas, sonne of confusion, Mat 27. 16	
	Ammishadai, the people of the Almightie, Num. 1. 21.	Baruch, blessed. Iere. 32. 12	
	Ammon, a people, Gen. 19 38.	Bethsheba, the seuenth daughter, or the daughter of an oth, 2. Sam. 11. 3.	Bethsabe
Amnon	Amon, faithfull, 2. Kings 21. 18	Bethshua, the daughter of saluation, 1. Chron. 3. 5.	
Aminon.	Amos, a burden, one of the twelue Prophets.	¶ Belshatsar, without treasure, or searcher of treasure, Dan. 5. 1.	Baltasar
	Amoz, strong, the father of Ishai, Isai 1. 1.	Benaiah, the Lords building, 1. Chro. 4. 36	Beltesharzar
	Amzi, strong, 1. Chro. 6. 46	Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow, Gen. 35. 18	Belesharzar.
Annas	¶ Anah, afflicting, answering, or singing, Gen. 36. 2. and Hanna, gratious or merciful, 1. Sam. 1. 2.	Beraiah, the Lords creature, 1. Chro. 8. 21	Belesharzar
	Ananiah, the cloud of the Lord, Act. 5. 1.	Berak, lightning, Iudges 4. 6.	Barak
	Andreas, manly. Mat. 4. 18	Bered, haile, 1. Chron. 7. 20	
	Anub, a grape, 1. Chron. 4. 8.	Bethiah, the Lords daughter, 1. Chr. 4. 18.	Phathouiah
	Antipas, for all, or against all, Reu 2. 13.	Bezaleel, in the shadow of God, Exod. 31. 2.	Bezeleel
Aphdeno	¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Dan. 11. 46	¶ Bileam, the ancient of the people, Num. 22. 5.	Balaam
Apollos.	Apollo, a destroyer, Acts 18. 24. the name also of an idole.	Bilhah, old, or fading, Gen. 29. 29	
	Apphia, bringing forth, or increasing, Philem. 2.	¶ Boas, in power, or strength, Ruth 2. 2.	Boos, Boaz
Ram	¶ Aram, height, or their curse, Gen 10. 23.	**C**	
Aran, Oren	Arbel, Bel, or God hath auenged, Hos. 10. 14	CAiaphas, a searcher, Mat. 26. 57	
	Archelaus, a prince of the people, Mat. 2. 22	Calcol, nourishing, 1. Kings 4. 31	Chalcol
	Areli, the altar of God, Gen. 46. 16	Caleb, as an hart, Num. 13 7.	
	Arecas, vertuous, 2. Mac. 5. 8.	Canaan, a merchant. Gen. 9. 18.	
	Artashashte, seruent to spoile, Ezra 7. 21	Carmi, my vine, Gen. 46. 9.	
	¶ Asa, a physician, 1. Kings 15. 18	Casluhim, as pardoned, Gen. 10. 14	Chaselon
	Asael, God hath wrought, 2. Sam. 2. 18	¶ Cephas, a stone, Ioh. 1. 42	Chasloniij
	Asph, gathering, 1. Chron. 6 39.	Cepirah, a lionesse, Ezra 2. 25.	Casluhim
Ashriel	Asharelah, the blessednesse of God, 1. Chro. 25. 2.	¶ Cherub, as a child, Ezra 2. 59	Chepirah
	Ashbel, an old fire, Gen. 46. 21	Chileab, the restraint of the father, 2. Sam. 3. 3.	
	Asher, blessednesse, Gen. 30. 13.	Chilion, perfit, or all like a doue, Ruth 1. 2.	
Asael	Ashiel, the worke of God, 1. Chro. 4. 35	¶ Cislon, hope, or confidence, Num. 34. 21.	Chislon
	Ashur, blessed or trauailing, Gen. 10 22	¶ Clemens, meeke, Phil. 4. 3.	
	Asmodeus, a destroyer, Tob. 3. 8.	Cleopatra, the glory of the countrey, 1. Maccab. 10. 57	
	Astyages, gouernour of the citie, Dan. 13. 65.	¶ Col-hozeh, seeing all, Neh. 3. 15	Col-hazeh
Atarias	¶ Atarah, a crowne, 1. Chron. 2. 26	Coneniah, the stabilitie of the Lord, 2. Chr. 31. 13.	Conaniah
	Athaiah, the time of the Lord, Neh. 11. 4	Cosbi, a lyar, Num. 25. 18	Cozbi
	Athaliah, time for the Lord, 2. Kings 8. 26	¶ Cusan, Cusi, blacke, or an Ethiopian, 2. Samu. 18. 21	Cushi
Vzza	¶ Aza, strength, Ezra 2. 49	**D**	
Azanias	Azaniah, hearkening the Lord, Neh. 10 9.	DAlaiah, the poore of the Lord, 1. Chro. 3. 24	Dilaias
	Azareel, the helpe of God, 1. Chron. 12. 6.	Dalilah, a bucket or consumer, Iudg 16. 4.	Delaias
Asarias	Azariah, helpe of the Lord, 2. Kings 14. 21.	Damaris, a little wife, Act. 17. 34	Delaiah
	Azarikam, helper rising vp, Neh. 11. 15.	Dan, a iudgement, Iudg. 14. 14	Delilah
Azmoth	Azmaueth, strength of death, 2. Sam. 23. 31.	Daniel, iudgement of God, Dan. 1. 6.	
	Azubah, forsaken, 1. Kings 22. 42	Dathan, statute or law, Num. 16. 1.	
	Azur, holpen, or helper, Ier. 28. 1.	Dauid, beloued, 1. Sam. 17. 12	
	B	¶ Deborah, a word or a Bee, Gen. 35 8.	
Beel	BAal, Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them, 1. Samu. 7. 4. Iudges 2. 13. & 3. 7.	Delphon, a dropping downe, Ester 9. 7.	Dalphon
		Demas, fauouring the people, Col. 4. 14.	
		Demophon, slaying the people, 2. Mac. 12. 2.	
		Deuel, know God, Num. 1. 14	Duel
Beeliada	Baalida, a master of knowledge, 1. Chro. 14. 7.	¶ Diblam, cluster of figges, Hos. 1. 3.	Debelaim
Beelmeon	Baal-meon, the lord or master of the mansion of the house, as also Baalzibub, signifieth the same, Luke 11. 15. Num. 32. 38	Didymus, a twinne, Iohn 11. 16	Diblaim
Beelmon		Dinah, iudgement, Gen. 30. 21.	Dina
		Diotrephes, nourished of Iupiter, 3. Iohn 9.	
	Baal-zebub, the master of flies, 2. Kings 1. 2.	Dishan, a threshing, Gen. 36. 21.	Dishon
		¶ Dodanah, loue, 2. Chron. 20. 37.	Dodauah

Dodanim,

Rodanim	Dodanim, beloued. Gen. 10.4.	Gad, a band or garison, Gen. 30.11.	
	Doeg, careful, 1. Sam. 21.7.	Galal, a rolle, 1. Chro. 9.15.	
	Dorcas, a Doe, Acts 9.39.	Gamaliel, Gods reward, Acts 5.34.	
Darda	Dorda, generation of knowledge, 1. Kings 4.31.	Gamaria, a consuming of the Lord, Iere. 29.3.	Gamariah
	Dositheus, giuen to God. 2. Mac. 12.19.	Gazabar, a treasurer, Ezra 1.8.	Gemariah
		¶ Gedaliah, the greatnesse of the Lord, Ier. 38.1.	Godoliah
	E	Gedeon, a breaker or destroyer, Iudg. 6.13.	Gideon
	EBer, passing or passage, Gen. 10.24.	Gehazi, valley of vision, 2. Kings 4.12.	Giezi
	¶ Eden, pleasure, 2. Kings 19.12.	Gera, a pilgrime or stranger, Gen. 46.21.	
	Eder, a flocke, 1. Chron. 23.23.	¶ Ginath, a garden, 1. Kings 16.21.	
	Edom, reddy or earthy, Gen. 25.30.	¶ Gog, a roofe of an house, Ezek. 38.2.	
Elhanan	¶ Elchanan, the mercy of God, 2. Sam. 23.24.	Goliath, a captiuitie, 1. Sam. 7.4.	
	Eldaah, the loue of God, Gen. 25.4.	Gomer, a consumer, Gen. 10.2.	
	Eldad, the loue of God, Num. 11.26.	Gorgias, terrible, 1. Mac. 3.38.	
Elead	Eleadah, witnesse of God, 1. Chro. 7.21.		
	Eleasah, the worke of God, 1. Chro. 2.39.	H	
Elezarus	Eleazar, the helpe of God, Exod. 6.23.	HAbakkuk, a wrastler, Hab. 1.1.	Abakuk
Eliazar	Eliab, my God the father, Num. 26.8.	Habazaniah, the hiding of the Lords shield. Iere. 35.3.	Habazziniah
Eli	Eliah, God the Lord, 1. Chro. 8.27.		
Elias	Eliakim, God ariseth, Isa. 22.20.	Habiah, the hiding of the Lord Nehe. 7.63.	Habaiah
	Eliam, the people of God, 2. Sam. 23.34.	Hacaliah, waiting of the Lord, Nehe. 10.1.	Achaliah
	Eliasaph, the Lord increaseth, Num. 1.14.	Hadad, ioy, Gen. 25.15. 1. Chro. 1.30.	Hecheliah
	Eliashib, the Lord returneth, 1. Chro. 3.24.	Hagab, a grashopper, Ezra 2.46.	Hadar
Eliathas	Eliatha, thou art my God, 1. Chro. 25.4.	Haggiah, the Lords feast, 1. Chro. 6.30.	Hagaba
Eliathah	Eliehoenai, to the Lord mine eyes, 1. Chro. 26.3.	Ham, Hamathi, indignation, or heat, Gen. 10.18.	Aggia
	Elidad, the beloued of God, Num. 34.21.	Hamdan, heat of iudgement, Gen. 36.26.	Amatha
	Elihu, he is my God, 1. Chro. 12.20.	Hamul, mercifull, Gen. 46.12.	Abatha
Elmelech	Elimelech, my God the King, or the counsell of God, Ruth. 1.2.	Hanameel, the mercy of God, Ier. 32.7.	Anameel
		Hananeel, the grace of God, Nehe. 3.1.	Haniel
Elionai	Elioenai, to him mine eyes, 1. Chro. 3.23.	Hanani, gracious, or merciful, 1. Kings 16.7.	
	Eliphal, a miracle of God, 1. Chro. 11.35.	Hananiah, grace of the Lord, Ier. 37.13.	Ananias
Elipelet	Eliphalet, the God of deliuerance, 2. Sam. 5.16.	Harim, dedicate to God, 1. Chro. 24.8.	
Elishua	Elisha, my God saueth, 1. Kings 19.16.	Hasadiah, the mercy of the Lord, 1. Chro. 3.20.	Asadiah
Elisseus	Elishah, the Lambe of God, Gen. 10.4.	Hattil, an howling for sinne, Ezra 2.57.	Hazadiah
Elissa	Elishaphat, my God iudgeth, 2. Chro. 23.1.	Hauah, liuing, or giuing life, Gen. 3.20.	Eua
Elisabeth	Elisheba, the othe of God, or the fulnesse of God, Exod. 6.23.	Hazael, seeing God, 1. Kings 19.17.	Azael
		Hazariah, seeing the Lord, Nehe. 11.5.	Ozea
	Elizur, the strength of God, Num. 1.5.	¶ Heber, a companion, Gen. 46.17.	Chobor
	Elkanah, the zeale of God, Exod. 6.24.	Helkiah, the portion of the Lord, 2. Kings 18.18.	Helchi
Almodad	Elmoded, God measureth, Gen. 10.26.	Henoch, taught or dedicate, Gen. 5.18.	Hanoch
	Elnathan, Gods gift, Iere. 26.22.	Hepher, a digger or deluer, 1. Chro. 4.6.	Enoch
Elpaal	Elphaal, Gods worke, 1. Chro. 8.11.	Hephzebah, my delight in her, 2 Kings 21.1.	Haphsiba
	Eluzai, God my strength, 1. Chro. 12.5.	Heth, feare or breaking, Gen. 23.3.	Epsiba
	Elymas, a corrupter or sorcerer, Acts 13.8.	Hezri, or Hezro, Hesron, Asar, Esri, Gen. 46.12.	Ezron
Enosh	¶ Enos, man, or miserable, Gen. 4.26.	¶ Hiel, the Lord liueth, 1. Kings 16.34.	
	¶ Epaphroditus, pleasant, Philip. 2.25.	Hiram, the height of life, 2. Sam. 5.11.	Huram
	Epenetus, laudable, Rom. 16.5.	Hizkiah, strength of the Lord, 2. Kings 18.1.	Ezechias
	Ephah, weary, Gen. 25.4.	¶ Hobab, beloued, Num. 10.29.	Obab
Gephar	Epher, dust, Gen. 25.4.	Hori, a prince, Gen. 36.22.	
Ephron	Ephraim, fruitfull, or encreasing, Gen. 41.52.	Hosaiah, saluation of the Lord, Ier. 42.1.	Hosaaiah
	¶ Erastus, amiable. Acts 19.22.	Hosea, saluation, Hos. 1.1.	Hosea
	¶ Esau, working, Gen. 25.25.	Hosa, trusting, 1. Chro. 26.10.	Hosah
	Eshcol, a cluster, Gen. 14.24.	Hotham, a seale or signet, 1. Chro. 7.32.	
	Eshek, violence, 1. Chro. 8.39.	Hoziel, seeing God, 1. Chr. 23.9.	Huziel
Esther	Ester, hid, Ester, 2.7.	¶ Hul, sorow or infirmitie, Gen. 10.23.	Haziel
Hester	¶ Ethan, strength, 1. Kings 3.31.	Hur, libertie, or prince, 1. Chro. 4.1.	
	¶ Eubulus, wise or of good counsel, 2. Tim. 4.21.	Hushah, hasting, 1. Chro. 4.4.	Ousa
	Eupolemus, a good warriour, 1. Mac. 8.17.		
	Eutychus, fortunate, Acts 20.9.	I	
Assebon	¶ Ezbon, hasting to vnderstand, 1. Chro. 7.7.	IAakob, a supplanter, Gen. 25.26.	Iacob
Azaliah	Ezekiel, strength of the Lord, Ezek. 1.3.	Iaakan, destroying, 1. Chro. 5.13.	Ioakam
	Ezeliah, neere the Lord, 2. Chro. 34.8.	Iaasiei, the worke of God, 1. Chro. 11.47.	Essiel
	Ezer, an helpe, 1. Chro. 4.4.	Iaazaniah, the hearkening of the Lord. Ier. 3.3.	
	Ezra, an helper, Ezra 7.1.	Iabal, bringing or budding, Gen. 4.20.	Iobel
Azriel	Ezriel, the helpe of God, Iere. 36.26.	Iabesh, drought, 2. Kings 15.10.	
	Ezrikam, an helpe arising, 1. Chro. 3.23.	Iabez, sorow, 1. Chron. 4.9.	
		Iabin, vnderstanding, Ios. 11.1.	
	G	Iachin, stabilitie, Gen. 46.10.	
	GAal, an abomination, Iudg. 9.35.	Iadiah, knowing the Lord, Ezra 2.36.	Iedaiah
	Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8.16.	Iael, a Doe, or ascending, Iudg. 4.17.	Iahel
		Iahalleel, praising God, 1. Chro. 4.16.	Ialoleel

Iahzeel	Iahaziel, God hasteth, Gen. 46.24.	Iokshean, an offence, Gen. 25.2	Iechsan
Asiel	Iahaziel, seeing God, Ezra 8.5.	Ioktan, a little one, Gen. 10.25	Iectan
Achoel, Iahiel	Iahehel, hope in God or beginning in God, Gen. 46.14.	Ionah, a doue, 2.Kings 14.25	
Iah-leel	Iair, lightened, Deut. 3.14.	Ionadab, voluntarie or willing, 2.Sam. 13 5	Iehonadab
Iairus	Iakim, stablishing, 1.Chro. 8.19.	Ionathan, the gift of the Lord, Iudges 18 30	Iehonathro
Iambres	Iambri, rebellious, 1.Mac. 9.37.	Ioseph, encreasing, Gen. 30.24	
Ambri	Iamin, right hand, Gen. 46.10.	Ioshabeth, the fulnesse of the Lord, 2.Chron. 22.11	Iehoshabat
Iamrah	Iamuel, God is his day, Gen. 46.10.	Ioshiah, the fire of the Lord, 2.Kings 22.3	Iehoshabeath
Iemuel	Ianohab, resting, Iosh. 16.6.	Iotham, perfite, 2.Kings 15.32	Iosiah
	Ianum, sleeping, Iosh. 15.53.	Iozabad, endowed, 1.Chron. 12.20	Iphedeiah
	Iapheth, perswading and entising, Gen. 5.32.	¶ Iphdiah, the redemption of the Lord, 1.Chro. 8.25	
Iaphie	Iaphia, lightning, 2.Sam. 5.15.	Iphtah, opening, Iudges 11.1	
Irpeel	Iarephel, health of God, Iosh. 18.27.	¶ Ira, a watchman, 1.Chron. 11.28	Iras
	Iarib, fighting or auenging, 1.Chro. 4.24.	Irad, a wilde asse, Gen. 4.18	
	Iashen, ancient, 2.Sam. 23.32.	Iriah, the feare of the Lord, Iere. 57.12	Iriiah
Iaasar	Iasher, righteous, Iosh. 10.13	Irmeiah, exalting the Lord, 1.Chro. 5.24	Ieremias
Iasub	Iashub, a returning, 1.Chro. 7.1.	¶ Ishacar, a wages, Gen. 30.18	Issachar
Iathanael	Iahniel, a gift of God, 1.Chro. 26.2.	Ishai, a gift or oblation, Ruth 4.17	Iessai
Iether	Iattir, a remnant or excellent, Iosh. 15.48	Ishbosheth, a man of shame, 2.Sam. 2.12	
Iethrai	Ithri, Ithro, Ithron, the same.	Ishcariot, an hireling, or man of death, Mat. 10.4	Scariot
Ionia	Iauan, making sad, Gen. 10.2.	Ishmael, God hath heard, Gen. 16.11	Iscariot
Iaaziel	Iaziel, the strength of God, 1.Chro. 15.18	Ishtob, good man, 2.Sam. 10.8	
	Iaziz, brightnesse, 1.Chro. 27.31	Israel, a prince of God, or preuailing with God, Gen. 35.10	
Ibhar	¶ Ibhac, chosen, 2.Sam. 5.15	¶ Ithamar, woe to the change, Exod. 6.23	
	¶ Ichabod, where is glory? 1.Sam. 4.21	Ittai, strong, 2.Sam. 23.29	
Iaddo	¶ Iddo, his confession, 1.Chro. 27.21	Ittiel, God with me, Nehe. 11.7	Itti, Itai
Chonias	¶ Ieconiah, stabilitie of the Lord, 1.Chro. 3.16	¶ Iubal, bringing, or fading, Gen. 4.21	Ethai
Ieddia	Iedaiah, the hand of the Lord, or confessing the Lord, 1.Chro. 4.37	Iuchal, mightie, Iere. 38.1	Ithiel
Ieddida	Iedidah, beloued, 2.Sam. 12.25	¶ Izebel, woe to the house, 1.Kings 16.31	Iehucal
Iedidiah	Iediel, knowledge of God, 1.Chro. 7.6.	Izhak, laughter, Gen. 17.19	Iucal
Iediael	Ieduthun, confessing, 1.Chro. 9.16	Izrahiah, the Lord ariseth, or the clearenesse of the Lord, 1.Chron. 17.19	Isaac
Ieiiah	Iehiah, the Lord liueth, 1.Chro. 15.24	Izreel, the seede of God, Iosh. 15.56	Izhak
Iehiell	Iehiel, God liueth, 1.Chro. 26.22		Izrahaiah
Ioadan	Iehoadan, the Lords pleasur, 2.Kings 14.2.		
Ioahas	Iehoahas, the possession of the Lord, 2.Kings 23.34.	K	
Ioas	Iehoash, the fire of the Lord, 2.Kings 11.21	KAhath, a congregation, Gen. 46.11	Chaath
Ionan, Iohannes	Iehohanan, grace or mercy of the Lord, 1.Chron. 26.3.	Kainan, a buyer, or owner, Gen. 5.9	Choath
	Iehoiada, the knowledge of the Lorde, 2.Kings 11.15	Kain, a possession, Gen. 4.1	Kohath
Ioacim	Iehoiakim, the rising or auenging of the Lorde, 2.Kings 23.34	Kallaiah, the voice of the Lord, Neh. 12.20.	Casaiah
Iosaphat	Iehoshaphat, the Lord is the iudge, 1.Chro. 3.10	Kamuel, God is risen, Gen. 22.21	Kallai
	Iehoshua, the Lords saluation, Zech. 3.1.	Kareah, bald, Iere 41.11	Chemuel
Iosedec	Iehozadak, the iustice of the Lord, 1.Chro. 6.14	¶ Kedar, blacknesse, Gene. 25.13	Kemuel
Iuda, Iudah	Iehudath, confession or praise, Gen. 29.35	Kedem, East, Ierem. 49.28	
Iacenna	Iekamiah, the Lord shall arise, establish, or auenge, 1.Chro. 2.41	Keren-happuch, the horne of beautie, Iob 42.14	
	Iekodeam, the burning of the people, Iosh. 15.56.	¶ Kish, hard, or sore, 1.Sam. 9.1	
Iaphlet	Iephlet, deliuered, 1.Chro. 7.32	¶ Kolaiah, the voice of the Lord, Neh. 11.2	Colia
	Iephunneh, beholding, Num. 13.7.	Korah, balde, Gen. 36.5	
	Ierahmeel, the mercy of God, 1.Chro. 2.9.	Kore, crying, 1.Chro. 9.19	
Iared	Iered, ruling, Gen. 5.15	¶ Kushaiah, hardnesse, 1.Chron. 15.17	Kushaiah
Ieruel	Ieriel, the feare of God, 1.Chro. 7.2.	L	
	Ierimoth, fearing death, 1.Chro. 7.7.	LAadah, to gather, or testifie, 1.Chron. 4.21	
	Ieroboam, encreasing the people, 2.Kings 14.23.	Laadan, for pleasure, 1.Chro. 7.26	Leedan
Iehoram	Ieroham, high, 1.Chro. 6.27	Laban, white, Gen. 24.29	
Ioram	Ierubbaal, let Baal auenge, Iudg. 6.32	Lael, to God or to the mightie, Num. 3.24	
Ierobaal	Ieshaiah, saluation of the Lord, Isa. 1.1.	Lahad, to praise, 1.Chron. 4.2	Laad
Esaiah, Isaiah	Ieshua, a Sauiour, Matth. 1.16	Lamuel, with whome is God? Prou. 31.1,4	Lemuel
	¶ Igal, redeemed, 1.Chro. 3.22	Lappidoth, lightnings, Iudg. 4.4	
Iesus	Igdaliah, the greatnesse of the Lord, Iere. 35.4	¶ Lehabim, enflamed, Gen. 10.13	
Igeal	¶ Iob, willing or voluntary, 1.Chro. 2.16	Lemech, poore, or smitten, Gen. 4.18	
Iobab	Iob, sorowfull or hated, Iob 1.1.	Letushim, hammer men, Gen. 25.3	Lahahim
Ibniiah	Iobamah, the building of the Lord, 1.Chro. 9.8.	Leui, ioyned, or coupled, Gen. 29.34	Lamech
Iochabed	Iochebed, glorious, Exod. 6.20	Leah, painefull, or wearied, Gen. 29 16	
	Ioel, willing, or beginning, Ioel 1.1.	¶ Lobin, whitenesse, Exod. 6.17	Libni
		Lot, wrapped, or ioyned, Gen. 11 27	Lotan
		¶ Lud, a natiuitie, or generation, Gen. 10.22	Ludim
		¶ Lysias, dissoluing, 1.Mac. 3.32	
		Lysimachus, dissoluing battell, 2.Mac. 4.29	

Maacha-

M

Maachah — MAachathi, broken, 2.Kings 25.23
Mahazioth, seeing a signe, 1.Chro.25.4.
Maasiah — Mahseiah, the protection of the Lord, Iere.32.12
Maala — Mahlah, weakenesse, or a dance, Num.26.33
Maasei — Maasai, my worke, 1.Chro 9.12
Maasias — Maasciah, the worke of the Lord, 1.Chro.15.11
Maasaios — Maaziah, the strength of the Lord, 1.Chron.24.18.
Makaz, finishing, or watching, 1.Kings 4.9.
Machabani — Machanai, my poore sonne, 1.Chro.12.13
Machi, poore or a smiter, Num.13.16
Machir, selling or knowing, Gen.50.23
Madaia, a measure or iudging, Gen.10.2.
Midian — Madan strife, Gen.25.2.
Magdalena, magnified, or exalted, Mat.27.56
Magdiel, preaching God, Gen.46.43
Magog, couering, or melting, Gen.10.2.
Mahalon — Mahalah, infirmitie, or sickenesse, 2.Chronic.11.18.
Mahalath — Maharai, hasting, 1.Chro.11.30
Mahath, wiping away, or fearing, 1.Chro.6.35
Malachias — Malachi, my messenger, Mala.1.1.
Malaleel — Mahaleel, praysing God, Gen.5.12
Mahalaleel — Mamzer, a bastard, Deut.33.2.
Manahem, a comforter, 2.Kings 15.14
Manoe — Manoach, rest, Iudges 13.2.
Maonathi — Maon, dwelling place, Iosh.15.55
Mordecai — Mordechai, bitter contrition, Esther 2.5.
Martha, bitter, or prouoking, Luke 10.38
Mattanah — Mattan, a gift, 2.Chro.23.27
Manthanaim — Mattani, Mattaniah, Matthaniah, Matthanah, his gift, Ezra 10.33
Mattathias — Mattathia, a gift of the Lord, 1.Chro.9.31
Mathias — Malchiel, God is my King, Gen.46.17
Melchiel — Malchi-zedek, a King of righteousnesse, Gene.14.10.
Melchiah — Malchishua, my King the Sauiour, 1.Sam.14.49
Melchizedek — ¶ Mehetabel, how good is God? Gen.36.39
Aman — Mehuman, troubled, Ester.1.10
Mehuiael, teaching God, Gen.4.18
Methushael, asking death, Gen.4.18
Methushelah, spoyling his death, Gen.5.21
Meltias — Melatiah, deliuerance of the Lord, Nehe.3.7.
Menelaus, strength of the people, 2.Mac.4.24
Manasse — Menasheh, forgetting, Gen.41.51
Merari — Meraioth, bitternesse, 1.Chro.9.11
Mered, rebellious, 1.Chro.4.17
Mousa — Mesha, saluation, 1.Chro.2.42
Meshelemiah, the peace of the Lorde, 1.Chronic.26.1.
Meshullam, peaceable, 1.Kings 22.3.
Mephibosheth, shame of mouth, 2.Sam.4.4.
Meshech, prolonging, Gen.10.2.
Melcha — ¶ Milchah, a woman of counsell, Gen.11.29
Melcah — Milchom, their King or counseller, the idole of the Ammonites, 2.Kings 23.13
Mizzah, a dropping, or consuming, Gen.39.13
Micha — Michah, poore or smitten, or who is here? 2.Chro.34.20
Micah — Michaiah, who is like the Lord? 2.Kings 22.12
Micheas — Michael, who is like God? 1.Chro.7.3.
Michaias — Michal, who is perfit? 1.Sam.14.49
Mishael, who demaunderh? Exod.6.22
Maria — Miriam, exalted, or teaching, Exod.15.20
Mithredath, dissoluing the Law, Ezra 1.8.
¶ Moab, of the father, Gen.19.37
Mosheh, drawen vp, Exod.2.10.
Moses — Moza, found, or vnleauened, 1.Chro.2.46
¶ Musach, anoynting, or vaile, 2.Kings 16.18
Mushi, departing, Exod.6.19

N

NAamah, beautiful, Gen.4.22
Naaman, faire or beautifull, Gen.46.22 — Noeman
Naarah, a mayde, or watching, Iosh.16.7. — Naarath
Naariah, a childe of the Lord, 1.Chro.3.22 — Neariah
Nabaioth, buddes, or prophecies, Gen.25.13 — Nebo
Nabal, a foole, 1.Sam.25.2. — Naboth
Nadab, a prince, or liberall, Exod.6.23
Naggai, cleareneſse, Luke 3.25. — Nagge
Nahaliel, the inheritance of God, Num.21.19
Naham, Nahum, a comforter, or repentant, 1.Chr.4.19 — Nahamani
Nahas, a serpent, 1.Chro.4.12 — Nahash
Nahor, hoarse, or angry, Gen.11.22
Naioth, beautie, or a dwelling place, 1.Sam.19.11
Naphtali, wrastling, or comparison, Gen.30.8.
Nathan, giuen, 2.Sam.5.14
¶ Nebuchad-rezzar, which is written for the most part in Ieremie, and sometime in Ezekiel, Nebuchad-nezzar, signifieth the mourning of the generation, Iere.27.8.& 34.1. — Nabuchodonosor
Nepheg, weake, 2.Sam.5.15
Nephtuim, an opening, Gen.10.13 — Naphtuhim
Ner, a light, 1.Sam.14.51
Nethaneel, the gift of God, 2.Chro.35.9.
Nethaniah, a gift of the Lord, 2.Kings 25.23
¶ Nimrod, rebellious, Gen.10.8. — Nemrod
¶ Noadiah, the witnessing, or testification of the Lord, Ezra 8.33
Noah, rest, Gen 5.29
Nogah, brightnesse, 1.Chro.14.6.
¶ Nun, sonne, or posteritie, Num.13.9.

O

OBadiah, seruant of the Lord, 1.Chro.3.21 — Obdias
Obed, a seruant, Iudges 9.26 — Abdias
Obed-edom, the seruant of Edom, or a seruant Edomite, 2.Sam.6.10 — Ebed
Obel, borne, or brought, 1.Chro.27.30
¶ Omar, speaking, or exalting, Gen.36.11
¶ Onam, sorow, strength, Gen.36.23 — Oman
Onan, sorow, or iniquitie, Gen.38.4. — Aunan
¶ Ophel, a tower, or darkenesse, 2.Chro.33.14
Ophir, ashes, Gen.10.29 — Ophrath
¶ Ornan, reioycing, 1.Chro.21.18
Orpah, a necke, Ruth 1.4.
Orthosias, rectified, 1.Mac.15.37
¶ Othni, my time, 1.Chro.26.7. — Athaliah
Otholiah, time to the Lord, 1.Chro.8.26 — Othniel
Othoniel, the time of God, Iosh.15.17 — Oziah
¶ Ozariah, the strength of the Lord, 1.Chr.15.21 — Azariah
Ozziel, the helpe of God, 1.Chro.27.19 — Azriel

P

PAgiel, God hath met, Num.1.13
Palal, praying, or iudging, Nehe.5.25 — Phalali
Palti, deliuerance of God, Num.13.10
Paltiel, deliuerance of God, Num.34.26 — Phaltias
Palu, marueilous, Gen.46.9. — Phallu
Paroh, Vengeance, Exod.8.1. — Pharaoh
Paruah, florishing, or fleeing, 1.Kings 4.17
Pashur, encreasing libertie, Iere.20.3.
¶ Pedahel, the redemption of God, Num.34.28
Pedah-zur, a mighty redeemer, Num.1.10 — Phadassur
Pedaiah, the Lords redeeming, 2.Kings 22.1 — Adaiah
Pekaiah, the Lords opening, 2.Kings 15.22 — Pekahiah
Pelaiah, the miracle of the Lord, 1.Chro.3.24
Pelaiah, a miracle of the Lord, Nehe.8.7.
Pelatiah, deliuerance of the Lord, 1.Chro.3.21 — Phalatias
Peleg, a diuision, Gen.10.25 — Phaltias
Pelet, deliuerance, 1.Chro.2.33 — Peleth
Penuel, seeing God, 1.Chro.4.4. — Phanuel

	Peresh, a horseman, 1. Chro. 7. 16	Shehariah, the morning of the Lorde, 1. Chron. 8. 26.	
Pharez	Perez, a diuision, Gen. 38. 29	Sheir, rough, or haire, Gen. 36. 20	Seir
	Perudah, a diuision, Ezra 2. 55	Shelah, dissoluing, Gen. 38 5.	
Pethahiah	Pethaiah, the Lord openeth, Ezra 10. 23	Shelah, sending or spoyling, Gen. 10. 14	
	¶ Pnichol, the mouth of all, Gen. 21. 22	Shelemiah, peace of the Lord, Ezra 10. 39	Salmiah
Phinees	¶ Phinehas, a bold countenance, Num. 25. 7.	Sheleph, drawing out, Gen. 10. 26	
Phinehas	¶ Puah, a mouth, Gen. 46. 13	Sheleth, a captaine, 1. Chro. 7. 35	
	R	Shelomith, peaceable, Leuit. 24. 11	
	RAamiah, the thunder of the Lord, Nehe. 7. 7.	Shelomoh, peaceable, 2. Sam. 5. 14	Salomon
	Raddai, ruling, 1. Chro. 2. 14.	Shelumiel, the peace of God, Num. 1. 6.	
	Rahab, proude or strong, Iosh. 2. 1.	Shemaiah, hearing the Lord, 1. Chro. 4. 37	Ishmaiah
	Raham mercy or compassion, 1. Chro. 2. 44	Shemariah, the keeping of the Lord, Ezra 10. 32	Shamariah
	Rahel, a sheepe, Gen 29. 9.	Shemed, destroying, 1. Chro. 8. 12	Shamed
	Ram, high, 1. Chro. 2. 9.	Shemer, a keeper, 1. Kings 16. 24	
	Ramiah, exaltation of the Lord, Ezra 10. 25	Shemida, a name of knowledge, Num. 26. 32	
	Rapha, release or medicine, 1. Chro. 8. 2.	Shemuel, appointed of God, 1. Chro. 7 2.	Semnel
	¶ Reaiah, a vision of the Lord, 1. Chro. 5. 5.	Shemuel, heard of God, 1. Sam. 1. 20	Samuel
	Reba, the fourth, Iosh. 13. 21	Shephatiah, the Lord iudgeth, 2. Sam 3. 4.	
	Rechab, a rider, 2. Kings 10. 15	Sheraiah, a prince of the Lord, 1. Chro. 4. 14	Seraiah
	Reelaiah, a shepheard to the Lord, Ezra 2. 2.	Sherug, a bough, or plant, Gen. 11. 20	Serug
Roboam	Rehabeam, dilating the people, 1. Kings 11. 43	Sheth, set or put, Gen. 4. 25	Seth
Rehoboam	Rehum, pitifull, or pitied, Ezra 2. 2.	Shethar, a remnant or hid, Esth. 1. 14	
	Remaliah, the exaltation of the Lord, 2. Kings 15. 27.	Sheua, vanitie, 1. Chro. 2. 39	
Raphael	Rephael, medicine of God, 1. Chro. 26. 7.	Shiciah, the protection of the Lord, 1. Chro. 8. 10	Sechia
	Rephaiah, medicine of the Lord, 1. Chro. 3. 21	Shimei, hearing, or obedient, Exod. 6. 17	Shimeah
	Reu, his shepheard, Gen. 11. 19.	Shimeon, hearing, or obedient, Gen. 29. 33	Simon
	Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction, Gen. 29. 32.	Shimshon, there the second time, because the Angel appeared the scond time at the prayer of his father, Iudges 13. 24	Samson
Raguel	Reuel, a shepheard of God, Exod. 2. 18	Shiphtan, a iudge, Num. 34. 24	
	Rezon, a secretarie, or leane, 1. Kings 11. 23	Shiphrah, faire, Exod. 1. 15	Shiphrah
	¶ Ribai, strife or increased, 2. Sam. 23. 29	Shobab, returned, 2. Sam. 5. 14	Sobab
Rebecca	Ribkah, fed, Gen. 22. 23	Shobal, a path, Gen. 36. 20.	
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	Riphath, medicine or release, Gen. 10. 3	Shua, crying, or sauing, Gen. 38. 2.	Sua
	¶ Rogel, a footman, or an accuser, Iosh. 15. 7	Shuah, prayfing, or humiliation, Gen. 25. 2.	
	¶ Ruth, watered, or filled, Ruth 1. 4.	Shubael, the returning of God, 1. Chro. 24. 20	Shubuel
	S	Shuhah, a pit, 1. Chro. 4. 11.	Shuah
Sabatha	SAbtah, a compasse, or olde age, Gen. 10. 7.	Shumathi, renoumed, 1. Chro. 2. 53	
Sabtecha	Sabteca, the cause of smiting, Gen. 10. 7	Shumi, changed, or sleeping, Gen. 46. 16	
	Sarah, a Lady or dame, Gen. 17. 15	¶ Sithri, my secret, Exod. 6. 22	
	Sarai, my dame or mistresse, Gen. 11. 29	¶ Sodi, my secret, Num. 13. 11	
Saba. Sheba	¶ Seba, a compasse, Gen. 10.	¶ Suah, rooting vp, 1. Chro. 7. 36.	
	Seled, affliction, 1. Chro. 2. 30.	T	
	Semachiah, cleauing to the Lord, 1. Chro. 26. 7		
Sheal, Saul	¶ Shaal, Shaul, asked, Ezra 10. 29. 1. Sam. 9. 2.	TAbeel, good God, Isa. 7. 6.	Tabeal
Saaph	Shaaph, flying, or thinking, 1. Chro. 4. 7.	Tabash, hasting, Gen. 22. 24	Thabash
	Shabbethai, my rest, Nehe. 11. 16	Tabath, feare, 1. Chro. 6 37	
Saear	Shachir, wages, 1. Chro. 11. 35	Talmai, a furrow, Iosh. 15. 14	Tholmai
Shageh	Shage, ignorant, 1. Chro. 11. 34	Tamer, a palme tree, Gen. 36. 7.	Thamar
Sellum	Shallum, peaceable, 2. Kings 15. 10	Tanhumeth, consolation, Iere. 40. 8.	Tanehumeth
Sallum	Shalman, peaceable, Hose 10. 14	Talmon, dew prepared, 1. Chro. 9. 17	
Shalmah	Shalmon, peaceable, Ruth 4 21	Taphath, a litle one, 1. Kings 4 11	
Shalma	Shamgar, desolation of the stranger, Iudges 3. 31	¶ Tebah, a cooke, Gen. 22. 24	
Salmon	Shammah, desolation, destruction, 1. Sam. 16. 9.	Tehinnah, mercifull, or prayer, 1. Chro. 4. 12	
Shamma	Shammua, obedient, Num. 12. 5.	Terah, smelling, Gen. 11. 24.	
	Shaphan, a cony, or one hid, 1. Chro. 5. 12	¶ Tiknah, hope, 2. Kings 22 14.	Tikuah
	Shaphat, a Iudge, Num. 13. 6.	Tilon, murmuring, 1. Chro. 4 20.	Thilon
	Sharezer, a treasurer, 2. Kings 19. 37	Tiras, a destroyer, Gen. 10. 2.	
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	Sheariah, the gate of the Lord, 1. Chro. 8. 38	Tiria, a search. 1. Chro. 4. 16.	
Shaba	Sheba, captiuitie, Gen. 10. 7.	¶ Toah, a dart, 1. Chro. 6. 34.	
	Shebarim, hope, Iosh. 7. 5.	Tobiah, the Lord is good. Ezra 2. 60.	
	Sheber, hope, or wheate, 1. Chro. 2. 48	Togarmah, strong, or bonie. Gen. 10. 3.	Thogorma
Sechia	Shecaniah, the habitation of the Lord, 1. Chron. 3. 21.	Tohu, liuing. 2. Sam. 8. 1.	
Sechaniah	Shechem, a part, or portion, Num. 26. 31	Tola, a worme, Gen. 46. 13.	
	Shedeur, a field of fire, or the light of the almightie, Num. 1. 5.	Tom, a twinne. Matth. 10. 3.	Thomas
Segub	Shegub, exalted, 1. Kings 16. 34.	¶ Tubal, borne, brought, or worldly. Gen. 10. 2.	
		Tubal-kain, worldly possession, Gen. 4. 22.	

Vaniah

V

Ouania — VAniah, nourishment of the Lord, Ezra.10.36.
Vashni, charged, 1.Chro.6.28
Vashti, drinking, Ester 1.9.
Vophsi — ¶ Vopsi, a thing broken, or patched, Num.13.15
Hur — ¶ Vri, my light, 1.Cron.2.20
Ourias — Vriiah, the light of the Lord, 2.Sam.11.3.
Vriel, light or fire of God, 2.Chro.13.2.
¶ Vthai, mine iniquitie, or time, 1.Chro.9.4.
¶ Vzal, wandring, Gen.10.17
Oza. — Vzzah, strength, 1.Chro.6.29.2.Sam.6.3.
Vzzi, my strength, 1.Chro.6.5.
Vzziel, the strength of God, 1.Chron.7.7.

Z

Zabad — ZAauan, trembling, Gen.36.27
Zabad, a dowrie, 1.Chro.2.36.
Sebadiah — Zabadiah, a dowrie of the Lord, 1.Chro.8.15.
Zabdiel, a dowrie of God, 1.Chro.27.2.
Zacchur — Zaccur, mindefull, 1.Chro.4.26
Zaccheus — Zachai, pure, Ezra.2.9.
Zaccai — Zachariah, mindefull of the Lord, 1.Chro.5.7.
Zecheriah — Zadok, iustified, or iust, 2.Sam.8.17
Zalmonah, our image, Num.33.41
Zanoah, forgetfulnesse, Nehem.11.30.
¶ Zebulun, a dwelling, Gen.30.20.
Zeeb, a wolfe, Iudges 7.25
Zelophehad, a shadow of feare, Num.26.33
Zemirah, a song, 1.Chron.7.8.
Zephaniah, the hiding of the Lord, 2.King.25.18
Zephi, an honie combe, Gen.36.11. — Zepho
Zera, cleareneſſe, or rising vp, Gen.36.13 — Zerah
Zeraiah, the Lord arising, 1.Chro.6.6. — Zerahiah
Zereth, scattering heritage, Ester 5.10
Zerubbabel, strange from confusion, or a stranger at Babel, Hag.1.1.
Zethan, their olive, 1.Chron.26.22
¶ Zia, sweate, or swelling, 1.Chron.5.13
Zidkiah, the iustice of the Lord, 2.King.24.17 — Zedekiah
Zidon, a hunter, Gen.10.15
Zimri, a song, 1.Chron.2.6.
Ziphorah, a mourning, Exod.2.21 — Zipporah
¶ Sopheth, a separation, 1.Chro.4.20
¶ Zuph, a watch, or a couering, 1.Chro.6.35
Zuriel, the rocke of God, Numb.3.35
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